

## чヨษㅜㅇ s.yolㅣㅋ

## RANDOM THOUGHTS ON NEW BEGINNINGS

 -
 members of a mortal symphony of Michael's Truth. The most significant instruments we play

 whole of the song. Our interpretation and periormance ebe consequences, God's."
ong isself is Michact's and is eternal in our world from a cosmic perspective, I discover that here is a clear and positive progression out of the fear/bondage characteristics of our past there is a clear and posid lanetarr group of believers. How could it be otherwise?

Do not dismiss this statement as too idealistic or too optimistic before examining the foundations for your own viewpoint. All of us must ask oursclves from time to time in those quiet
 cosmic step back when in need of understanding or desiring an accuracy of perception outcosmic step back when. iike a muscle, the more offen in is exercised the stronger it becomes.
side moral parancers. When we face conficis and trepidations in our view or day to day cxistence, be they personal or global, we can ask ourselves, "What impact will his situation or evene hat ochide oursel-



 the manner in which we live our lives.
The varied names and natures of the tites man has given to tbeir religions has never been of consequence to me. If an established First Source and Center exists by any name, the variety of morral enbellishment from that Source downward To Mhe There are no exclusions when it
 incnt must emulate His atitude to others when we go about enlisting support for our faith, or our part in Urantia's spiritual progress wiverity and purge ourselves of imagined limitations. We It is time to put aside thoughts of adversity and purge ourselves of magsend mere belief and profess belief in the teachings of the Urantan sook Urantia can stop the Truth from being heard! In our efforis to promote the Truth as we know it, we must not forget nor cease to acknowledge all the guidance and assistance available to us from our Creator. A wellspring of infinite spiriual power is ours for the asking. A gifi of limituess proporsion ours Aorthing is impossible. A low man. Let our own fait become inkece wire. Quality not quanity is the answer.
mere tivelve people changed our world before

## PRESIDENT'S MESSAGE

IUst as cerlainly as men share tbeir religious beliefs, they create a religious group of some sort wbich eventually creates common yoals. Someday religioniss soun gee the atlempting tually effect co-operation on tbe bass of unis find theolotical Leliefs. Goals ratber tban to do so on the basis of psycbological opinions an The URANTLA Book - pg 1091


Man. - Greeds have been subly formed: "Slow Growh is Next to Godliness". Bchold, Book Dist 'Trademark", "Getuing URANTIA Books is an Inalienable Right."
li's much easier to study and talk about a book than it is to realize and appreciate "the Fatherhood of God and the Brotherhood of Man." Howdowe accomplish the medium of fraternal association...- In the March 1992 FSIA meeting, Richard Omura helped those present to focus on our common goals. The
most predominate theme that kept recurring most predominate theme that kept recurring
was that of experiencing fellowship first and foremost among ourselves. This once a month meeting time is a rare opportunity to share our religious beliefs and our common faith. Brotherhood can only be experienced
"through the medium of fraternal association."
 from my thoughts about it, I often get skepticism and even hosility in return. The more 1 share the teachings from my heart, from my experience, the more 1 find people interested and drawn in. As I see it, my purpose as President of FSLA, is to place more emphasis on "the
inculcation and encouragement of the realizainculcation and encouragement of the realization and appreciation of the Fatherhood of
God and the Brotherhood of Man." If you feel
 creation of a new, more dynamic FSIA!

If you would, take a look at the "Purpose of
FSIS" on the back cover of this issue. These purposes of FSIA as stated in the Constitution have not really changed since the beginning. What seems to have changed is that we've often lost sight of our common goals in our extheological beliefs. My experience is that most of the energy FSIA spent over the last few years has been in "the study and dissemination of The URANTIA Book rather than "the study and dissemination of the teachings (my emphasis)
of The URANTIA Book."

Many people have vehemently expressed differing opinions and beliefs about the right way to disseminate the book much to the detriof the realization and appreciation of the of the realization and appreciation of dhe

## LETTERS TO THE EDITOR <br> LETHERS TO THE EDITOR

## Dear Editor，

Thank you for your February（March）1992，issue of The MONITOR．It reflects both talent
 benefited from your effors，and will continue to benefit in the future．
My only negative feelings came when I read the article purporting to identify the human ＂source＂of The Urantia Book． 1 occurs to me that if the celestial beings who gave us The Uran－ tia Book were so careful to guard the identity of the human subject through whom it came ther protecting the identity of the contact personality while alive as suggested by your the An ar ticle in an official organ of a component society which favors one theory over others－or even to participate in idle speculation－may well violate that reason．

The editors of Skeptical Inquirer，a magazine noted for its sensationalism and not its objec－ tivity，have every right to speculate on whatever they wish and even to twist the facts to suit their desired conclusions．But to reproduce any such articie in an official organ of the Fellow－ ship is a different matter．Along with our liberty to publish whatever we wish goes a respon－ sibility to publish those things which further our purposes．While truth is of supreme value，
 －əпןィィ Would you think any more of the book or its teachings if you knew the identity of the contact personality？

On balance， 1 consider the March MONITOR to contribute greatly to＂our Father＇s busi－ ness＂and urge you to keep up the good work．

## Sincerely， <br> Duane L．Faw

## iヨOILON


 some readers may misinterpret this article to be factual or official．
The portion of the article in quotations is from the Skeptical Inquirer sup． porting a particular point of view．It is not objective．Anecdotal information
from members of the orivinal Forum point with equal force to at least two other candidates．

The portion in italics is clearly an editor＇s note，and does not reflect the position of the Urantia Foundation，the Fellowship，or the Governing Com－
mittee of FSLA． mittee of FSLA．


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## URANTIA READERS <br> RUMMAGE \& YARD SALE <br> SATURDAY, APRIL 25, 1992

JUST IN TIME FOR SPRING CLEANING Your junk is somebody else's treasure.

## - IMPORTANT FUND RAISER -

PLEASE BE THERE!
We need your help to make this day a \$ucce\$\$ for FSLA! Sale includes - clothing - furniture - all odds and ends. Drop off items at: 935 N. MAGNOLIA AVE., ANAHEIM, CA 92801 . Sale obbeing delivered as you read this notice.

DIRECTIONS: From the Santa Ana Fwy "5" OR the Riverside Fwy "91" exit at MAGNOLIA AVENUE offramp turn SOUTH, go past the right side you il see STAR MARKET CENTER; 935 is the SECOND house on the RIGHT past this center.

Fund raisers are important to the support of our nonprofit group.碞 the "work team".
Dear Friend,

## THE LETTER

How are you? I just had to send a note to tell you how much I care about
you.
I saw you yesterday as you were talking with your friends. I waited all day day and a cool breeze to rest you me too. I gave you a sunset to close your

I saw you sleu because I am your friend.
moonlight upon your face. Again I waited, wanting to rush down so we could
 were in the rain.
If you would only listen to me! I love you! I try to tell you in blue skies and in the quiet green grass. I whisper it in leaves on the trees and breathe it in
colors of flowers, shoutitto you in mountain streams, give the to sing. I clothe you with warm sunshine and perfume the air with nature need in your heart! need in your heart!
you! me! Talk with me! Please don't forget me. I have so much to share with
I won't hassle you any further. It is your decision. I have chosen you and I
will wait - I love you.

## Your friend,

 JESUSEiditor's Note: Don't knotv wbo sent this but thanks!
"In winning souls for the Master, it is not the first mile of com-
pulsion, duty, or convention that will transform man and bis
world, but ratber the second mile offree service and liberty-loving
devotion that betokens the Jesusonian reaching forth to grasp bis
brother in love and sweep bim on under spiritual guidance
toward the bigher and divine goal of mortal existence. Cbris-
tianity even now willingly goes the first mile, but mankind lan-
guisbes and stumbles along in moral darkness because there are
so few genuine second-milers-so few professed followers of Jesus
who really live and love as be taught bis disciples to live and love
and serve."
The Urantia Book - Pg. 2084

## Study Groups In Southern California)

|  | MEETING INFO. | CONTACT | PHONE |
| :---: | :---: | :---: | :---: |
| ANAHEIM | Mondays @ 8:00PM | Pierre \& Marlene Chicoine | (714) 761-1565 |
| ARCADIA | Mondays @ 7:30PM | Hal \& Lucille Ketell | (818) 447-1403 |
| Bank | 1st \& 3rd Wed. @ 6:30PM | Jean Painte | (818) 841-3282 |
| Calabasas | Sunday (1 per mo.) 11AM | Polly Friedman | (818) 880-5943 |
| HEMET | Mondays @ 9:30AM | Beverly Wold | (714) 927-1015 |
| HUNTINGTON BEACH | Thursdays @ 7:30PM | Kermit \& Jackie Anderson | (714) 894.5 |
| NE | Tuesdays @ 8:00PM | Robert \& Cindy Burns | (714) 724 -1050 |
| OMPOC | Wednesdays @ 7:00PM | George Fledge | (805) 736.0320 |
| MALIBU | Tuesdays@ 7:30PM | Duane \& Lucile Faw | (310) 456.9708 |
| PALM DESERT | Mondays @ 7:00PM | Ed Owen | (619) 346.538 |
| SAN DIEGO | Tuesdays @ 7:30PM | Dick \& Cheryl Prince | (619) 270-6558 |
| SAN DIEGO | Tuesdays @ 7:30PM | Phil \& Nancy Calabrese | (619) 483-0135 |
| SANTA BARBARA | Thursdays @ 8:00PM | Richard Niles | (805) 963-417 |
| SANTA BARBARA (Social) | 1st Friday @ 7:30PM | Robert \& Kari Lawrenc | (805) 563 |
| SANTA MONICA | Wednesdays @18:00PM | Grant Ramey | (310) 399-898 |
| TORRANCE | 2nd \& 4th Thurs. @ 7PM | Dianne Bishop | (310) 542-1 |
| UPLAND | Alt. Tuesdays @ 7:30PM | Jacqueline Whitman | (714) $981-302$ |
| VAN NUYS | 2 nd \& 4th Wed. @ 8PM | Dick Maclonald | (818) 343-33 |
| ventura | Alt. Sundays @ 1:00PM | Larry Whelan | (805) 643-8 |
| WHITTIER | 1st \& 3rd Fri. @ 7:30PM | Stella Religa | (310) 698-2 |

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## The

## ircles

## Fruits of the Spirit



Published by The Dallas Fellowship, Inc.

Vol. XV, No. 4 CONTENTS
Winter, 1992

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# Fruits of the Spirit 


#### Abstract

"And the frults of the divine spirit which are yielded in the lives of spirt-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere falrness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfalling goodness, forgiving tolerance, and enduring peace." (2054:3/ 193.2.2)

The fruits of the spirit are by no means restricted to this list of qualities. The fruits are simply characteristics which Jesus displayed, and which will naturally come forth in our own lives as we grow spiritually, so long as we do not resist the life of service which Jesus exemplified.

This list is probably well thought out by the writers of The Urantia Book to be as inclusive as possible of the essential elements of spirit-led behavior. So we were interested in gaining a clearer image of the reality of these discriptive words. The four of us discussed these phrases, and here are our thoughts on the subject.




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## LOVING SERVICE

Service involves doing something helpful or useful for someone else. It is a very broad term. Service, as The Urantia Book uses the word, has to do with doing things which have real value to the person being served. Serving someone may not mean doing what they want you to do. At times it may even involve confrontation. If the motive is to help the other person in some real way, keeping their spiritual welfare always in mind, then the act is a service.

It is a form of service for a parent to refrain from buying a small child every little thing he wants at the store. Children have to learnthat their every whim will not be satisfied. To recognize the immensity of this service, you only have to imagine the spoiled, self-indulgent adult he or she would become without the service of parental restraint.

The modifying adjectives in this list of fruits are all tremendously important. Service which is a fruit of the spirit is loving service. Love is the desire to do good to others. We tend to think that the word "loving" implies sweet, kind, and giving. Sometimes it does, but not always. Whenour son was a teenager, we were not always "sweet, kind, and giving" when we dealt with him, but we were always doing our very best to serve his real needs.

We will probably all find ourselves in the position of wanting to help someone we do not particularly like. We don't like their behavior. We don't want to bring them into our closest circle of friends, but we do want to help them achieve worth-
while life goals, to grow and progress. That is love too.

Loving service is, most of all, unselfish. This standard is a handy measure for our own motives. When tempted to confront someone else about their behavior, we can check to be sure our actions will help othersthe person himself, as well as those who are being harmed by him.

## UNSELFISH DEVOTION

Devotion is a loyal commitment. We spent time answering the question: "Devotion to what?" We concluded that devotion is a loyal commitment to serving man and worshiping God. Over and over again the gospel refers to these two avenues of expression: love for God and love for man.

Devotion always implies a high strength of commitment. It is one of the most emphatic spiritually-oriented words in the English language. Devotion is loyal, sincere, and unswerving.

The modifier "unselfish" defines the motivation for our devotion. One could be devoted to service, and evenworship, for selfishreasons-io gain favor with God, to win eternal life, to be respected by the world, to be a successful preacher, to gain popularity or power.

Unselfish devotion is giving freely, without thought for oneself, out of joy and because we love to serve and to worship.

## COURAGEOUS LOYALTY

Loyalty is fidelity, the careful observation of duty or discharge of obligation, faithfulness. It is keeping your word. It is allegiance. It is a

See FRUITS on page 18.

# Puako Mango: fruit and spirit 

By Marc Boucher
Kamuela, Hawaii

Mangoes are my favorite fruit. They had to be a staple in the Garden of Eden. I would not be surprised if they are incorporated into other Edenic gardens on other planets. The Planetary Adams probably peruse their new homes and look for the thin waxy leaves and the bright yel-low-red fruit dangling from the branches. The sweet, buttery flavor and abundant juice make "fruits of the spirit" take on a literal meaning.

On the island of Hawaii, some of the finest mangoes are grown in a small beach community, Puako. It used to be a fishing area, accessible only by sea or over formidable lava flows. Then a road was built, lots were sold, utilities brought in and-presto-a paradise from hard lava rock, baking sun, and an occasional leeward storm that washes waves into living rooms. Residents enjoy their quality of life and the June-July ripening of the mangoes is a high point.

It seems that the finest fruit must go through some tribulation. April and May usually bring the tradewinds howling downfrom the Kohala Mountains and the tender flowers are blown from the trees. One day you'll be happy at the sight of the mango blossoms covering the trees and say "maybe this year...". The next day the wind blows away all but a few blossoms. Those flowers which do develop fruit are encouraging, but then another high wind will blow the small immature fruit onto the ground. This can be discouraging to the earnest mango lover. The strong fruit on the leeward side of the trees does survive and the trees put forth extra
energy to make the remaining fruit large and able to withstand the battering winds. But more than a few people have their eyes on the big, beautiful mangoes...

Trees ripe with fruit are great attention-getters. Whether they be apple, orange, banana, lychee, etc., there is a natural impulse to pick that fruit from the tree. I guess that's why the biblical portrayal of the picked apple ruining the Garden of Eden is an applicable analogy for temptation. Temptation runs high in Puako during June and July. Passers-by just want to get out of their cars and go pick that mango, even if it is not ripe and even if it is on private property with "Kapu" (danger/no trespassing in Hawaiian) signs all over the place. Almost half the fruit that does make it through the winds falls prey to temp-tation-Raiders of the Last Mango! To the patient mango connoisseur all this is hard to endure. But patience does pay. The trees put the best fruit up out of reach of temptation, where the sun can ripen and sweeten.

Mango season is a neighborly season. You can drive through Pauko in June and July and see people walking with bags of mangoes and dropping them off to friends and talking about the days when all was lava desert and mangoes didn't grow in Puako. This is a place where fruit does engender spirit.

If our personalities could be as alluring and attractive as the ripened fruits of this tree, our spiritual fruits would draw people to the sweetness of religious experience. When I exhibit the fruits of the spirit, I realize it in retrospect. I rarely know I have
consciously done good, what I did was for the most part spontaneous. This is a sign of being led by the spirit, a relinquishing of premeditation. To intellectually know what the Father's will is for every situation in our lives is a difficult task for us mortals. It is reassuring that, after years of trying to define the Divine Will, I find that simply being good is an important aspect of the will of the $F$ ather. When we recognize spiritual truths in someone, it is due to our goodness that we listen to each other. Our lives exhibit the impact of our spiritual nature.
"Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesustaught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be

See PUAKO on page 16.

[^2]
## Brotherly Love

By Tomie Clendening Allen, Texas

Jesus said over and over that all men are our brothers, but there are at least three categories of brothers. One category is that of our brother believers. Jesus admonished us, as believers to have special love relationships among us to trust and confide in each other. To me this means daring to bare one's intimate, feeling self and soul and sharing this special self, that only I know, with my faith brothers. It also means to admit that I have uncertainties, doubts, and fear; to admit that there are times when I'm tempted to let my lazy, human side rule and be very selfish with my time and energy, when I'm not putting the kingdom first.

We always need each other for mutual support and strength. Jesus told his disciples at the last morontial appearance in Jerusalem:
...I wish that you would love and trust one another. Judas is no more with you because his love grew cold, and because he refused to trust you, his loyal brethren....And did I not even send you out to teach, two and two, that you might not become lonely and fall into the mischief and miseries of isolation? You also well know that, when I was in the flesh, I did not permit myself to be alone for long periods. From the very beginning of our associations I always had two or three of you constantly by my side or else very near at hand even when I communed with the Father. Trust, therefore, and confide in one another. (2055:2/193.3.2)

Kingdom believers have something very special which we shareand that is our faith. It sets us apart from other men as a group. As we share our experiences and growth in
faith together, our faith becomes stronger-until it becomes obvious to those around us that we are different: we have something they desire and need. They may not be able quite to put their finger on what it is; but somehow we are strong in the face of defeat and disappointment, even peaceful, because of our faith. Plus, the special joy we share together in the knowledge of the kingdom is always present even in the face of tribulation. Jesus portrayed this profound surety of the Godknowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" (paraphrase of 1916:2/ 176.3.11) Temporal securities are vulnerable, but spiritual sureties are impregnable!

I feel that one of the definite reasons for The Urantia Book coming at this time in human history is to acquaint us with our unseen brothers. This is a second category of brothers here on Urantia whom we should love and serve.

There are midwayers, seraphim, cherubim, Thought Adjusters, and many others who love to aid us (whether we recognize it consciously or not). These are part of our family, too! They deserve our cooperation. Just take note, sometime, of the role of a Self-acting Adjuster on page 1196. It is our conscious choice, our making of the supreme decision to enter into a solemn and sincere betrothal with the Adjuster, that allows that Adjuster to become self-acting! What a gift to be able to give to my most intimate brother! When an Adjuster becomes self-acting, they have much more freedom-they can
communicate freely with those in other realms and can evenfunction in interplanetary matters during times of crisis. (1196:6/109.2.4) And aswe strive in our conquest of the seven psychic circles of mortal potentiality, the actual communication give-andtake between our beloved Adjuster and ourselves grows. And we, too, can become active, conscious partners in the divine work! A Solitary Messenger states:

I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind....The ideal life is one of loving service rather than an existence of fearful apprehension. (1206:2/110.3.4)

Loving service, then is what brotherly love is all about, and we may serve our unseen brothers and sisters as well. As ambassadorspersonal representatives from a heavenly kingdom-we are called to represent our unseen brothers to our earthly brothers, to the best of our abilities.

The third category of brothers we are to love is the nonbelievers. Jesus admonished us to, "...draw very near See BROTHERLY on page 5 .

# Courageous Loyalty to Meanings and Values 

It is important to be loyal to oneself as well as to others, and sometimes this requires courage. It may not be slaying dragons or swimming the English channel, but it does contribute to a smoother, more pleasant social life and involves being true to one's own meanings and values. I am talking about the fine line between honesty and what was called "good manners" when I was growing up. It involves standing up to be counted at a social gathering when someone makes a disparaging racial slur or seemingly condones an unethical practice.

Almost fifty years ago I was at an innocuous baby shower when one of the guests voiced a nasty remark about blacks. It has bothered me ever since that I was not true to my own convictions and did not confront her. Not only was it bad taste for her to make the comment, it was social cowardice on my part not to stand up to her.

Most of us have long since pro-

## BROTHERLY from page 4.

them with that unselfish social service which is-the natural outgrowth of the bearing of the fruits of the spirit..." (1930:1/178.1.4)

There are many ways to serve. Some choose to serve as they grow in faith by simply watching and really becoming aware of their brothers around them every day-opening a door for a busy mother with her arms full and children in tow, or stopping to give someone whose car has stalled a ride and assistance, or possibly holding the elevator dooropen for the man rushing to catch it, or just offer-

See BROTHERLY on page 12.
gressed beyond this point, but I am still plagued with similar situations. Recently at a duplicate bridge game a man, who should have known better, as he occasionally serves as a director (the person who moderates on various infractions of rules), laughed uproariously after I had made a mistake in bidding my hand. He had done this before, but I always just felt humiliated and let it pass. This time I summoned the courage to approach him after we had finished playing, but before the winners were announced. I said, "You have frequently laughed after getting a good board from me. It hurts, and I want to remind you that when my partner and I occasionally get a good board from you, we never laugh." He was most understanding and said that he would never do it again. I'm sure he won't, and probably not against others as well. When you love a game, it matters a great deal that it be played ethically and with good sportsmanship. When the winners were announced, my partner and I were declared first over-all. It was a happy coincidence and vindication, to say the least.

Have you ever noticed when embarking on a new campaign to improve yourself that several opportunities soon arise on which to practice? Have these incidents been there all the time, or are our angels manipulating the environment to encourage us to take risks and find better ways to handle situations?

For many years I have avoided any criticisms of my daughter or disagreements with her for fear of driving her away or that she would somehow love me less. It all began in the

60's and 70's when so many young people were actually leaving home forwho-knew-what horrible dangers, and Lisa was in the throes of typical teen-age rebellion.

My chance to be brave for a change came recently when Lisa remarked to a mutual friend, "I wish Mom would make more waves." Having been given permission, so to speak, and in line with my commitment to be more honest with everyone, I chose to defy her for the first time in years. It had to do with a new man in her life whom I had not yet met. I was required to give her my reasons which stemmed from her actions in the past in similar circumstances. She reacted with great hostility, and among other things said, "And so you are going to make me pay for it for the next twenty years."
"Not at all, Lisa, It's just that you need to know why I won't go along with your request." It was scarcely a week later when she called to apologize for her anger, saying, "I love you so much, but you pressed my buttons and I lost my temper." I told her I understood and was glad we had both released repressed feelings that had been buried for such a long time, but hadn't gone away.

And then, wonder of wonders, Lisa continued with, "It's all right, Mom, I don't think I'll be going with him much longer. I don't really have time for him in my life right now.""

By Gene Joyce Richardson, Texas



# Lovely as a Tree 

In his next-to-the-last morontia appearance, Jesus itemized eleven fruits of the spirit which are yielded in the lives of "spirit-born and Godknowing mortals." But Daddy didn't know that because I couldn't tell him I had learned such new truths from The Urantia Book. After a life-long devotion to his church and his Baptist traditions, he was too old and too tired to accept new interpretations of Deity, much less to believe there were worlds and universes beyond the scope of his rather narrow vision of life in a mid-sized, ultra-conservative Texas city. Daddy died August 30,1992 at the age of 93 . I miss him.

One of my first responsibilities in closing out his affairs as he would have wanted was to write an obituary notice for the newspapers. As litemized the long list of his service, honors, and accomplishments, I realized that he had left for me a priceless heritage: real-life examples of fruits yielded in his "spirit-born, God-knowing" life..

1. Loving Service-During years of service to family, church, and community, Daddy's roots reached down into the depths of his soul, gaining nourishment from the rich soil of his environment as he went about the daily work of singing in the choir, teaching Sunday School, serving as Deacon, Trustee, Finance Chairman, and negotiating real estate transactions to help expand the service opportunities of the churchnever for his own gain, but to sweeten the fruits of the spirit in the
lives of others.
2. Unselfish Devotion-Daddy sacrificed his own career ambitions and opportunities to return to his home town and join his father in a business partnership as was expected of the only son. After the deaths of his parents, he devoted his time to managing the business, not only for us but also for the benefit of his two sisters to assure the nourishment of their material needs from the fruits of his efforts.
3. Courageous Loyalty-Inthe face of the inevitable in-law jealousies, sibling squabbles, and disappointing choices on the parts of children and grandchildren, Daddy always stood up for his staunch belief in family and the strength and everlasting endurance of the family tree whose roots, he felt certain, reached deep enough to find life-sustaining water, even during times of devastating drought.
4. Sincere Fairness-AsChairman of the Selective Service Board during World War II, Daddy had to decide which young men should be ordered to risk their lives and which should be excused from duty. He made those choices based upon a conviction that we are all part of the same tree of life which will ultimately yield the fruits of an enduring peace. As director of a building and loan association, he was required to test the fertility of the soil in which young famiies sought to plant their own seeds for establishing homes and cultivating fruits. He made those
decisions based upon fairness to both borrower and lender, and as an employee of that business recently told me, there would have been no bankruptcy in that particular S\&L if he could have remained active in its affairs. He also appraised property for estate or tax purposes, and his fairness in establishing values was never questioned, not even once, by either the heirs or the government authorities.
5. Enlightened HonestyDaddy took to heart Jesus' injunction to "render unto Caesar..." I've seen him spend as much as a week trying to reconcile a one-penny error in tax disclosures. To him, a word, a nod, or a handshake were the same as a signed contract. And like a tree, stripped of all embellishment during the cold winter, the bare limbs of his life were open and exposed for any scrutiny.
6. Undying Hope-Daddy suffered more than fifty years of physical handicap: a cigar-sized tumor on his spinal chord was long in diagnosis and painful in overcoming. It left him partially paralyzed and crippled in one foot, but he continued to walk, even to dance, travel, and cultivate the new seeds of stripling growth in the lives of his grandchildren and great grandchildren. Winter hardship and deprivations could not daunt the hope for a springtime of luscious fruit in his life.
7. Confiding Trust-As a teenager, I wondered why the parents of my friends questioned their activities
and set limitations on their freedom; I was never given a curfew or restricted in my choices. There was simply no way I could have violated the kind of trust I felt in my home; the tree was somehow honor-bound to bear its fruits, as sure as the sun will rise again at dawn.
8. Merciful Ministry-I guess Daddy felt grateful for being given two normal, healthy children because he contributed a lifetime of financial aid and time to the local society for crippled children, to the Boy Scouts, and to a day nursery which he helped to found years before most people were concerned about the problems of working mothers. Ithink he must have felt compassion for the trees that had to struggle before they could bear even small, not so luscious fruits, but he believed that, with a little cultivation, they could grow as tall and straight and fruitful as their forefathers.
9. Unfailing Goodness"Good" fruit tastes sweet, provides nourishment for the body, and offers beauty to the sight, just as "good" friends give us a taste of happiness, enrich our souls, and open our eyes to the beauty in lives. When friends were in trouble, they came to Daddy for advice; when they needed help, they asked him where it could be found. I used to wonder why a Russian immigrant who wandered into town during the depression always remembered us at Christmas, even after establishing a successful furniture business, simply because Daddy had-vouched for him as a worthy prospect for American citizenship. Who could count the spiritual fruits that must have ripened and nourished the lives of those who, as a business colleague said to me after Daddy's death, found in him the "kind of friend we all need."
10. Forgiving Tolerance-1 guess none of us always lived up to Daddy's trust; he had some severe disappointments from the behavior of his sisters, nieces, grandchildren, and friends. But rather than con-

See LIFE on page 22.

# A Prayer for the Fruits of the Spirit 

By Mary Huggins<br>Round Rock, Texas

loving service, unselfish devotion, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, enduring peace, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance

Father, I want so very much to show forth these, your fruits of the spirit, and I want so much to love others as you love them. I know that the world will change as each of us becomes more like you. But my failures and my weaknesses loom up so much larger than my few good deeds and loving acts. How can I, little me, cause such tremendous changes in the world. I cannot even change myself although I want to so badly. Help me, please.

## Mary

My beloved Mary,
The very fact that you want to do my will, that you want to be kind, loving and gentle, means that someday you will be and do those things. You are a human being in time and space and it takes time to change you into something more spiritual. But you are taking the first baby steps on a long journey to find me and to be perfect and holy, just as I am perfect and holy. Be patient with yourself, my child, you have eternity before you.

> Your loving Father, God

Yes Father,
I know that the world sees my love for you, not by my saying loudly, "I love God," but by my being your love for the world. The world can experience joy when I am radiantly happy. Wars will end when I and my fellows know your inner peace. Fear will die when I am gentle to those around me. Evil will melt away when faced by my goodness. Men will have faith in you when they see me openly exercise my faith. The strong of this world will somehow be conquered by my meekness. The excesses surrounding me will hide in shame at my temperance and forebearance. Anger and hatred will vaporize before my loving forgiveness.

I know that all this will come to pass eventually, when I want and desire and long for your will in my life. I know my life affects those around me in ways I can never know. When I allow your strength to flow through me, when your will is supreme in me, then I will yield more and more of the fruits of the spirit and my small world will be a better place. When all men strive for your will, all the world will become your world, perfect and holy.

Thank you, Father, for this vision of the world to come.
Your daughter, Mary

## Fruits of the Spirit:



By Kaye and Bill Cooper Houston, Texas
You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. (2054:3/ 193.2.2)

This statement, coming as it does at the end of the paragraph on spiritual fruits quoted immediately above, sheds more light on the way the Father views fruits: they are the indication of spiritual growth and, eventually, spiritual adulthood.
...the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal at-tainment-true self-mastery. (1610:3/143.2.8)

Another way of looking at fruits is to view them as progressive selfcontrol, culminating in "true selfmastery." This concept is placed in contrast with the idea of controlling one's lower impulses through willpoweror, as Jesus put it, "self-examination and self-denial." (1609:3/ 143.2.2)
...every good tree brings forth good fruit, but the corrupt tree bears evil fruit....In gaining an entrance into the kingdom of heaven, it is the motive that counts. My Father looks into the hearts of men and judges by their inner longings and their sincere intentions. (1571:6/140.3.19)

Fruits of the spirit are not "good works" which we discipline ourselves to perform. They are the result of our motives-our inner longings and sincere intentions.
...there are two positive and

## Study Notes

(In the following notes, the quoted material appears in italics. Our comments about the reference follow in regular type.)

WHAT ARE FRUITS OF THE SPIRIT?
When man yields the "fruits of the spirit" in his life, he is simply showing forth the traits which the Master manifested in his own earthly life. (2062:10/194.3.1)

The fruits of the spirit are simply the observable results of our becoming more like God. Any of the multitude of wonderful traits displayed by Jesus could be called fruits of the spirit.

And the fruits of the divine spirit which are yielded in the lives of spiritborn and God-knowing mortals are: loving service, unselfish devotion, courageous ioyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. (2054:3/ 193.2.2)

There are several lists in The Urantia Book which name either Jesus' traits or "fruits of the spirit" or "spiritual weapons," so no list should be considered a complete listing of the fruits. This list, however, is most widely considered to be the list of the fruits of the spirit. And it is a good short list to keep on hand as an inspiring goal for our spiritual aspirations. Much benefit can come from reflecting on each item. I amkeeping it in my prayer journal so I can read over it frequently to refresh in my mind those qualities which I want to attain as I mature spiritually.
powerful demonstrations of the fact that you are God-knowing, and they are:

1. The fruits of the spirit of God showing forth in your daily routine life. (1733:2-3/155.6.14-15)

Fruits are viewed as indicators of our status as God-knowing sons. A "God-knowing" son is not one who knows the facts available to us about God. He or she is one who interacts with God personally, one for whom God is real, one who views God as his friend and companion.

This statement lays to rest any doubts as to when and where we are to manifest these traits. They are not characteristics to be slipped on when we engage in social service. They are not manners to be donned for study-group attendance. Fruits of the spirit are the evidence of one's spiritual state of being, and they will slip out in any and all circumstances. They will be a part of our "daily routine life."

Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. (1591:7/141.5.2)

Fruits of the spirit can also be viewed as the result of our success at finding and doing the Father's will. And they are one of the few things consistent about such diverse beings
as we mortals. When we show the fruits, they are noticably unified. People can recognize a certain similarity in all those who are spirit-led.

True, many apparently religious traits can grow out of nonreligious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. (1126:4/102.7.4)

In our human experience fruits of the spirit may be confused with the social fruits of godless humanism. I have many times been confused as I read the writings of authors who advocate idealistic motives and behavior, yet at the same time I can recognize from their own statements that they do not even believe in God, much less know him personally. This statement helps me to understand.

The fruits of idealistic (but godless) humanism are mindal choices of a way of behavior. Such a humanist does not avail himself of those inner resources which are the source of comfort and strength to his Godknowing fellows. Those who know God can call on his spirit to strengthen them when challenges rise. They can seek through prayer to understand and thus forgive. When the-God-knowing mind does not know how to choose or what to do, he can turn to God for direction. The Jesusonian has the images of Jesus' life to look to as an exceptional example. The godless humanist is limited to his mental projections and living examples of other mortals as his inspiration for growth. One who realizes in experience that he is a beloved son of God, has an unlimited store of inner inspiration from his Thought Adjuster. The humanist does not progress toward God. The God-knowing child grows to be more
and more like his Father.
"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship. (1569:1/140.1.4)

There is a very serious side to this study of the fruits of the spirit. Their presence or absence constitutes a test of the reality of our sonship and our progression in spirituality. As Jesus said so succinctly in one of his morontial appearances, "If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them..." (2054:3/193.2.2)

But make no mistake! this survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart. (1916:3/176.3.3)

Having a conversion experience or a strong experience of the birth of faith does not guarantee one's status in the kingdom. In the last few years there has been an increase in books and articles containing reports of dramatic experiences with what people assume is spiritual reality. Many times the person's life is somehow changed as a result of his or her experience. Often, however, such experiences seem to be solitaryone to a lifetime. How sad!

Experiences with God should occur daily (and eventually in each moment of life). I'm not suggesting that we expect a continuous flow of phenomenal and dramatic events to fill our lives. But I am saying that life should be led with God as our everpresent companion and friend.

We do not arrange to spend time with a friend and then totally ignore her or him the entire time! No, we spend time sharing the present events of life, thinking things over together, making decisions together, etc. There are times when we engage in deep, intense conversation, times when we ask for advice, times
when we chit-chat, and times when we simply enjoy our friend's presence.

God is present constantly and we can relate to him in much these sameways. Onoccasionthat results in a more-or-less phenomenal experience. Most of the time it is a comfortable, supportive companionship. But it is a living relationship-a living faith-not a once-in-a-lifetime fleeting encounter with spirit reality. And this ongoing friendship changes usbears fruits.

That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh. You who have been with me in the Father's business on earth can even now desert the kingdom if you find that you love not the way of the Father's service for mankind. (1916:3/ 176.3.3)

Rejection of a relationship with God is possible. It can come through neglect-ignoring him. Or it can come by resisting his way of life ("4he way of the Father's service for mankind.")

Rejecting service builds walls of selfishness between you and God. Resisting the urges to serve folds your attention back in upon your-self-and companionship with God regresses into a meaningless dialogue with a fictional alter ego.

In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing. (1918:1/ See NOTES on page 19.

# Potpourri 

# Forgiveness as an Experience 

By Steve Finlan<br>San Francisco, California

An important phase of the forgiveness experience was neglected in the articles in your Forgiveness issue. I think everyone adequately covered the attitude of forgiveness, but that is only half the story. To realize the full experience of forgiveness requires that there be an honest discussion of the facts, and an acceptance of responsibilities, by the two parties concerned. One or both need to make amends. The damage left by evil-doing is tangible; healing is not abstract. The negative effects are not exorcised by good intentions but only by honest and enlightened discussion.

Forgiveness as an experience is not sweetness and light, but a trial by fire-the fires of honesty and factuality, as well as the light of a forgiving attitude. It is not the repressing of bad feelings, the downplaying of injustice, or the protecting of perpetrators; but the expressing of sorrow and hurt, the repudiation of lies, and the re-establishment of real values on a basis in facts.

The values of forgiveness cannot be realized in social experience if both parties are not honest about the facts.

Having the attitude of forgiveness is essential; it is comparable to believing in God. But going through the full experience of forgiveness requires the participation of both parties; this is comparable to living in the Supreme. As regards human forgiveness, it takes two to tango.

The twelve steps of AA are a helpful model. They begin with turning one's life over to God, but the
eighth step is, "Made a list of all persons we had harmed and became willing to make amends to them all." Without such practical measures, forgiveness remains just an abstract concept.

We are emerging from an era where sacrificial thinking and emotional martyrdom were common. The totally selfless forgiveness ideal perpetuates a process of emotional martyrdom. The wronging party gets to demand forgiveness without doing any of the necessary work; the wronged party experiences all the pain and remorse that the other one can't handle. The well-intentioned idealist lets himself be crucified for the unrepentant abuser.

This is bad theology! We must reject the atonement doctrine in our relationships: crucifixion of the innocent doesn't save anybody. You can't carry someone else's sins; you can't do their repentance for them. For their own good, they need to go through the valley of remorse and climb the hills of regeneration. It does not help people to allow them to abuse you.

The majority of people need to be instructed in forgiveness and selflessness; but there is a minority who need to be told to be less martyr-like. It breaks my heart to see the gentlest people setting themselves up for this kind of abuse. "The altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self." (1132:0/103.2.10)

Forgiveness is not a scam for bailing out the guilty from the consequences of their crimes. The Father
is forgiving, but the Supreme-lifedemands an accounting, a "fessing up," a healing of the damage done.

Forgiveness is a spiritual essential, a God-value; but justice is a lifeessential, a Supreme-value. The perpetrators of injustice must face the gravity of their actions, and learn to observe some rules and boundaries that will prevent a repetition of wrongdoing.

Religious people who are always spouting "torgiveness" but never dealing with the concrete results of sin, play into the hands of those who presume upon their mercy. Some of the apostles of forgiveness have very well-fortified boundaries of their own, making it easy for them to spout an ideology they never need to practice, since no one can get close enough to hurt them. The rest of the evangels of forgiveness are martyrs who are always being deeply hurt, for most people feel entitled to take advantage of the weak.

An ideology of forgiveness unbalanced by a program of justice, is an invitation to abuse.

Sometimes the perpetrators of injustice ask for blanket forgiveness without ever admitting to concrete wrongdoing; this is nothing but a request for perpetual indulgence. They speak of forgiveness as though it were an abstract attitude having nothing to do with actual events: "If I did anything wrong, forgive me, but don't ask me to admit it."

Forgiveness does not abrogate the necessity for justice, honesty, and some boundaries to prevent the abuse of the defenseless."


Thank you to those who have sent letters of comment on our article, "Channeling, 'Teachers' and Revelation." We appreciate all of your thoughts and the spirit of love with which they were sent.

One of our correspondents sent us a lengthy paper by Jim McNelly which proposed a possible explanation for the current phenomenon of channel-ing-or transmitting/receivingwhich we had not thought of.

He suggested that these experiences might be a form of contact with the soul of the transmitter-receiver which could produce more or less enlightenment and truth depending to a great extent on the spiritual depth of the questions formulated by group participants. (One might call it dialogue prayer for a group.)

Jim speculated that the "teacher" might be simply an alter ego for this dialogue, but one which could be replaced by actual contact at some point of development. He greatly values his own personal prayer dialogue and the asking of spiritually mature questions.

> Bill and Kaye Cooper

Dear Kaye and Bill,
I' m writing to let you know that your article, "Channeling, 'Teachers' and Revelation," came at a very opportune time and has been of tremendous benefit to our study group.

Our study group came into possession of the 1991 Woods Cross transcripts about two months ago. We have been reading and attempting to evaluate them, and your article gave us the tools we have been needing. Thank you for writing it.
Washington

Dear Kaye,
I read with interest your article on channeling. It was insightful and there is little that I could disagree with. However, as one to whom this has happened, there are some things I wish to point out.

First of all, channeling is not a good word. The teachers themselves call this transmitting/receiving.

Second, we do not go into a trance. Unfortunately, we are fully aware at all times. I say unfortunately because our own minds and personalities do sometimes intrude themselves on the transmissions.

Third, transmitters are not special people. Anyone can do it. I have aided a number of people in the contact of their own personal guides.

I DO KNOW THAT THIS IS REAL. I am not just hearing voices. I actually get a physiological response when I am indwelt by a spirit. Others report the same phenomena. There is also a psychological response. I am consumed in joy and peace and love.

My mission is to help others get in touch with their guides. I have no wish to interfere with the path another is on. If they seek me out, I do what I can.
name withheld by request
Bill and Kaye Cooper,
Well done! Excellent article on channeling. I think it is an excellent approach, well presented and documented. I don't think that the issue of channeling is going away. There is no date, as with Vern Grimsley, after which we can declare winners and losers, nor should we ever do that.

The issue of a personal relationship with angels is something that in the days following Jesus led to the Gnostic Gospels and other pursuits aside from Christianity. Of course we all know that it was Christianity which survived, but we also know that many undesirable Jewish doctrines and errors were included in mainstream Christianity.

The same will be true of the Urantia movement. There will be fundamentalist UBer's, fringe cultists and splinter groups; but I'm sure that the general level of spirituality on the planet will be uplifted as a result of the process.

To a certain extent there is Thought Adjuster channeling going on in all of us as we express our highest notions routinely at our study groups. Separating the wheat from the chaff is also routine. I'mof the opinion that there may be some genuine content in the channeling, and I amreading through some 300 pluspages of transcripts to find it. So far, much is motherhood and apple pie; but then, there's nothing wrong with motherhood and apple pie. The wheat to chaff ratio is pretty low at present, but if communcation circuits are open, what form do you think they will take? Being a technical type, I have considered receivers and hoped for some contact via the SETI Program; but I suspect that the real communication will be on an individual basis. Essentially that eachof us, if we so desire, will have some form of more direct communication made available. I feel that the form will fit the subject.

Our prayers are with you and your group of crusaders.

Love to all (which seems to be your motto),
Mannitoba, Canada

Dear brother Bill and sister Kaye,
Your most recent effort, "Channeling, Teachers and Revelation" was one of the clearest and most compassionate essays I have ever seen written by a fellow agondonter. The UB quotes you utilized were totally appropriate and shed much light on this controversial topic.

To say that you both were obviously inspired by the Spirit of Truth is an understatement. I suspect that you were "channeling" your own Adjuster when you composed this epistle.

Part of my own study group has a separate night for this alleged channeling but I am not buying it. I was one who stood outside Vern's "inner circle" and exclaimed (politely) "Bullshit!"

Call me a "UB fundamentalist" and I won't even mind. My job is to gracious!y gift my Adjuster with my personality. THAT will keep me fully occupied for the rest of this first lifetime!

Keep up the good work for God and his family.

California

# The Life and Teachings of Jesus 

Reviewed by<br>Bill Cooper<br>Houston, Texas

The Life and Teachings of Jesus: a restatement of the gospels. By Preston Thomas, with assistance of Larry Watkins and Preston Thomas III. 242 pages. 1992 Einstein School, Charlottesville, Va 22901

This handsome volume of New Testament passages about Jesus acknowledges its inspiration by The Jefferson Bible and its use of various references including The Urantia Book. The special introduction for Urantia Book readers (not part of the book) indicates that The Urantia Book was used to verify scriptural accounts and to place them in proper chronological sequence.

The introduction to this book is well worth reading. It examines the Jeffersonian inspiration in detail. It also identifies the author's experiences of needing comforting words for a dying relative and needing religious inspiration and guidance for his students which prompted the preparation of this volume.

But the Life and Teachings of Jesus is not exclusively from the Bible (Revised Standard Version). Footnotes are used to present relevant scientific and historical information. Examples of this are information about the star of Bethlehem (conjunction of Jupiter and Saturn in May, September, and December 7 BC ) and clarification of who the scribes and pharisees were. The footnotes add greatly to the ease of reading and understanding the scrip-
tural material.
The religious life of Jesus and how he lived it is the most important factual information to us according to The Urantia Book. The scriptural information on Jesus' life is far less replete than the Urantia Book information, but it is still inspiring and comforting. It is familiar and acceptable to Christians.

The Life and Teachings of Jesus pushes the scriptures hard for all the accurate information about Jesus

## BROTHERLY from page 5 .

ing a smile of understanding to a harried sales clerk. As we begin to be aware of ways to serve, the avenues of service that appear to open up are many!

Then we reach another point in our growth in service where we must choose our special areas of service where our expertise is, where our talents lie, where we can be of the most service to our brothers for our Father. My experience has been that so many avenues of service have opened up that another decision has become necessary. I found I must

> The back cover tells about our next
> theme. But we are most happy to have articles on other topics too.
they contain. I recommend it highly as a gift for a Christian friend who will benefit more from familiar stories about Jesus than they would from a new revelation of his life. It is a handsome book which is well structured and well explained. It will make an excellent gift for birthdays, graduation, Christmas, or other events. The book is available in the fall catalog from Good Cheer Press, 4699 Nautilus Ct. South, Suite 304, Boulder, CO 80301."
begin to decide where, when and how to spend my time and energy to serve. How can I best serve my Father?

I constantly, consciously try to seek the Father's will in all situations and then act as I perceive will best accomplish that will, trusting God with the consequences. And, thus, I can love and serve, wherever I am and whomever I'm with, always knowing I have God's guidance.

It is up to us to help change the world, and the best way l've seen to do that is by helping change the consciousness of those around me every day, from the negative to the positive, from the children of doubt and fear to the faith sons of God!

There is a line from the Book which l've found very helpful in my own personal striving for perfection in this progression of divine service. Jesus said to his disciples: "The measure wherewith truth seekers

See BROTHERLY on page 13.

Reviewed by
Kaye Cooper
Houston, Texas

## Shadow and Light

Shadow \& Light. Audio tape by Francyl Streano. ©1992 Francyl Streano. Box 1244 Mercer Island, WA 98040.

Francyl Streano Gawryn has a new tape of her music available. It is called Shadow \& Light because it combines spiritual songs with the more worldly. Some of the cuts are sung acappella; others with guitar accompaniment and a few with piano or violin.

Some of the pieces are lighthearted, some sweet and gentle, others touch chords of sadness. "Freezing in the Sun" should spark recognition in most people who have entered the confusion of mid-life. "Somebody Said a Prayer for Me" is a song of Francyl's composition which arose out of a personal experience of upliftment one day several years ago.
"When Love Reigns Free" touched the deepest spiritual places in me. The words are beautiful truth. (See box to the right.)

For information on ordering see Things to Share in this issue..

BROTHERLY from page 12.
are drawn to you represents the measure of your truth endowment, your righteousness." (1726:1./ 155.1.5)। use this statement of my beloved older brother Michael as a beacon for my lfe. If the; string of seekers (brothers, if you will) who are continually, fortuitously brought into my life slows or stops-l search within myself for the reason. Invariably l've let my egoistic mortal self slip back into the front and lazily have not sought the Father's guidance.

We are the ambassadors of the kingdom. We don't need to have masters degrees or doctorates in theology to present truth. "The common people heard Jesus gladly, and

## When Love Reigns Free

Oh, life is bitter and life is dear It flows through peaks and misery Yet conquers death and loses fear When love reigns free.

When love we crave for our reward for service to the needy When measure for measure we count the score Our love dies speedily.

For love that's given in exchange is not love at all but barter And did the need for our goods change We'd find ourselves the loser.

I prayed, dear God, please send me forth to prove myself in battle and show me worthy of your love and wear your pride my mantle.
"My little child, sit still," 'twas said' "still as the stars above you and rest awhile right here instead and simply let me love you.
"For l'll not give my love to you for all your deeds of duty nor for your strength of truth proclaimed nor for your gifts of beauty.
"But for a simple, humble heart but for the blessing of you I give my love for love alone so simply let me love you."

Oh, life is bitter and life is dear It flows through peaks and misery Yet conquers death and loses fear When love reigns free.
they will again respond to the presentation of his sincere human life of consecrated religious motivation if suchtruths shall again be proclaimed to the world." (2090:6/196.1.4)

Let's dare to share our intimate selves with fellow believers. Let's all
experience our love for one another. The experience of this love must be our foundation. For through each other we truly can know God's love. Then, strong in our faith and love, we'll go forth, together, as the true ambassadors of the kingdom."

# Reading a Lot into Labels 

By David Jaquith<br>Newberg, Oregon

Mary wonders a lot. 'Today she was attacking a jacket with scissors, wondering out loud why clothing manufacturers insist on labels made of material designed to saw a hole in the back of her neck.

Similarly, why are coat buttons sewn with thread which dissolves at room temperature? Or Sanforized shirts sewn with thread that shrivels to fetal position at first wash? Ortags attached with plastic thread possessing the tensile strength of braided steel?

Now there is Mary, in the kitchen struggling to open a new box of detergent. I hear her muttering. "Press thumb on dotted line until thumbnail breaks."

Some years ago we bought a made-in-Asia trampoline. The kind that has family doctors setting broken ankles at all hours. What stuck in my mind was the little sheet of paper with instructions for putting it to-
gether. The translation was a gem: "1. Attach springs to ring. 2. Screw up legs."

I'm a veritable Cliff Huxtable when it comes to "assembly required." Except mostly I give up before I screw up. I save my best stubbornness for other things.

Once a certain bathroom fixture let us know its flushing mechanism was suffering terminal malfunction. Mary brought home a do-it-yourself replacement kit from the hardware store. The package had the necessary components all nicely blister wrapped, with illustrated instructions in flawless English which I could not decipher. Son Walter, then 14, wanted to help. "Too complicated," I advised. "We'd better get a plumber." He picked upthe package, took all of 10 seconds to check out the instructions and disappeared into the bathroom. Ten minutes later he had the facility back in working order.

## Poultry Ponderings




I was torn between chagrin at my ineptitude and being pleased at having such a bright kid. Dare I say, "llushed with pride?"
"Read the label," Protectors of the People warn. I'd rather not. I'm confused enough as it is. I already have all the anxiety I need to meet minimum daily requirements. If I have too many mono sodium glycerides crawling around in my pancakes, I don't want to hear about it.

Any item on a supermarket shelf is lethal if taken to excess. Still, I suppose it would not do to have a menacing skull and crossbones prominently displayed on every product label. It would tend to get your attention, though. Until the novelty wore off.

Count on it. Novelty when taken to excess is sure to be hazardous to something or other. Did I readthat on a label somewhere?

Mary tells me that when in high school she went through all the closets in her house and cut the labels out of everyone's clothes. She sewed them randomly onto an old white shirt of her dad's and wore it to school, thinking to start a national craze. "it got a lot of attention," she said, "but it didn't seem to catch on." I give her an A-plus for creativity. Another legend ahead of her time!

See READING on page 22.

# Fruitful Reversion 

By Tommie Clendening<br>Allen, Texas

How can you be sure that you've been "born of the spirit" as The Urantia Book continually admonishes us that we must be? This question plagued me deep down for years. I knew l'd experienced a very emotional change and one that I felt should qualify as being "born of the spirit." But how could I be sure? I mean l've never heard voices or experienced visions that seemed to validate my status.

Finally I decided that maybe things could work in reverse. I'd just try real hard to exhibit the spiritual fruits in my life and then I'd be assured of being born of the spirit (in case I wasn't already).

So I started down the list. First came "loving service." Well, I didn't work long on this one because । couldn't persuade many of the mothers at home in my neighborhood to participate. I did get the sign made: "Experience the love of your Neighbor," and several flyers out. We got lots of calls. But then the vice squad showed up-who'd of guessed that showing forth one of the fruits of the spirit would be illegal?!

Well, this was going to be harder than I thought. But I was determined, so I looked over the list and decided on "confiding trust." That would be easy. So I got on the phone and told Louise about the big fight that Rhonda and her husband had last week (he's still sleeping in the front room!). I confided to Sherry that I had seen Louise's son out joy-riding and smoking with a bunch of hoodlums. And I toid Rhonda what I'd seen hanging out on Sherry's clothesline last week (she was as shocked as I had been!). Hey this was easy! By the end of the first week l'd confided
just about all l'd ever been trusted with.

Finally things were moving along. So I picked another fruit to work on: "unfailing goodness." My chocolate pecan pie recipe that won the blue ribbon at the Fair last year was perfect. It was so easy and never failed. So I made a whole bunch of them and typed the recipe and a little paragraph to attach to each one telling how good it was and easy (you know, that it had won the blue ribbon at the Fair, that anyone with two hands could make it, and I even added a note to Rhonda that it
would probably go a long way to getting her hubby back in the bedroom!) Well, you won't believe itbut no one would accept a pie! Maggie and Freda wouldn't even answer the door (and I know good and well they were home, 'cause I peeked in the side window).

1 just can't imagine what their problem is!! But it's not for me to worry about-l'd done my part! Now I'll just sit home and practice the next fruit of the spirit-"forgiving tolerance." I'll wait till they all call or come over to apologize. And I'll forgive them for being so stupid and uppity!

I guess I should be thankful for the enduring peace at our house, lately. And I didn't even have to work at achieving this one. 'Course, Steve says mayibe I should be the one apologizing-but he never has understood how these things work. Guess I could be working on undying hope, but I didn't even know she was sick!"


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# Parenting 

# Self-Mastery and the Toddler 

By Jeannie George<br>Richardson, Texas

A toddler has so much to learn, it is overwhelming just to think about it. Thank goodness, parents and caretakers can cope with this learning process by taking it one day at a time. There are some important questions to ask yourself when you teach the toddler: are they learning? are you motivating them? is this process positive, interesting and fun?

I keep my grandson, Daniel, five days a week. I see it as another opportunity to get more parental experience. Daniel is 22 months old, and during this stage of toddlership he gets frustrated when things don't work as he thinks they should. He will throw his toys or cry. To help him learn self-control, I have been saying, "Easy, Daniel. Take it easy and you can make it work."

Does Daniel even know the conceptual meaning of "take it easy?" I asked myself. However, this was the best action I knew to take, because eventually children have to take up the task of learning to control themselves. I was willing for him to begin now by suggesting to him that there is another way to handle frustration. As the Beecher's say in their book, Parents on the Run, in order to help children develop self-reliant habits, you need to let them take up this responsibility.

To my amazement, I didn't have to wait long to see if Daniel understood "take it easy." A couple of days later he repeated the phrase to me at
an appropriate time.
We were on the patio. After I had told Daniel twice to take the rocks out of his mouth, he put another one in. I raised my voice. Very softly he said, "Ee...zzy, easy." I couldn't help smiling, but moreover, I thought, "perfect, we can help each other." I calmly said, "If you can't keep the rocks out of your mouth, we will have to go inside."

Two things happened here. Daniel demonstrated that he definitely understood the meaning of the words "take it easy." And he reminded me that, when helping a child realize his limits, you can go about it calmly and positively by practicing patience.

Of course, teaching a toddler about abstract ideas takes time. Some concepts such as "big and little," "over and under" can be easily shown to a child. Explaining the more abstract ideas of "being patient" require not only explanations, but also telling a child when he has demonstrated patience.

Jesus valued self-control, as he judged it to be greater than capturing a city. (1609:4/143.2.3) The angels' job in leading us through the psychic circles is to first lead us to self-understanding, then self-conquest, and finally self-mastery. (1242:1/ 113.1.6)

Why not begin early to let a child experience self-conquest by helping him understand his own frustrations.

Then he can find a better way to proceed.

It's exciting and rewarding to see glimmers of successes when you care for a child. Being with my grandchild is certainly a lot more fun than I remember having with my own children. And think about this, l'm learning more self-control right along with Daniel. We definitely have made an investment in each other."

PUAKO from page 3.
found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael." (2061:2/194.2.4)

The fruits of the spirit are manifest in as many different ways as there are different lives. To recognize the fruits you bear on your spiritual tree look first for the fragrance that signifies the blossoming of the spirit. The spirit is ubiquitous, it operates as a correlationto our experience with our Creator. The flowering of our consciousness of such realities is a fragile time; the pollination of service allows spiritual realitites to become intellectualized and made real through our experience with our fellows. Each time we ponder the truth that the universe is a friendly place and we portray that friendliness to others, spiritual truth is made real and digestible-like a delicious mango.

Our purpose in bearing spiritual fruit is to make truth digestible and appealing, but we must also develop methods of protecting our fruit from the winds of change and temptation. This requires experience. Only a

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strong, growing tree can bear high fruit, so when we receive the spirit, it quickens and energizes us: "In less than a month afterthe bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master." (2061:7/194.2.9)

Growing with the Spirit of Truth as quickly as possible, according to the aptitude and receptivity of each person, is a type of defense against the ravage of time and space. Dead branches are quickly removed from our spiritual trees and the first to go are usually the first branches, shadowed by larger and more productive limbs. This adds to our beauty and strength and makes our spiritual natures useful and adaptable. A well-tended tree bears the best fruit and the best is the freshest. People who are receptive to goodness will be attracted first to virtue and then come to know you as the living bearer of spiritual nourishment.

This is how the teachings of The Urantia Book will spread to the world-through each of our lives. Not everyone can read the Book and understand it. Those of us who are able to digest the intellectual, philosophical, and spiritual teachings of The Urantia Book must translate these truths into personal traits that appeal to our fellow mortals, just as a tree translates the raw energy of the sun and earth into the irresistible mango. The Father sent Michael to Urantia as the Son of Man so that we may know the drawing power of divine personality. Jesus rarely discoursed on the intricacies of the manifold levels of ascension in the universe. His message is sweet because it appeals to us on our level; then his teachings can be nourishing, lifting us up to him. Spiritual fruit first captures our hearts and then feeds our hungry souls.
"That night Jesus discoursed to the apostles on the new life in the kingdom. He said in part: 'When you enter the kingdom, you are reborn. You cannot teach the deep things of


The angels "love human beings and only good can result from your efforts to understand and love them." (419:1/38.2.1)

Gard Jameson sent me this quotation: "God, the Eternal One, rules all things by means of the activity of the angels. The power and the action are of God; the angels are His instruments. They are full of the will of divinity, and therefore their thoughts are rendered effective by that will...they have among themselves only one love-will...They love each other...rejoicing in the beauty and loveliness of the rest...receiving from the others beauty of form, loveliness and virtue, and supreme happiness."

The following angel story was sent in by Mary Huggins and is told in her words. Years ago, at the age of sixteen, I attended a church group outing on a local lake. We had two barges full of about one hundred teenagers anchored a hundred feet apart in the middle of a lake so large we could only see the far bank dimly in the distance. All around was water. While we swam and dove and played, the boat owners decided to raise the anchor of one of the boats. It started to drift away.

Just as the boat started to drift, another girl and I jumped in to swim toward it. We swam without paying much attention until we finally looked behind us and saw that each boat was now farther away from us than the distant one had been when we started the swim. The other girl was not a strong swimmer and began to panic. As Itried to calmher, I realized that, while I might be able to swim back alone, I would never make it having to fight the fear and panic in my friend's mind.

I had no sooner silently uttered a cry of, "Father, helpus!" than a speed boat pulled up next to us. Driving it was a man in a khaki uniform who said he was with the Lake Patrol. He had seen us floundering and scolded us for being careless as we gratefully climbed into his boat for the short ride back to our group.

Later as we talked to the barge owners, we learned that while this lake was occasionally patrolled by game wardens for fishing violations, they had never heard of a "Lake Patrol." To this day I have always believed my Lake Patrol rescue was one of my angels looking out for me.«

## Mary Huggins

Round Rock, Texas
the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God before you discourse on the doctrines of the
fatherhood of God and the sonship of men. Do not strive with men-always be patient. It is not your kingdom; you are only ambassadors. Simply go forth proclaiming: This is the kingdom of heaven-God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation."' (1592:6/141.6.4)"

FRUITS from page 2.
close personal relationship that is steadfast even in temptation to renounce or ignore.

Once again one needs to consider the question, "Loyalty to what?" To beliefs, the gospel, God, our values. Loyalty to our brothers, as well. Few things are more impressive to us as individuals than someone who is loyal to us, in spite of our mistakes and weakness.

The effects of loyalty can require courage of many sorts. To be loyal to our values can result in loneliness, job problems, ridicule, ostracism.

Different kinds of things can test your loyalty: ridicule, criticism, temptation, fear of physical harm, social pressure, doubt, material rewards. We all have our vulnerabilities. The apostle Peter was stalwart in the face of persecution, but weak under ridicule. It pays to be aware of our own susceptibilities, so long as we avoid feeling guilt about them. What takes little courage for one person is a major threat for another. God is the best judge of such things.

SINCERE FAIRNESS
Fairness involves not taking advantage of a situation or harming another for your own gain. Fairness is also expressed in balanced judgment which is devoid of one's own feelings, prejudices, etc., not giving advantage to one person over another. It is impartial and just, unbiased, and objective.

Sincerity is wholehearted, heartfelt, genuine, an unwillingness to embellish for some self-serving purpose.

Jesus was wholeheartedly fair to others. Even though he was capable of eloquence and great persuasion, he never used either of these abilities as weapons nor did he take other unfair advantage to coerce people into the kingdom. Even in something that was to their great benefit, he restrained himself with sincere fairness.

## ENLIGHTENED HONESTY

Honesty is an integrity and uprightness. It is the refusal to deceive
in any way. Honesty reflects an allegiance to one's values and suggests an incapacity to be false to a trust.

Honesty is one of those virtues which definitely must be tempered with wisdom, hence the phrase is enlightened honesty. Honesty must be tempered with care for the person and his or her growth and progress. Jesus was honest with people, but not to their detriment. He did not make the mistake of being so accurate factually that he ignored the welfare of the person. When Gadiah asked if the story of Jonah were true, Jesus deftly avoided revealing the inaccuracies of this story which meant so much to the young man. At the same time, he reconfirmed the truth contained in the story and even uplifted and enhanced that truth for Gadiah. Jesus' statement could have been accurate as to fact and false as to truth (loving, nurturing behavior toward Gadiah). (1428:2/ 130.1.2)

Enlightened honesty takes a person's needs into account, yet still is not dishonest.

## UNDYING HOPE

Hope is the source of happy expectation. It is desire with expectation of obtaining what you desire. It is also trust and reliance. Hope buoys up your spirits, enables you to find joy.

To modify hope with "undying" implies that your hope cannot be squashed by adversity. Our lives are supposed to be filled with adversity. it is not in God's plan for us to be defeated by adversity. He planned for us to continue to be optimistic, to have undying hope.

People lose hope because of what they see and experience now. To keep our hope we need a longrange view. Jesus portrayed an optimistic outlook for a progressing and improving future for each of us.

We must have faith to have meaningful hope. It is faith in God's plan that gives us hope for goodness to prevail and religious values to triumph. Hope without faith is superficial and empty-a superstition,
blind faith. Having faith without hope, onthe other hand, limits God. It is like being blind. To have faith in God's watchcare without anticipating the triumphs of truth and goodness in your own life is true pessimism-and a shallow, pallid faith.

## CONFIDING TRUST

Trust is an assured reliance on another's integrity, veracity, justice, etc. Trust includes confident anticipation. Confiding suggests that we expose ourselves, becoming vulnerable. It is easy to see how we would have confiding trust in our heavenly Father. God is the one most trustworthy being in the entire universe. To confide in him with complete honesty is the essence of our prayer relationship with him.

To have confiding trust in our fellow man is much less appetizing to us. Are we intended to go around trusting and confiding in everyone and anyone? Apparently not. Jesus did not confide and trust in everyone. Having taken Herod's measure, Jesus had virtually no conversation with him. He certainly did not confide in him.

No, confiding trust seems to refer to fellow believers. As we grow spiritually and our fruits develop, we recognize others who are spirit led. One of the great joys of living the spiritual life in the material world is the wonderful spiritual friends we make. Being able to trust and confide in these brothers and sisters in the kingdom seems to fill a need in our souls for companionship.

## MERCIFUL MINISTRY

Ministry focuses on meeting people's needs. It involves attending or aiding in some way. The needs may be physical or spiritual. Ministry without mercy can be a shabby gift, indeed, and hard to accept, as well. Merciful ministry fills needs without judgment of the person in need. It is service without regard to deserts, but because the person needs something.

Jesus showed us a beautiful example of merciful ministry when he and Ganid dealt with the two "public
women" on the trip to Rome. Jesus not only refused to judge these women, he explained to Ganid how it was that they came to be reduced to this way of life. He carried through by giving them the opportunity to begin another and better life that very night. Creator Sons are not judges-nor are we!

## UNFAILING GOODNESS

Goodness is right action, righteousness, God-likeness. Goodness is doing things God's way, allowing God's way to be our way. To maintain unfailing goodness implies a complete dependability and consistency. That seems a high standard for "worms of the earth" such as we.

As we grow in our desire to do God's will, we come to the place where we consistently choose what we think is God's will. Because we are imperfect children yet, we still make mistakes. Our knowledge of God's will may be imperfect, but our choices can be unfailingly to do what we think is his will. Any time we choose what we think is God's will, we are doing his will. It is as simple as that. When Abraham believed Melchizedek, it was "counted to him for righteousness." (1020:6/93.6.3) Our honest choices of what we think is God's will (accurate or inaccurate) are counted to us for righteousness. By our consistent choice of God's will, we display unfailing goodness.

## FORGIVING TOLERANCE

Tolerance is forbearing, not judging and punishing. Tolerance allows others to be as they are. Tolerance is another virtue that can be loveless and hard. Infact, one meaning for the word "tolerate" implies that one allows existence, but withholds love. The modifier "forgiving" adds love to tolerance. Forgiveness gives up resentment of the offense.

Forgiving tolerance allows immaturity to exist without hoiding the results of that immaturity against the child. Forgiving tolerance loves a person as they are, not just for what they can become. I think this is what Jesus meant when he told his
apostles that he wanted them to love men, not just love their souls. (2043:1/191.5.3)

## ENDURING PEACE

Peace is poise and calm in the face of external turmoil and conflict. It is harmony, tranquility, and freedomfrominnerturmoil. Jesus' peace is the peace of the child of God who has learned how to do his Father's will on earth. There is a tranquility which comes from knowing that we are doing the right thing. Our doubts and confusion fall away. We are unshakable. We usually think in terms of finding peace externally-a beautiful, restful place to calm our minds and relax our bodies. But Jesus' peace is internal. It comes when one is certain about his choices and actions, when one is free from inner conflict.

Enduring peace is long-term and unshakable. An enduring peace might be interrupted momentarily, but over the long run it remains-no matter what temptations, doubts, conflicts, worries, disasters, or depressions we encounter.

Contemplating this list of attributes is like hearing promises from God. These are our future, the qualities we will develop as we mature spiritually. While we are not expected to attain these attitudes and characteristics by an act of human will, we can benefit from admiring these traits in Jesus and in other believers and from making them as clear as possible in our minds. They are our ideals, the selves we will eventually grow into. Seeing them clearly in our minds will enable us to desire them more strongly and grow into them more quickly. .

## NOTES from page 9.

176.3.8)

The talents with which we are endowed are given for the purpose of bearing the fruits of the spirit. Now that is a view different from what we ordinarily think!

I started trying to think of ex-
amples of using talents to obtain increased yield of the fruits of the spirit. But there are so many talents and they can be used in so many ways to produce fruits-many are very subtle. It is not just the musician, the artist or the speaker who have talents to use. There are also talents of concentration, of self-forgetfulness, of organized thought. Talents of joyful giving, genuine respect for others, and awareness of the gifts of others. Some people make others feel stronger, more capable-it is their talent. Our talents are legion, and it is not egotistical or self-centered to humbly rejoice in what we have been given and dedicate those talents to our Father's service.

## HOW ARE FRUITS PRODUCED?

"If, then, my children, you are born of the spirit..., you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives..." (1610:3/143.2.8)

Fruits are spontaneously produced in our lives. Does that imply that we do not do anything to cause them? Well, not quite. We should not set out by force of our personal will to be more tolerant, for example. But we can set in motion causes that will result in fruits in our lives. Our decisions to choose God and his way of life are the causes which produce fruits.
"Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of your Father who is in heaven. And so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit."(1602:6/ 142.6.7)

This statement lays out the process of rebirth which results in the bearing of fruit. We are already See NOTES on page 20.

NOTES from page 19.
endowed with the gift of the Father's spirit. And since the time of Jesus we also have the Spirit of Truth as well. Our first step is to desire to become more like our Father-to be led by him. The result of our desire is that we will see differently. We will begin to see more as God sees-to see people as "weak rather than wicked," to recognize the values in each situation, to see the real things of life rather thanthe strictly material. Then if we make a wholehearted choice of spirit guidance, we will be "born of the spirit." To be born of the spirit is to be firm in our purpose of doing the Father's will, willing to be led by the spirit. Then will the fruits of the spirit begin to appear.
"Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures." (2054:3/ 193.2.2)
"This new kingdom is like a seed growing in the good soil of a field. It does not attain full fruit quickly. There is an interval of time between the establishment of the kingdom in the soul of man and that hour when the kingdom ripens into the full fruit of everlasting righteousness and eternal salvation." (1536:9/137.8.12)

These two quotes give us a little fuller understanding of the timing of the appearance of fruits in our lives. They will immediately begin to appear, but the full development of our Jesus-like traits takes time to mature fully.
"...by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not-it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature." (1609:5/143.2.4)

Jesus stated the same truth in
many ways so as to reach more of his audiences. This statement is a description of the method to attain selfmastery. Since he later equated selfmastery with showing the fruits of the spirit in your daily life, this is another description of the process by which we come to yield fruits. The earlier quote indicated our part of this proc-ess-to choose to be led by God, which is also to say we desire to be like him. This quote talks more of God's part of the process.

We are transformed by the Spirit of Truth and strengthened in our soul by the constant spiritual renewing of our minds. Then we are endowed with the power to do God's will-to bear fruits of the spirit.

Here, too, we are given more insight into our part of the process. The earlier quote focused on the importance of our desire to be led by the spirit and on our wholehearted choice as it begins to become available to us. This quote describes our part in terms of faith in God's promises. One of God's promises is that he loves us, his sons. Another one of the things God has promised is his watchcare and guidance. To have faith is to live as if what you believe is true. It is our part to live as if God is watching overus and guiding us to do his will.

This is an amazing bargain. We have only to desire to be led by him and to have faith that he loves us and will watchover and guide us. God will do the rest.

As the indwelling spirit of the "new teacher," the Master has, since Pentecost, been able to live his life anew in the experience of every truth-taught believer. (2062:10/ 194.3.1)

Yet another way to see the process of fruit-bearing is to view it from our relationship with Jesus. Through his spirit, Jesus "lives his life anew" in our experience. What does this mean? It sounds metaphysical.

On an obvious level Jesus expresses the love of God through us by manifesting the same attributes he expressed in his own life: loving
service, unselfish devotion, etc. On the level of personal experience, let's look at another description of this relationship with Jesus.
"As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition." (1945:4/180.2.1)

We will bear fruits if we maintain a living spiritual connection with Jesus. What is a living spiritual connection and how do we maintain it? I think this living spiritual connection is an awareness of partnership in our inner lives-a sense of the presence of Jesus with us. This connection consists also in our recognition of the unity of our goals for each situationand for life. Jesus and I want the same things.

The living spiritual connection supplies us with the advantage of Jesus' knowledge of the needs of our fellows. It also gives us the strength, courage, patience-whatever we need to serve those needs.

How do we maintain this living spiritual connection? First and foremost: we have faith-that Jesus exists, that it is possible to be so connected to him, and that his way is the best. Second: we want his way. Jesus showed us the way to relate to our heavenly Father (as a loving, trusting child) and the way to relate to our brothers and sisters (as a loving brother or sister, but even more, as a caring parent.)

The result of our spiritual connection is that we display fruits of the spirit. Jesus says we will be able to
commune freely with him if we abide in him and his words live in us. To abide in Jesus refers to the analogy of the parable he was using. The branches abide in the vine by staying connected to it, receiving the nourishment supplied by the vine. The branch takes its material life from the vine. So we must take the power to love as he loved from our connection with him. He supplies us with the power to keep sweet in the midst of injustice, to return good for evil, to vanquish hate with love and much more. When we use this power to live in the world then his words are living in us.

And what is the result of maintaining this spiritual connection and receiving his nourishment? His spirit will so infuse us that we can ask whatsoever his spirit wills (of course, it will also be what we will) and the Father will grant our petition.
"You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants." (1917:1/ 176.3.5)

One characteristic of the spiritual world is dynamism. Nothing which is alive stands still. So as might be expected, we grow in the fruits of the spirit also. Each new level of achievement in loving service is a new beginning from which new heights may be reached. Fortunately, increased service seems to result in ever greater joy as well.

You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. (1917:3/176.3.7)

There is an extraordinary process of growth and expansion which
occurs as truth passes through the experience of each of us. We have the opportunity to contribute creatively to the unfolding of truth in the universe. Truth is the "living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward." (647:4/ 56.10.13) So truth passing through our lives has to do with loving rela-tionships-between ourselves and other beings, as well as with things. "New beauty and actual spiritual gains" refers to the gracious bestowal of ourselves on our fellows and upon the universe.

The revelation I have made to you is a living revelation and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. (1931:6/178.1.15)

Not only will truth grow and change as it passes through each person, there should be increases in vitality and spiritual power from generation to generation down through the centuries. All this occurs "in accordance with the laws of spiritual growth, increase and adaptative development."

What might these laws of spiritual growth be? One is certainly the law of giving: love isn't love till you give it away. Then there is the law of increase: the more love you give away, the more you have to give. Perhaps there is also a law of geometric progression: Love in the life of one person can influence many others. Love in the life of each of those others touches many others. The multiplied effect of one life lived in love quickly becomes phenomenally large. Then there is the law of positive action: Love only spreads geometrically if each person is positively active in expressing the love he has received. (or is that law number one?!)

The laws of adaptative deve!op-
ment probably go something like this: (1) The expression of love is unique in each individual. (2) Such unique expressions of love make life more beautiful. (3) Expressions of love vary according to the person who is the recipient. (For Example, Jesus' discipline of his brothers and sisters was consistent, yet flexible.) (4) Loving behavior cannot be guided by hard and fast rules. It must be unfolded in our experience under the guidance of the Spirit of Truth "who directs the loving contact of one human being with another." (1951:0/ 180.5.11)

When there exists this living connection between divinity and humanity, if humanity should thoughtlessly and ignorantly pray for selfish ease and vain-glorious accomplishments, there could be only one divine answer: more and increased bearing of the fruits of the spirit on the stems of the living branches. (1946:3/180.2.5)

I love this statement. Like the mother who says, "What would you like to drink with lunch-milk, milk, or milk?" If we have established our spiritual connection and in ignorance pray for the superficial things of earth (and who of us has not at one time or another?), we get, not what we asked for, but what we need-more fruits of the spirit.

## EFFECTS OF FRUITS

And when the world sees these fruit-bearing branches-my friends who love one another, even as I have loved them-all men will know that you are truly my disciples." (1945:4/ 180.2.1)

We love to wear concentric circle pens-symbol of our commitment, our belonging to a brotherhood of believers. Anyone who understands what the three concentric, azure blue circles stand for will recognize that we read The Urantia Book and have committed our lives to Michael of Nebadon. The three circles constitute a symbol which communicates our position.

People also understand the See NOTES on page 22.

NOTES from page 21.
symbolic communication of the fruits of the spirit. The ways of the world are distinguishable from fruits of the spirit. Anyone who displays these fruits will be recognized as disciples of Jesus.

The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer. (1930:1/178.1.4)

Our fruits will only draw men to God if we get out and serve those who do not know him by unselfish social service. Social service, as I understand it, is distinguished from intellectual or spiritual service, and from preaching the gospel as well. (1931:2/178.1.11)

Social service must include the ordinary kinds of things we associate with the word service: comforting and ministering to the sick, dying, poor, and disabled; feeding the hungry; clothing the poor; housing the homeless; returning people to productive employment, etc.

The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this spirit of Truth will become your power-multiplying fulcrum. (1930:3/178.1.6)

The Spirit of Truth multiplies the power of our fruits to effect people just as a fulcrum multiplies the power of a lever to move something material. The fulcrum supplies leverage, allowing whatever pressure is used to move a disproportionately large amount of weight. When a person sees the fruits of the spirit manifested in a believer's life, he or she responds with gratitude and appreciation. The Spirit of Truth multiplies the effect of those fruits by adding his own influence to interest that person in the
source of the kindness he has received.

We see only our own actions. In reality there are spiritual residents of this planet busy working toward the same goals that we are. I have often seen results that surprise me. The human and material factors do not account for these good results. I always give thanks to the spiritual influences who must have been responsible."

## LIFE from page 7.

demning them, he always counseled, encouraged, and expressed his continuing confidence. When conversations turned to rumor, gossip, or even factual but negative reporting, I never heard him criticize anyone; he always was confident that next year's crop would be abundant.
11. Enduring Peace-Among many tributes paid to Daddy at his memorial service by the preacher, a longtime family friend, was a memory that he had a talent for always finding the right word at the right time. At many a business meeting, the preacher said, when controversies arose or disagreements festered into bad feelings, Daddy always stepped into the role of mediator and resolved the difficulties in such a way that everyone went away a "winner." I think he knew that a peaceful environment, though not necessary for strong trees to yield abundant fruits, will always help to sweeten the current crop.

As I finished writing the obituary, I understood how easy and natural the strong tree grows and yields its annual growth. The fruits provide no nourishment for the tree itself, but they sustain the lives of countless thousands who may never know from whence their sustenance came. Daddy's nourishment came from the God within who made it a simple and natural process for him to yield the fruits of trust, understanding, consolation, and love for others. I have to celebrate his death, knowing that he can now taste the fruit for himself.."

READING from page 14.
People put labels on each other. Political labels, religious labels, so-cio-economic labels. Warning labels. Let anyone stand up to speak out above the crowd and he'll get more labels sewn on him than Mary's dad's old shirt.

Too, if you don't stand up, you'll be labeled "Huddled Masses" or "Rank and File." Or something equally distinctive. You can run, but...

I confess, I'm a recovering labeler. Why label? Why, the better to pass judgment, of course. And to get a good fix on the target for mud slings and poisoned darts and arrows.

It's shaky ground, being nonjudgmental. Not everyone is ready for it. Not having some other person or group to feel superior to can leave an inexperienced labeler feeling mighty insecure. And what on earth will we do on the day we can't find anyone worth feeling inferior to?

Men get labeled sexist a lot. What we are is mixed up. There's all this hetero/homo/whatevero stuff. I'll try to clarify it for you. You've read about the bundle of nerve fibers called CORPUS CALLOSUM that connects the two hemispheres of the brain. Well, in women it's a bigger bundle. Why? Because they read more labels and eat more fiber. Then there's the HYPOTHALAMUS, the gland that regulates male and female hormones in such a highly questionable fashion.

All I can say is, ladies, when your corpus callosum gets as big as a hypothalamus, it's time we men are outta here!"

## The Circles Calendar

| Articles Due |  |
| :--- | :---: |
| Sp-Sum | Dec. 15 |
| Fall | April 15 |
| Winter | Aug. 1 |

Solicitations: Dec. \& Mar.

## Things to Share

ADVENTURES IN SPIRITUAL LIVING PRE-CONFERENCE SPIRITUAL RETREAT 1993 International Fellowship Conference Montreal, Suebec

Where: Meeting rooms at the 1993 International Fellowship Conference site hotel, Montreal, Quebec.

When: July 29-31, 1993, Thursday evening through Saturday noon.

This ASL retreat will pursue spiritual experience. It unfolds as participants learn and practice techniques which lead to spiritual experience. Many participants have a richer experience of God than they have ever had before. Many even describe their experience as lifechanging.

Meals and lodging will be available at the same special conference rate. We are unable to provide child care for the preconference retreat, but simultaneous translation will be available for French.

Join us for this rich spirltual feast! Write or call for a registration packet (If there is no answer, please leave your evening/weekend number on the answering machine):

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Spring, TX 77383
(713) 363-1652

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## Our Friend,

 Jesus"Nothing ever seemed so important to Jesus as the individual human who chanced to be in his immediate presence. He was master and teacher, but he was more-he was also a friend and neighbor, an understanding comrade." (1546:0/138.8.9)

Each of the apostles regarded Jesus as the best friend he had in all the world. This same friendship is available to each of us today. The theme of the Fall 1993 Circles will be "Our Friend, Jesus."

Tell us of your relationship with Jesus. Is he your best friend? How do you have a non-material, spiritual friend? What do you do for your friend, Jesus? What does he dofor you? How do you spend time with him? The apostles each had a favorite characteristic about Jesus. Which of his attributes do you love the most?

Send your articles, poems, and art work by April 15, 1993 to:
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P.O. Box 1203

Arlington, TX 76004-1203


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The Circles is published quarterly and distributed on a donation basis. Send your name, address and donation to:

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# The Fellowship Introduces The Urantia Book to Russia 



Lila Dogim of New York and John Lange of Fort Smith, Arkansas recently traveled to Russia to make a presentation on The Urantia Book.

By Melissa Welis
As Paul and the early evangelists of the gospel of Jesus worked in Rome, they manytimes heard stories of a Jewish tutor who had spoken words of hope quite similar to their Christian message. Paul and his colleagues never connected the Jewish tutor with the Master, whose earlier person-to-person ministry had prepared the way.

In a way, the story of introducing The Urantia Book to a group of spiritually hungry people in Russia is somewhat similar. It begins with a Russian poet, Andreyev, who during the 1950s was incarcerated for his free thinking and who covertly wrote during his imprisonment of concepts analogous to The Urantia Book's themes of destiny reservists, world government and morontia bodies.

The poet's books, protected by caring individuals, laid the groundwork for the
day when spiritual discovery would become a passion in Russia. More recently, a Russian lady named Tatyana Antonyan chose the word "Urania" to symbolize a growing spiritual movement in her land. She began publishing a periodical so named to spread the best spiritual and scientific thought to 60,000 readers throughout her country.

Last summer Lila Dogim, a native of Russia who has for many years resided in the United States and is active in the Fellowship, was introduced to Antonyan. The spark of recognition of similar spiritual interests led Antonyan to invite Dogim to speak on The Urantia Book at a conference sponsored by the Urania Foundation in Moscow during early November.

Dogim and John Lange, chairman of the International Fellowship Committee, journeyed to Russia, taking several

Urantia Books to give away. Lange presented a paper on The Urantia Book to the group of 150 truth seekers. "This meeting was attended by members of the Russian intelligentsia," he says. "The audience included scientists, engineers, sociologists, psychologists and religionists. Twenty to 30 presenters spoke on science, esoteric religion, astrology, ancient religious symbols, Jungian thought and wholistic health practices."

With the assistance of interpreters, Lange spoke on the Supreme, a fitting topic for the theme of the conference, "Sophia Will Return." "The conference was on the feminine experiential aspect of Deity," says Lange. "I presented the book from the angle of God the Supreme as God the Mother. The group received The Urantia Book as something they look forward to investigating."

Following his presentation, Lange answered questions from the audience, such as who wrote the book, what is Urantia and whether the book is part of a religious denomination.
"Russia is coming from a long time of spiritual repression," says Lange. "Religious life is beginning to re-emerge. People are seeking answers and looking for new truth. Although their living conditions are more basic and life is rugged, they have a strong spirit for survival and hope for the future. Whether or not they become students of The Urantia Book, time will tell. But from the level of interest from this initial presentation, there is a good indication that a study group may form with time."
"This was a seed-sowing experience," says Dogim. "It's interesting to see what will develop."

Lange is seeking copies of The Urantia Book to send to Russia. For those who would like to assist, please contact him at 5 Wynona Drive, Fort Smith, AR 72901, or call (501) 782-3263. a

*     *         * 

(See related articles on page 5.)


Top left:
The Urantia Book was displayed with other texts at the Urania Conference held recently in Moscow.

Right: A mural of the worlds of Jerusem being painted on the levee in Pueblo, Colorado

Bottom left: Houston Society hosted the International Fellowship Committee at its recent meeting in Houston.


## One Conference,Two Languages Touch The World

## By Barbara Hester

The 1993 International Conference of 'e Fellowship for readers of The Urantia _sook, scheduled July 31-August 5 at the Auberge des Seigneurs in St. Hyacinthe near Montreal, will feature a program that offers a visionary yet practical approach to achieve its theme, "Touch The World." A multi-level format has been created based on Jesus' teachings about the kingdom of heaven.

The program has been organized intồ four phases rooted in Jesus' sermon on the realization of God's reign in the hearts of men (p. 1862). These include:
, The profound experience of spiritual living as a consequence of the individual's relationship with God the Father.

- The expansion of brotherhood as a result of a genuine community of God-knowing kingdom believers.
- The relationship between humankind and the superhuman kingdom of God, which emerges from the prevailing supermortal brotherhood on earth and in heaven.
- The dawning of a new social age resulting from the progress toward fulfillment of the will of God, the arrival of a more spiritual kingdom on earth and the realization of the Supreme.

In pondering how we can touch our world, IC93 program director Sue Tennant acknowledges the need to "understand our common divinity potential, foster the indwelling presence of God and cooperate wholeheartedly with this source of unity which directs us to lovingly serve the whole human family.
"The kingdom of heaven will be consummated only as we strengthen the patterns of our superhuman relationships, develop the bonds of our community relationships and enhance our real relationships with God the Father," says Tennant. "In order to touch the world, the people within the Urantia movement must be clear about how to apply the concepts of The Urantia Book; therefore, it is crucial to understand the simultaneous phases of the kingdom of heaven, the need for community and the new vision of God."

The program at IC93 will repeatedly explore each of these phases of the kingdom of heaven through several traditional methods and a few innovative techniques, including a roundtable discussion, a talk-show format, small workshops, workshops conducted in French and meetings for non-readers of The Urantia Book. The morning plenary sessions will be presented in both French

and English, with simultaneous broadcasts of translations.

A most intriguing aspect of the conference is that it will occur in the heart of French Canadian culture, which will be a new experience for many readers. "We will be in the midst of actual cultural and communication diversity, which can inspire us," says Tennant. "It is possible that our participation in this conference will lead to the first-hand experience of the patterns of spiritual unity and social harmony. The challenge that a bilingual, multi-cultural conference will offer should facilitate the conceptual changes needed to solve our world's urgent spiritual, social, economic and political problems."

Great effort is being made to assemble a conference which presents a panorama of diverse views, and fosters an experience of personal inspiration and an enhanced relationship with God the Father and one another. The ultimate hope is that we can all find our own unique way to touch the world.

For information about registering for IC93, please contact the Fellowship at 529 Wrightwood Ave., Chicago, IL 60614, (312) 327-0424. व

## Judicial Committee Prepares Recommendations For Change

By Robin Robinson
February's mid-year meeting of the jeneral Council in Boulder, Colo. could oe a watershed event for discussion of the organizational structure of the Fellowship. The 36 -member policymaking body will consider recommendations prepared by the Judicial Committee in response to constitutional reform resolutions proposed during the Triennial Delegate Assembly in mid-1991.

A subcommittee chaired by Judicial Committee member Steve McIntosh recently met at Wrightwood headquarters and crafted revisions to the Fellowship's constitution which respond to member requests for change. Others working at the intensive included Virginia Brown, General Council members Lee Smith and Larry Mullins and Judicial Committee member David Owen.

In the process of creating revision proposals, the group considered the work of two previous subcommittees that provided their research on organizational structures. Carolyn Kendall led a group that gathered examples of organization and administration as portrayed in The Urantia Book. General councilor Tuane Faw's group examined the strucare and function of other religious and secular organizations.
"We didn't want to do it in isolation," says Dave Elders, chair of the Judicial Committee and former president of the Fellowship. "Clearly the universe is set up in a structured way to allow creativity to take place. I think there's a real value in our grappling with this."

Judicial Committee members offered an abbreviated review of the pending proposals, not wanting to pre-empt the General Council's opportunity to learn the fruits of the weekend retreat. Proposals considered include:

- Direct election of representatives, instead of electing delegates every three years who in turn elect the General Council.
- Separation of the Executive Committee into an executive council, separate from the General Council.
- Separation of the Judicial Committee from the General Council into a judicial council.
- Initiation of an "active voting member" concept requiring minimum attendance, financial support or community service as a prerequisite for voting for general councilors.

L. to R.: Lee Smith, David Owen, Steve McIntosh, Larry Mullins, Virginia Brown recently met to recommend changes to the Fellowship structure.

Regardless of the outcome, the General Council will not act without the involvement of the 18 Fellowship societies. Any fundamental change in the Fellowship's structure will require rewriting the organization's constitution.

The Council does not have the authority to adopt the kinds of constitutional changes being proposed because those changes affect local autonomy, says Steve Dreier, president of the Fellowship and two-term general councilor.
"For example, giving each society basic representation by membership size versus all having one representative now would require a constitutional convention," he says. "And we've never had anything like that. Formal and informal discussions about the adequacy of the organizational structure have been going on for years.
"One of the common ones you hear is that the structure does not provide sufficient mechanisms for membership control, that the elected representatives do not adequately represent the membership," adds Dreier. "One society may have no one on the General Council, another may have four."
"There has to be a way for the societies to feed into the organization," says Avi Dogim, chair of the Charter Committee. "The triennial delegates could meet annually, rather than once every three years."

McIntosh sees the recommendations as consistent with the aim of making the Fellowship more responsive to its members. "Many people in the Urantia movement have been asking the Fellowship to become more democratic," he says. "We see a community-based social structure evolving. The main benefit of such a change would be further focus on the reader communities."

## A View Of Our Current Organizational Structure

Currently, the 18 Fellowship societies elect a representative to the Triennial Delegate Assembly, which meets once every three years to elect a dozen General Council members to nine-year terms. Those elected officials join 24 other general councilors who are onethird or two-thirds of the way through their own nine-year terms.

Once the society delegates cast their votes, their local representation is finished. Then, all business is conducted by the General Council or Executive Committee. The Executive Committee is made up of 14 General Council members: five officers and nine committee chairmen elected by the General Council. The Executive Committee meets quarterly, making decisions that drive the daily operations of the Fellowship. The General Council meets twice a year, focusing on policy matters.

## SEATTLE, WASHINGTON

3 Pilot Light Society held its annual meeting after a Thanksgiving pot luck dinner. The meeting was attended by 60 , who elected a new governing board. Children presented a program to those who attended, some coming from Vancouver. This is the society's fifth year to celebrate Thanksgiving in this fashion.

## SAN FRANCISCO, CALIFORNIA

The Golden Gate Circle Society is working on a 20-minute video presentation for International Conference' 93 in Montreal. The group met recently to plan a program celebrating Jesus' birthday for next August 21 st, and is examining its constitution to see if revisions are necessary to promote an inclusive approach to achieving the goals of members dedicated to furthering the Fifth Epochal Revelation. The group is also studying ways to use the Fellowship's FLOWERS Program.

## LOS ANGELES, CALIFORNIA

The First Society of Los Angeles recently inducted 27 new members, and another 15 people are expected to join in the near future. The group has co-sponsored weekend events for area readers with the School of Meanings and Values, and recently organized a workshop led by Mo Siegel, chair of the Domestic Extension Committee, on promoting The Urantia Book. In September, the group had a booth at the Whole Life Expo in Los Angeles. "We sold nine Urantia Books," says Lucile Faw, se zry of the Fellowship, who worked at the booth. "People w. nad attended in previous years came back to buy the Concordex and Paramony. We generated about 60 new contacts from this event."

## GRAND CANYON SOCIETY

The Grand Canyon Society has put forth a nice creative effort for 1993 by creating and publishing a calendar which lists historical, society and Fellowship events for the year. The calendar, in a black and white format, includes provocative artwork. The group also recently received matching funds from the Fellowship's FLOWERS Program for local outreach projects.

## BOULDER, COLORADO

Boulder was a center of spiritual activity when the Rocky Mountain Spiritual Fellowship hosted the first annual regional Frontier Conference during Labor Day weekend. Around 200 readers from Maine to California attended the event, which was themed "Proclaiming the Kingdom Then and Now." The weekend was devoted to the exploration of outreach and inner communion with God. Programs were presented by the local society, along with those made by members of the Grand Canyon Society of Arizona and the Heart of America Society in Kansas City. The importance of personal sharing, increased honesty and commitment and community building was studied intensively. A worship service in Fiske Planetarium provided an inspiring view of er space levels. And those attending were asked at the co. asion of the event to spend time each day communing with God for discernment and direction; to commit to bring a new
friend into the readership community during the year; and to participate in a community outreach project. The event is planned again for next Labor Day weekend in Boulder. The First Society of Oklahoma and the Arizona and Kansas City societies will organize the program.

The Rocky Mountain Spiritual Fellowship inducted 40 new members into its society during 1992.

## PUEBLO, COLORADO

Members of the Pueblo study group worked on a unique outreach project this year. Led by the efforts of George Samaras and Buck Weimer, the group received approval from the Southeast Colorado Water Conservancy District to paint a $2,400-$ square-foot mural of the
 worlds of Jerusem, as depicted in John Byron's Universe series post cards, on the levee of the Arkansas River in Pueblo. "Hundreds of murals have been painted on the levee, and the depiction of Jerusem is adjacent to a site reserved for the Historic Mural, which will draw thousands of people," says Samaras. "Nothing succeeds like success. We now have sponsorship for the next mural and plenty of volunteers as well." The group plans to proceed with design next spring.

## OKLAHOMA CITY, OKLAHOMA

The Fall Forum, sponsored each year by the First Society of Oklahoma, met in Tulsa during November. Around 75 readers from Oklahoma, Texas and Colorado attended. The theme of the weekend meeting was "The Spirit of Truth," and included talks by five individuals with short personal sharings by others between each presentation. Fellowship president Steve Dreier spoke on living awareness of the Spirit of Truth and what it brings to us.

## HOUSTON, TEXAS

The First Society of Houston recently hosted the International Fellowship Committee during its meeting in their city. Members of the society observed the meeting and offered valuable insights on various projects of the committee.

## LAKE OF THE OZARKS, MISSOURI

The Heart of America Society held a spiritual retreat during October in the rustic setting of Missouri's Ozarks. Thirty-five people attended the weekend devoted to communing with nature and fellowshipping in spirit. A ceremony during the retreat included passing out candles and each person talking about

spiritual light, leading to increased realization that by working together the group can produce a greater light. "This was a true retreat format," says Bob Bruyn, chair of the Special Projects Committee and secretary of the society. "The end result was an awareness of community and a feeling of connectedness with everyone."

## NEW YORK CITY

The Society of Greater New York for Readers of the Urantia Book sponsored a booth at the Whole Life Expo in New York in October. Twenty Urantia Books were sold at the expo. Many of those who came to the booth were familiar with the book through friends' recommendations.

## HAGENAU, FRANCE

The Third Intemational Encounter in France for readers of The Urantia Book was held in Hagenau last August. The city is near Strasbourg in the Alsace region of northeastern France. The setting for the meeting was Maison de St. Gerard, a monasteryconvent begun by the Redemption Order of Priests several centuries ago. Seventy people attended, representing many European nations, Canada, Australia and the United States. The conference 'eme was "To Have, To Be, To Do," and existential questions were applied to a variety of subjects animating contemporary religious life. "Although many languages were represented, com-
munication was facilitated by those who were bilingual," says International Fellowship Committee chair John Lange, who attended the event. "The spirit of fellowship was also stimulated by spontaneous walks and discussions on the [monastery's] grounds, by worship, music and meditation sessions. Partaking of the Alsacian food and wine was always a festive occasion."

## MOSCOW, RUSSIA

International Fellowship Committee chair John Lange made a 30-minute presentation at the First International Uranian Conference in Moscow in November. Five Urantia Books were handed out at the event and Lange was interviewed by Lithuanian television news reporters.

## FELLOWSHIP COMMITTEE BRIEFS

Michael Wisenbaker of Dallas, Tex̄as has been appointed to serve on the Finance Committee by the Executive Committee. Marlene Chicoine of Los Angeles has also been appointed to serve on the Domestic Extension Committee, along with Ann Garner of Arlington, Texas. These appointments will be voted upon at the upcoming General Council meeting in February in Boulder, Colorado.

The Education Committee has assembled the panel for its third Wrightwood Series. The topic is "Gender and The Urantia Book." Speakers include Stuart Kerr III of Troy, N.Y.; Alison Gardner of Sherborn, Mass.; Jeanne Melchior of Dubois, Ind.; Byron Belitsos of Norman, Okla., and Claudia Ayers and Larry Watkins of Sacramento, Calif. Presentations will study female roles, language of The Urantia Book, traditional roles of women in the church, male roles and complementary partnerships. The series is scheduled to meet late in May.

In November, the Judicial Committee sponsored a Wrightwood Series weekend for its subcommittees working on restructuring the organization of the Fellowship. Conclusions from this intensive will be presented to the General Council.

The Publications Committee is preparing a fourth venue in its family of publications offered to readers of The Urantia Book. The Fellowship Forum will publish presentations made at noteworthy events such as the Wrightwood Series, the Scientific Symposiums and International Conferences. The Fellowship Forum will be sold by special order at low prices to cover cost of production and will be available a reasonable time after these events occur.

Assisting the Special Projects Committee with its Oral History project, John Lange, chair of the International Fellowship Committee, interviewed former Urantia Foundation president Bill Hales and his wife, Mary Lou, who were both members of the Forum. The interview was recorded on cassette and a transcription is being made. Interviews are planned with other surviving Forumites, including Geraldine Hahn, Ruth Renn and Dr. Kenton Stephens.

The Special Projects Committee is preparing a second edition of the Secondary Resource Guide, which lists publications and related works of art resulting from study of The Urantia Book. The new edition is planned for circulation next summer. a

## Russian Group Learns About The Supreme

Editor's Note: John Lange recently presented this paper at the Urania conference in Moscow. It is to be published in the Urania Foundation's newsletter, which has a circulation of 60,000 throughout Russia. Lange has been invited to write a column for the newsletter in subsequent issues.

The Twentieth Century is a challenging time for the people of the world. Humankind has progressed in the understanding of the material world through scientific achievement, and in the realm of the mind by the deduction of philosophy and the development of new ideas. However, the spiritual growth of humankind has fallen behind success in the arenas of matter and mind. This unbalanced growth has failed to give life meaning, resulting in confusion and hopelessness.

I have been a student of The Urantia Book for 20 years and believe it to contain a new truth to help correct this lack of symmetry in spiritual growth. The purpose of The Urantia Book is to help illuminate human minds and to help save human souls. It clarifies concepts of deity and reality. It explains the interrelationship of matter, mind and spirit through their respective disciplines of science, philosophy and religion. It offers a new concept of evolutionary deity known as God the Supreme, or God the Mother, and it gives meaning to the three timeless questions of human existence: Who am I? Where did I come from? Where am I going (What is my potential destiny)?

These topics are examined in detail, but the underlying message is simple. God is our father, therefore all people are our brothers and sisters and we should treat them accordingly.

I will develop only a few concepts in The Urantia Book which are also discussed in this meeting. There are many other stimulating ideas which time will not permit me to elaborate upon. So I encourage you to look at a Urantia Book and discuss it with us following the presentation.

Understanding is gained by examining origins and eternity, and then working out toward results in time and space. From Page 1 of The Urantia Book I quote, "The Universal Father is the God of all creation, of all things and beings. First think of God as a creator, then as a controller, and lastly as an infinite upholder." God the Father is the face

He turns toward His children. When God created human beings, he decided to have children and not robots. So we are born as imperfect beings endowed with free will. This entails inevitable disaster. To overcome this, we are indwelt with a particle of God known in The Urantia Book as a Thought Adjuster. This is known in other religions as the Spark of God. This is an unerring cosmic compass leading us back to God. Through spiritual growth and conscious decision making, we evolve an immortal soul and over the lifetime achieve personality survival.

To help us and for us to help God, he brought into being another level of deity function. This is the Supreme Being or God the Mother. She is the God of Experience and the God of Evolution. She is the oversoul of creation and the womb of time and space from which the evolutionary universes will one day be borne into eternal perfection. Through service and experience, we contribute to the growth of the Supreme, God the Mother. Thus humans are challenged to live a twonatured spiritual life. Striving to live from the higher self (the evolving soul), humans, through prayer and worship find God the Father, and through service and experience know the Supreme, God the Mother.

The Urantia teachings serve to unify science and religion. The method of scientific inquiry was initiated over 400 years ago. The success of this process of investigating and interpreting material reality is self evident. This has been a process of observation, imagination, synthesis, individual courage and group understanding. To begin this process on the spiritual level will entail understanding an entirely new level of reality. Some aspects of this process will involve group wisdom, soul consciousness and understanding cosmic citizenship.

To summarize, students of The Urantia Book consider it a divine revelation of epochal significance. God values each of us as a unique and precious child. Each man or woman can find God the Father in his or her own heart, but they will have to search for the Supreme, God the Mother, in the hearts of their fellow brothers and sisters.

William James, the American philosopher, described the diversity of the world's religious life as the light of God Continued on Back Cover

## Spiritual Transformation Comes To Russia

Lila Dogim, a long-time reader of The Urantia Book, was born in the Ural Mountains of Russia. Her family moved to Moscow during her first year, where she lived until she was 14 . Her environment was markedly atheistic.
"My parents_were not religious," she says. "None of my friends believed in God. Atheism was a way of life. Individuals were not considered intelligent if they were religious. It was just a fact of life that there was no God."

Her spiritual transformation began when her family moved to Poland in her 14th year. "I became agnostic in Poland," says Dogim. "I came in contact with religious people who were intelligent believers in God."

Five years later her family moved to the United States. Subsequently, her favorite cousin Mark introduced The Urantia Book to Dogim. "Mark had read the book for a couple of years before introducing it to me," says Dogim. "He is very intelligent and skeptical. I trust his opinion. The book intrigued me. If I had been introduced to it by someone else who is religious, I would not have picked it up. He had credibility."

That's her story, and it merits study for those who would like to successfully share The Urantia Book with individuals from other cultures.

But what about the difference Dogim saw in her home land during her recent visit? What happened to atheistic Russia?
"It is a totally different country," she says. "Anything is permissible now. It's like the Wild West. People are doing everything new. Minister Gorbachev has become born again."

While in Russia, Dogim reacquainted herself with a childhood friend. Nina, who has a doctorate in math, has also developed a spiritual awareness. "She learned to listen to the voice within," says Dogim. "She was interested in The Urantia Book and I left a copy with her."

And in Tatyana Antonyn's vision of the word "Urania," Dogim sees the bigger picture of how our spirit helpers spread truth. "Seeds are being sown in other cultures," she says, "so that the concept of The Urantia Book is similar to those beliefs." a

## LETTERS TO THE EDITOR

## SHARE YOUR THOUGHTS

Do you have an opinion on matters of interest to readers of The Urantia Book? The Editorial Page is your place to share what you think is important.

Letters for publication should be addressed to: Letters to the Bulletin Editor, The Fellowship, 529 Wrightwood Avenue, Chicago, IL 60614 or FAX to (312) 327-6159.

I feel that defense of the copyright, though justified in the early days of publication, is no longer wise. I favor permitting various groups to make the message available in various forms, e.g., excerpts in small books for arthritic hands, audio cassettes, Braille, computer software, whatever need may be perceived by whatever group. Enough "inviolate" texts are out there to preserve authenticity.

Grace Boyles
Meadville, MO
Why is the Urantia Foundation cutting off supply of The Urantia Book? Do you think that only 200,000 copies sold in 50 years is good? Many of us think that record stinks.

> William W. Fiske, II Villanova, PA

I certainly pray all Urantia Book readers will be united again in their efforts to spread God's word.

Wendell \& Carol Grassmyer Madison, IN

I hope the Fellowship will reorganize - all members should vote for the people to represent (on a geographical basis) the members and vote for the leaders and on areas where money is to be spent. I find it much easier to support an organization when I feel I have a say as to what happens.

Dave \& Patty Pearce Raleigh, NC
Your efforts are appreciated and I will be glad to hear that we do not need a large organization with lots of committees. Perhaps encouraging us folks at the grassroots level would get you better gains for your efforts spent.

Thomas \& Cassandra Orjala Coeur d'Alene, ID
I detest the politics that have crept into the Urantia movement, i.e., lawsuit on copyright, limiting the availability of books. I have friends who are 20 -year readers to whom the Trustees have refused to sell books.

Jim Lindermann, Phoenix, AZ

## MATERIALS AVAILABLE AT THE FELLOWSHIP

## Free:

- Introduction to The Urantia Book
- The Fellowship Brochure
- Fact Sheet on the Fellowship
- The Urantia Book: A Question of Origin
- The Fellowship Bulletin
- The Study Group Herald
- On Urantia Book Study Groups
- Summary of Textual Changes Made in The Urantia Book

New Journal of the Fellowship (two issues per year)<br>\$8.00 U.S. $\$ 9.00$ Intl.<br>Special Conference Issue of The Journal (Summer 1981)<br>\$4.00 U.S. $\$ 5.00$ intl.<br>Artist's Conception of the Master Universe<br>$\$ 3.00$ U.S. $\$ 4.00$ Intl.<br>Study Groups for The Urantia<br>Book: Ideas and Suggestions<br>\$2.50 U.S. \$3.50 intl.<br>Scientific Symposium 1<br>Special Issue of The Journal<br>\$5.00 U.S. $\$ 6.00$ Intl.<br>Special Conference Issue I of The Journal<br>Special Conference Issue II of The Journal<br>\$5.00 U.S. $\$ 6.00$ Intl.<br>Resource Guide for Secondary<br>Works of The Urantia Book<br>\$3.00 U.S. \$3.00 intl.<br>1992-93 International<br>Study Group Directory<br>\$1.00 U.S. $\$ 2.00$ Intl.<br>Glossary and Pronunciation<br>Reference for The Urantia Book<br>$\$ 2.00$ U.S. $\$ 3.00$ Int.

## Wrightwood Series: CALL FOR PAPERS

The Education Committee of the Fellowship has begun initial organization of the fourth seminar in the Wrightwood Series. The general subject of this program is the evolution of the new cult (see pp. 955-956). The goal is to explore in depth what The Urantia Book teaches about the origin, evolution and purpose of socialized religious activities, and to examine the relevarfce of these ideas to the activities of students of the book in modern planetary society.

Since the beginning of the revelation, many of its students have interested themselves in its social expression. Some readers have sought to introduce the book into existing religious groups, while others have tried to create original
book-focused organizations. Although readers vary widely in their individual socialization of personal religious experience, most would probably agree that it is important to learn from past mistakes.

Seminar participants will be selected based on expressed interest in the subject, qualifications to conduct and report research, and willingness and ability to commit significant time and effort to preparation, discussion and followthrough activities. A written, publishable research paper is required of seminar participants, although discussion questions, suggestions, opinions and insights are welcomed from all readers of the book.

For this program, appropriate research might include such areas as: how a cult develops, mistakes of the past, did Jesus intend to found a cult, central mysteries of The Urantia Book, cultic elements in the Urantia movement, etc. Although the viewpoint of a research project should be informed by careful study of the book, it is highly desirable to include historical and cultural data.

If you are interested in full seminar participation, please write to:

> Education Committee
> The Fellowship
> 529 Wrightwood
> Chicago, IL 60614
"When man consecrates fis will to the doing of the Father's will, when man gives God all that he has, then does God make that man more thian fei is." ('128s)

## CALENDAR OF EVENTS

Jan. 10, 1993, First Society of Los Angeles meeting, Santa Monica, CA. Theme: "Your Personal Values-How Do You Look at Yours?" Contact Robert Burns, (714) 724-1050.
Jan. 31, "Fifth Sunday" gathering of D/FW readers, Northwood Institute, Dallas, TX. Contact Ann Garner, (817) 265-8375.
Feb. 5-7, General Council meeting, Boulder. Contact The Fellowship, (312) 327-0424.
Feb. 12-14, Grand Canyon Society conference. Tucson, AZ. Theme: "Passing the Torch with Grace." Contact Arley Grubb, (602) 841-7649.

Mar. 2, One-day Urantia conference, Montreal, QC. Theme: "Suite a une revelation, le Livre d'Urantia apporte reponses a nos questions." Contact Pierre Routhier, (514) 761-2378.

May 28-31, Annual conference of Florida readers, Leesburg, FL. Theme: "Community within The Urantia Book." Contact Chris Johnston, (813) 989-1043.
Jul. 31-Aug. 5, International Conference '93, Auberge des Seigneurs, St. Hyacinthe, QC. Theme: "Touch the World." Contact the Fellowship, (312) 327-0424.

## What was that word?

TOLERANCE is referenced many times in The Urantia Book. Jesus tried to impress upon his apostles the art of tolerance. As a young teen, Jesus mastered this art of tolerance over his conflict between honoring his parents and being loyal to his own personal religious convictions.

Throughout our universe career, we will constantly be reminded of and tested for tolerance. We will encounter all sorts of different beings, with diversified experiences as well as dissimilar interpretations. The understanding of these differences overlaid by love will be the measure of our tolerance.

Tolerance is not passive. It is an active adaptation to universe realities through the application of love preceded by the understanding of differences. Tolerance is essentially kindness and respect.

The practice of tolerance does not begin in the next (morontial) life; it begins here and now. The degree of tolerance indicates spiritual growth. "Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul." (*1740)

## NEW JOURNAL SEEKS ART MATERIALS

After its first year in its new, more artistic format, editors of The Journal of the Fellowship are gratified by the high quality of artwork, photography, poetry and traditional essays which have been published in the inaugural two issues. More artwork is sought, especially for the cover, a visually prominent spot requiring high-quality art or photography.

The publication also needs photography for interior positions and high-quality poetry. Also welcomed-are creative prose and fiction.

Response to the new format has been positive, and new subscribers are also welcomed!

YES, I would like to subscribe to The Journal.
Name:
Address:
City/State/Zip:
Country: $\qquad$ Phone:
I would like to subscribe for $\qquad$ year(s) at $\$ 8$ U.S. or $\$ 9$ international per year. Enclosed is my check for \$ $\qquad$ (U.S. funds), or Please charge my $\square$ VISA $\square$ MasterCard: \$ $\qquad$ .

Acct. No.: $\qquad$ Exp. Date: $\qquad$
Signature:
Mail to: The Fellowship, 529 Wrightwood Ave., Chicago, IL 60614 or FAX to (312) 327-6159.

## ANNOUNCEMENTS

A revised edition of the Resource Guide for Secondary Works of The Urantia Book is now being prepared. Secondary works are designed to supplement The Urantia Book, and can include study aids, introductory materials, slides and tapes, computer programs, graphics, publications, etc.. If you have a work to submit, contact the Fellowship now to obtain submission materials at 529 Wrightwood Avenue, Chicago, IL 60614 USA, phone (312) 327-0424; FAX (312) 327-6159.

The deadline for the early registration discount for the International Conference in Montreal has been extended to February 28. Take advantage of this savings! For more information, contact the Fellowship.

Plan to attend the Spiritual Retreat prior to IC93. The retreat will begin Wednesday evening, July 28, at the conference site. It is being led by Gard Jameson and Adrienne Jarnagin. Space is limited to 30 people. Contact the Fellowship for more information.

Scientific Symposium II T-shirts are available for $\$ 5.00$, including shipping and handling. Large size only in gray, blue, aqua and hot pink. Contact The Asoka Foundation, 6303 Waterford Blvd., Suite 220, Oklahoma City, OK 73118, (405) 843-4900.

## RUSSIAN GROUP (Cont. from page 6.)

shining through the lives of each individual as if it were a prism. We should now look to each individual as a lens to see this original light in us all. Because the diversity of each one of us stems from our intimate selves. Then we discover that what is the most intimate is at the same time the most universal.
*Quotation from The Urantia Book, copyright C 1955 by URANTIA Foundation, all rights reserved.

## The Fellowship BULLETIN

Published in St. Petersburg, FL by:
Publications Committee Of The Fellowship 529 Wrightwood Avenue Chicago, Illinois 60614 (312) 327-0424 FAX (312) 327-6159
Melissa Wells, Managing Editor Nancy Johnson, Typography Matthew Block, Copy Editor

Please feel free to share this publication with anyone interested in the Fellowship.

## The <br> STUDY GROUP HERALD

Issue No. 3
For readers of The Urantia Book
December 1992


## Children In The Movement

Contingent of teen-agers at the 1987 International Conference of Urantia Brotherhood enjoying trip to Thomas Point Beach near Brunswick, Maine.


Lyndsey Herbert, Laconia, New Hampshire


# CHILDREN 

# IN THE URANTIA MOVEMENT A Survey of Study Groups 

By Janet Farrington and Keith Graham, Brier, Washington

Seventy-eight people took time out from their busy schedules to answer this survey about children in the Urantia movement. $27 \%$ of the 286 study groups listed in the 1991 study group directory responded to the survey and are represent-
in this report covering 27 states in the U.S.
one province in India. 17 people actually wrote personal letters and 8 people volunteered their services to work in the area of children and families.

We thank all respondents for their thoughtful consideration of these questions.

## Summary

Responses to this survey indicate a strong feeling that the adult study group is not the place for children but they should get spiritual education based on Urantia Book teachings, either in the home by parents, or with a group of readers.

A decidedly large majority believes The Fellowship should support, in some way, the spiritual education of children. In addition, readers appear willing to use materials produced for children in a variety of settings. However, survey respondents seem to have a wide range of opinions on what materials would be useful and how to use them. Some want study aids, others want creative aids. Some hope for organized groups specifically for children, others see this as strictly a parental concern.

Although there was no separate question addressing the issue of teens, there were comments from many parents indicating a sincere desire for their teens to someday become active readers involved in study group or UB community activities.

Many readers commented on the paucity of
jes in their area and their desire for some type or community where the children could at least socialize with Urantia Book readers. Several peo-
ple wrote about how great it is to be around other readers and their families. And one commented, "When our children were young they enjoyed playing with other Urantia Book readers' children. They all thought Urantia Book people were "Terrific!"

And so do we! Our heartfelt thanks goes out to all those who have responded so enthusiastically to this survey and also to those who have shown such genuine interest in seeing more resources devoted to children in the Urantia movement. As many of your comments reflect, this is work that needs to be done as we build our spiritual fellowship. Your comments and letters and offers to help can be addressed to the Family Life Editor and will be much appreciated.

## The Survey

1. How long has your study group been meeting? How many readers attend on average? How old is the youngest participant?

- The median age of study groups represented is 8 years. $30 \%$ of the groups were less than 3 years old. Only 7 groups ( $9 \%$ ) have been meeting longer than 15 years.
$-84 \%$ of the groups have ten members or less; $51 \%$ have $6-10$ members, and $33 \%$ have 5 members or less.
- Average age of the youngest member is 25 . $25 \%$ of the responses have a member younger than 20 years of age.

| 2. Children are: | 8 or <br> older. | under <br> 8 |
| :--- | ---: | :---: |
| yrs. |  |  |

- No. of responses net no. of groups


## 3. Has the integration of children into study group activities been a "hot" topic for your group?

- For most groups this is not a topic which has generated much debate. However, there were 5 respondents ( $6 \%$ ) whose groups have experienced difficulties with the issue, one of which has disbanded as a result. There were $19(22 \%)$ N/A responses to this question.


## 4. What do readers feel/believe about the spiritual education of children?

- The responses to this question are as diverse as the readership. $15 \%$ felt that the spiritual education of children needs improvement in some way. Most comments referred to the "dearth of materials" available for children. $23 \%$ felt that they were satisfied but there is room for improvement. Many of these noted that the children attend Sunday School at a nearby church (Methodist, Unity, and Quaker were mentioned). Many people wrote that they were very interested and one writer commented about "Jesus having time for children as a natural occurrence..." and implied that our movement should do likewise.
- Three respondents said we should teach the children by example with one reader noting,


Courtney Kuketx, Worrester, Massachuserts
"As a group we feel that children live and learn by example, so the children must have the feeling that what the parent does . . . pertains to them also." Our reader in India says, "Teach them young so they will grow in spirit."

- Three respondents specifically said this was a parental responsibility. There were several comments regarding diversity, such as, "Education is important but the methods will vary." One respondent wrote, "Our readers are very diverse. Some go to church, some don't. Some feel opposed to formal religious training, others tolerate it, others pursue it. It is difficult to fit the most recent revelation into our lives because there is really no cultural outlet. We are at the cutting edge, dreaming of forming the 'new'.' Four respondents felt that children would ask for help when they were ready. $32 \%$ had no comment on this question.


## 5. Please list the types of activities available for children in your area.

$-55 \%$ of respondents stated that there were no activities available or had no comment. The remainder of the responses listed the activities available as follows:
Holiday or social events - $10 \%$
Adult study group where children play - $9 \%$ Children's progtam Tnonthly, annual conference - $9 \%$
Jesus' Birthday celebration - $8 \%$
Sunday school (non-UB) - $6 \%$
Family campout/retreat - 4\%

## 6. What activities would you like to see in your area?

- A high number of respondents said they

Rass Massey, Sherborn, Massachusetts
would like to see study groups specifically for children ( $20 \%$ ), while another $6 \%$ mentioned a Sunday school program based on UB teachings "with art and music". Another 6\% suggested outdoor activities such as gardening, horseback riding, hiking, campouts, and several people mentioned creative projects. Additional responses in this category include conferences or retreats (2), play groups for Urantia kids (2), worship (2) and 8\% mentioned specific materials they would like to see (see question 9 below).

There were 37 N/A answers ( $47 \%$ ), with some accompanied by the comment "I wish there were more families in this area." There seems to be a general hunger on the part of respondents for more interaction with Urantia Book reader families. One reader wrote, "Perhaps part of being aware of the Fatherhood of God and the Brotherhood/Sisterhood of humankind is that we view all activities, whether school, church, sports, or whatever as being activities available for us in God's Urantia schoolroom. As far as separate Urantia activities . . . they would be nice, but perhaps this is not meant to be."

## 7. What is the most meaningful experience you have had with a child during a Urantia community event?

$-58 \%$ of readers responded to this question. $23 \%$ reported that working with children in a conference, workshop, or study group setting was meaningful. Many readers commented on the insightful nature of children, including one reader who says, "When I spent time with children on a consistent basis some months ago, I was amazed and touched by the enthusiasm to study the teachings - particularly in the 5-10 age group." Another


Katy Luczko, Belmont, New Hampshire
reader wrote about discussions she had with "...one or two children at a time about the UB and its teachings. Finding out how they fit in - or don't, with their Christian friends and asking what they are most curious about in the UB. When I ask if they own a book most say no. When asked if they would like a book, most said, yes."

- One reader wrote about a roundhouse discussion with several children discussing what "love' means to them. Another reported that "a twelve year old led the discussion of a paper for an hour and did an excellent job."
- Six readers specifically said socializing with children was meaningful, with one reader writing, "The greatest experience at UB activities is watching these children from varied religious backgrounds develop a spiritual brotherhood amongst themselves."
- Two readers told of a Michael's Birthday celebration where "the children wrapped the circle of adults in golden cloth and helped create a worship experience." Other activities reported included a "Thought Adjuster party when the children turn 5 years, 10 months", children helping with the Remembrance Supper, and singing. One respondent believes ". . . when children are raised in an open, loving environment around spiritually fragrant persons, the Father will do the rest."


## 8. Do you believe the Fellowship should or should not be interested in the spiritual education of children?

- A whopping $82 \%$ of the survey respondents believe the Fellowship should be interested in the spiritual education of children. Many readers were emphatic in their support with comments such as: "It is our greatest challenge." "Yes, very much


Allison Kert, Troy, New York
so. This has been neglected somewhat," Anoth+ wrote, "Most definitely so! If children get no egular training, they are very likely to end up with no religion at all - or end up believing in some authoritarian 'religion of the mind"'

- One reader felt, "It should be a top concern. After all, who is going to carry on where we leave off? I feel it is very important." A similar comment came from another reader, "Of course they should!!! The children are the future for the material in the book. It can't always be taken by people who have no background -it must go forward in second, third, and fourth generations."
-Several respondents commented on the approach needed in the educational process. "We believe that educational activities should start at the earliest possible age. This, however is not the responsibility of the Fellowship but of parents. The Fellowship should encourage and support these activities." Another wrote, "There should certainly be an interest in fostering and encouraging the spiritual education, but we feel that by no means should this be allowed to turn into some sort of systemized program." And still another reader felt, "The spiritual education of our children is best accomplished by the folks living their own religion."
- Although there were many readers who felt adult study groups were not appropriate for children "especially when we get into heavy intellectual stuff," another felt that, "Young children arough adolescence need spiritual education desperately. What better way than to incorporate them into a study group with adults or age group to their liking with adult guidance." One reader stated, "I think there are things that can be done and it is a good topic to pursue. But most moral


Ryan Kuketz, Horrester, Massachusetts
training should be in the home. Perhaps ways can be found to reinforce it. I don't think any special meetings for children should follow a Sunday School type pattern."

- One respondent stated, "The Fellowship and all readers should be engaged in educating the young with whom they are in contact." There were seven $(9 \%)$ unqualified NO answers and seven N/A answers.


## 9. If study aids for children were available, would your group use them?

- $56 \%$ of the survey respondents said they or families in their group would use materials if available. 8 readers said they would not use study aids and there were 20 ( $26 \%$ ) N/A responses (mostly from those without children).
- Most comments related to the type of study aid, including this from a reader who said, "We should encourage any creativity. Education is a creative experiential process and study aids must not get in the way, but foster it." One reader commented, "My problem with this is the focus on 'study. I feel that the Fellowship should work to enhance the spiritual culture of families rather than to try and get kids to study." Another reader said she would use study aids ". . . in a format that allowed (the children) to be part of the group. I realize that this is difficult and that is why I have had little success keeping my kids (ages 13, 12, 10) in the study group."
- How to distribute study aids was a concern for some readers, since there are so few children attending study groups. One wrote, "We have no group need but would furnish them to our members who are parents of children for use in the home." Another respondent similarly felt, "Per-


Alyssa Rocap, Southington, Connecticut
haps we could distribute them to members for use at home. I think Slagle's book on the early childhood of Jesus is excellent and the type of thing that could prove most useful, especially in a setting of reading to children at bedtime." Another reader indicated they would not use study aids "Until such time as our child shows an interest in formalized study of The Urantia Book."

- There were many suggestions for the types of materials for children that should be produced. Topping the list were books or stories for children on the later life of Jesus and other Urantia Book material. Other ideas include a video, a trivia game, coloring books, an idea book for parents, and songbooks. It is interesting to note that topical studies for children were not mentioned although someone did suggest aids for teens to use in the study group setting.


California: I have been reading the Urantia Book for 16 years, but just joined a study group one year ago. My primary motivation for seeking a group was to have contact with other readers so I could pick their brains about how to teach this stuff to my own daughters. Of course now my primary motivation for going to study group is that I LOVE the people and to study and discuss out loud is such a joy after 15 solitary years!
New York: Throughout the years we have always encouraged children to participate with the adults and when the "heavy thinking" occurs, to go by themselves and enjoy carefree association with one another.
Washington: Anything which promotes a loving, healthy family life should be supported and encouraged since that is possibly the saddest situation in our country today. There are so many poor influences attacking children - dangers my generation never had to face in most areas, when we were kids. And a lot of us grandparent types are very concerned.
New York: Our most meaningful experience was having our son ask for a Urantia Book after a conference. He was a teenager at the time. He read with us for a few meetings but now chooses not to participate.
Massachusetts: When attending a study group, a nine-year-old girl told about her friend who was killed in ap automobile accident. We read the paper on the probationary nursery in Mansonia \#1. Later she made up a play and presented it at a regional conference.
Virginia: I have two children aged 12 \& 15 who I would like to attend, but it really doesn't seem appropriate. This book and our study of it is very advanced and a normal child simply isn't into such things. My older son has his own book, is a believer and knows much of the book; I hope one day he will show interest in attending our meetings. I have told him we would love to have him if he had any desire to participate.
Washington: How can we help to enrich the already present structure of the family? If "study groups" form as a result of this, all the better. But let's strengthen our families first.
Idaho: My study group didn't think they could participate in this survey because we have no children hanging around the fringes these days. But I remember when my children and others were home, and I know the importance of making them feel comfortable and at home on study group night. I also knew the importance of not forcing them in any way to participate. But the times that my invitation to "hang out with the group" were accepted, I usually found some small way to include the curious child. Usually I would have them read a page or so about the lad Joshua when he was of their contemporary age. I.was always impressed with how well the children could read, and praised them a little, and thanked them for reading.
Tennessee: For me, accepting children and their needs encourages me to put aside my own wishes and respond to others. It is also a learning experience for me to accept children's concerns as

$$
\begin{aligned}
& \text { EXCERPTS } \\
& \text { FROM THE } \\
& \text { LETTERS }
\end{aligned}
$$



Siue and Greg Welch of Andover. Massachuserts, provided music for the children at the 1992 Northeast Spring Regional Confrrence.


Michael જ犬⿱ David Puetz, New Jersey.
being important to them. Thankfully, most of children's friends are members of Urantia B reading families so even informal socializing 1 Urantia Book or Jesusonian values as a backdr.
New York: Each child who has come (to a stt group) is given so much love and attention by group that none has abused his privilege of $m$ ing good comments and participating in ot/ ways. They seem pleased to be incorporated i the group's activities.
Connecticut: The snag has been, for the $m$. part, that parents have not taken (perhaps j don't know how) initiative to give the kids a go time and some Urantia insights. There is und standably a lot of reluctance on the part of dividuals to miss blocks of meeting time to with the kids. Here is another angle you may ha already heard: at least two families have regr ted bringing their children to meetings becal the children resented the boredom and their $p$. ent's preoccupation. These parents believe th the children's later reactions of disinterest, ev resistance to the book, had their origin in v pleasant memories of Urantia meetings! Not casy judgement for parents of young ones to mal
Indiana: We have a "Thought Adjuster" party 1 children when they reach the age of six. We gi each child a hand-made, embroidered, clo medallion of three blue concentric circles on white background. We have a brief ceremony which the child lights a candle representing " t | light that lights every person that comes into tl world." Then each adult in turn lights their ca dle from the child holding his (her) candle. We read a few lines from the Urantia Book abo Thought Adjusters. This is done in a party or s cial atmosphere and not during a regular meetin

## California: When they (the children) ask que tions about religion we behave and reply as I

 least imagine Jesus might have, with comple confidence in the reality of God, and if you wi the naturalness of our relationship to him. V NEVER impose a "religious" interpretation . everyday events. If the kids ASK, we never he: tate to suggest one, but we also are sure to con municate that this is OUR PERSONAL visic and interpretation, and they may also have the own.Wisconsin: Our children have grown up wit knowledge of the Urantia Book and Urantia activities. Although they have never asked for their ow book, we decided to give them one. We have a ways hoped that some day they would have an enjoy their own book - whenever they are read Realistically, when they do become ready we ma not be around. We realize what a special gift would be if their book came from their own pa ents. We gave them the Urantia Book on "Father Day", explaining they were gifts in celebration c our heavenly Father's love. We each wrote a per sonal inscription of spiritual encouragement fo their reassurance in the years to come. This al happened in June 1989 when our children wer $10,12, \& 15$. Their Urantia Books sit patientl: on bedroom shelves and I dust them off occasion ally whispering "their time will come, Im sure.'

# $2 \mathrm{a} 2 \mathrm{a}^{2}$ <br> By Gwen Wenzel, Brier, Washington 

While travelling from Washington to Mexico with my daughter, Leslie Alana and friend, Jo Thackwray, we visited many study groups and shared the joys of brother/sisterhood. Our final stop before leaving California was with a most beautiful and spiritual family - the Hunt's. On Sunday afternoon we gathered to share a wonderful worship technique I learned from friends in Canada.
$20-20-20$ is a spiritual exercise where we begin by sitting together in a circle for 20 minutes
and centering on God - trying to comprehend him, sending him our love and becoming selfforgetting. At the first 20 minute signal we go directly into writing for the second 20 minutes, using the blank paper at hand to write anything that comes to us. During the final 20 minutes we share what has flowed through us and onto the paper.

As always, we were surprised at the truth, beauty and goodness that flowed forth from every-
one present - elders, teens and our youngest member, Ciera Hunt, who is ten. We radiated pure love to the Most Highs and in turn we were graced by the Spirit of Truth who was present within our extended Family of God.

It is with much love and special permission that we publish the following poem written by Ciera Hunt during this unique and inspiring experience. Thanks Ciera!

## A SPRITE'S GUIDE TO SELF-ESTEEM

By Ciera Hunt (age 10)

I am a sprite and I have good eyesight.
I know wrong from right.
1 don't bite but sometimes you got to fight. Stand up for yourself or it might be too late. However sometimes you have to take the comment go fly a kite! Cause being a Sprite you have to go on a flight.

Forget about the sorrow, forget about the time.
Put time on hold and unfold Do what feels right, you really should.

The spirits will help you the angels wilt-sing.
Show God you still have some zing at the end of the ring. Show God you still can be something you are a person, a true living thing.

You have no time to spare.
Live your life unusual and rare. Laugh at some trees, sing to your dog pig out like a hog.
Stand up for yourself in a non-fighting way.
Say hey, Matt, I don't like that.
Walk away.
Give yourself a pat on the back. You just showed God how to be pure.

You play with your mind and sing to your toes and even occasionally pick your nose.
You have a spirit I do recommend.
Work up your self esteem. Look in the mirror and say Horray!

Wow!
Now!


# FAMILY RITUALS AND CELEBRATIONS 

Ed. Note: This column is dedicated to reporting rituals and celebrations used by Urantia Book readers and their families. It is delightful to share with each other the many joys of life. Please con-
sider writing about your special family rituals and relebrations for this column and send them (along with pictures!) to the Family Life Editor:
"In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution." (Page 909.4)


Grandpa Leon, Francyl, Mikaila, Marvin and Jessica Gawryn.

## OUR FAMILY COMMUNION

When our twin daughters were three years old, we began a ritual which we called our Family Communion. We have attempted to keep it going on a regular basis, and though we've not kept at it weekly, we do still practice it. I'd like to tell you about what we do and why I enjoy it so much.

We begin by first setting up the bread, juice, candles, bell, matches, lesson material, etc., and the girls decorate the table. We then each take a turn at ringing a tone bell, then we each light a candle. We have a "lesson" (which I'll get back to later). This is followed by a prayer. After the prayer, we share our bread and juice, sometimes silently, sometimes talking about Jesus. When this is finished, we ring the tone bell once more, blow out our candles, and then we sing and play music. (The girls usually dance!)

When we started, it seemed a little odd, since the girls mostly spent their time wondering how soon they could drink their juice and eat their bread, and after this, how soon we would sing and
dance. However, as they've grown in the three years since that time, they've become more and more involved, sometimes offering prayers of their own, often times asking questions (some GREAT questions) and sometimes making suggestions for topics for future communion lessons.

Our lessons have come from a variety of sources. In addition to The Urantia Book itself, there is Bob Slagle's wonderful book, Tales of Joshua, and many children's versions of Jesus' parables and appropriate Biblical stories. Often times we just choose a topic that is relevant to the season (Easter-rebirth) or an issue (forgiveness). Once we did one on "structure," that the universe is made and patterned by God. 'Tm amazed the girls still remember this one a year later! One more word about the lesson, often times we would give the girls paper and crayons and encourage them to draw and color a picture of our lesson topic, encouraging them to think creatively.

What I like most about it is that our Com-
munion has given us a definite time when we as a family sit down to discuss topics of a spiritual nature, and the girls feel free to ask questions or not, to agree or disagree, or sometimes just to listen (or not!).

As teachers, mom \& dad don't always come up with the most intriguing and engaging lesson plan, and some lessons go better than others, but the overall effect is that God is a frequent topic as well as a friend in our household and discussions and questions of a spiritual nature are common.

I wish that I could say that I think my children are more spiritual because of this experience, but I don't think they are. They're pretty typical (wonderfu!!) kids. But I do think that our family life has been spiritually enriched by it and because of it, we share a comfortable space and time together as a family recognizing our common spiritual bond with each other and with all of God's children. And, I think that's pretty special!
"Of all social relations calculated to develop character, the most effective and ideal is the affectionand understanding friendship of man and Soman in the mutual embrace of seedlock. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character:"
(Rodan) P. 1776:1
Those ideals and aspirations were markedly expressed in the early summer, 1991 at ceremonies uniting Dianne Trouy and Terry Matheny in Texas, Karen Johnson and Tom Allen in Oklahoma, and Joan Batson and Larry Mullins in Colorado.

Typical of the three ceremonies, all individ-

# URANTIA NUPTIALS 

Reported by John Hyde, Richardson, Texas

self. While I shall never block the path in fromt of you, nor fall into the shadow left behind you, I shall evermore walk beside you as your companion and your support. I will not forsake you in times


Dr: Meredith Spranger performed the ceremory for the wedding of Joan Batson and Larry Mullins.
ually written by the couples and based upon teachings of The Uramtia Book, was that of Terry and Dianne, who announced in the invitation that "On this day I will marry my friend, the one who shares my dreams, life and love." Onlookers followed the ceremony with printed programs which explained that the flowers and music "express the beauty and joy of God's presence." To symbolize continuity, each family escorted the honoree, entering from opposite sides to signify continuity of family and civilizations produced by marriage, as well as the differences brought by each person to the union. In the outdoor setting, flanked by family and friends gathered in front of a picturesque wishing well, the couple vowed to each other:
"I will encourage your growth as a child of God by murturing your noblest of virtues, while lovingly, I shall afford you transgressions and miseps along our eternal path to the Father. While giving to you the consideration and kindness which is your due, I shall yet offer you the comfort and familiar understanding of our closeness. I will respect you as an individual, separate and unique, never striving to make of you a reflection of my-
of trial and hardship. I promise to you nowv, my loyalty and faithfulness, both as your partner in marriage and your friend in God. I will remain with you to the end of our days to share in the joys and fruis of our lives together: As we grow in wisdom and years, we shall grow together and our days shall be filled with love."

Following affirmation of the vows, the minister asked for acknowledgement and acceptance by the community, explaining that "Marriage is societal as well as personal . . . aiding in the progress of civilization as well as the individual's spiritual growth." The couple then exchanged rings as a physical symbol of the union and signed contracts to signify "respect for civil society and agreement between the two mature, responsible persons." Each offered wine to the other, indicating a readiness "to share in the rewards as well as the difficulties of marriage." The ceremony concluded with an invitation to celebrate in expressing "willingness to open their hearts and home to all, thereby embracing the Family of Man."

Larry Bowan of Oklahoma City reports that "Two conferences six years apart at the Francis-
can Renewal Center in Phoenix were the occasions for introductions which culminated in a wedding in Oklahoma City in May, 1991. Among the people whom Tom Allen of Oklahoma met in 1982 at the first Arizona gathering for readers of The Urantia Book were Dick and Peggy Johnson of Phoenix. "Six years later, at a second conference, Tom met the Johnson's daughter, Karen. The grounds of Harry McMullan's beautiful home in Oklahoma City was the setting for an outdoor ceremony, attended by more than 100 guests from the Sooner State and from Japan, Arizona, Texas, Arkansas, Illinois, and Minnesota. After exchange of the couple's original vows, they were pronounced one.

Carol Hay of Boulder, Colorado, always a we!-


Karen तö Töm Allen
come entertainer at Urantia gatherings, reports that the union of Joan Batson and Larry Mullins began in a beautiful outdoor setting to the strains of Star Edwards at the harp and a magnificent backdrop of scenic Rocky Mountains. Dr. Meredith Sprunger presided at the ceremony, with the bride in Victorian lace, Michelle Mullins as a charming flower girl, and James and Claire Hay bearing the rings. The Banner of Michael of $\mathrm{Ne}-$ badon dominated the scene. But, alas, reports Carol, "as best man, Herb Sperber, scrambled to catch a runaway wedding band, we began to sense that things were going to go awry in Paradise." The skies began to darken, tiny drops of rain began to fall on the idyllic setting, Dr. Sprunger began to pick up his pace. The ceremony concluded with John Hay's friendly umbrella held over the happy couple. "And besides," concludes Carol, "having it rain in 40 degree temperature on your wedding is the kind of thing that memories are made of!" Or, as our book reminds us, ". . . man and woman in the fond embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession."

## TOPICAL STUDIES

## FATHERHOOD:

## JESUS AS A CREATIVE PARENTAL ROLE MODEL

Given by Patrick Yesh, Kingston, Ontario

Much of my continuing research on spiritually ideal family lifestyles has its roots in Julia Fenderson's earlier works on parenting and child rearing. She once told me of the importance of having others continue her work in guiding parents into more spiritually fruitful family practices.

The ultimate role model for family life as a
Page numbers Begins/ends with:
1388-1390 All did go/obligation
1302.8-1394 Gradually/family

1401-1402 By this time/city
1405.4
father and creative brother is that of Jesus. There are a multitude of references in The Urantia Book about Jesus and his relationship to his family. Besides providing for their financial welfare, Jesus took a keen personal interest in the spiritual welfare of every one of his brothers and sisters.

Of course, as a parental model Jesus' bottom
line was following the will of the Father. Jesus knew God never left his children, so naturally his fatherly example centered on his obligation of watchcare and support for his family. The following are a few examples of Jesus' problem solving skills as a creative parent.

| Page numbers | Begins/ends with: |
| :--- | :--- |
| 1589.4 | Andrew/children |
| $1603.5-1604$ | He next explained/perfect |
| 1862.3 | The righteousness/fellows |

## STUDIES FOR TROUBLED TIMES

Submitted by Jill Hull, Golden, Colorado
I. WHY TROUBLED TIMES ARE A PART OF LIFE:

| Page numbers | Begins/ends with: |
| :--- | :--- |
| 258.4 | The Creators/perfect universe. |
| 538.5 | "Coming up/and tolerant. |
| 555.4 | Even as/new opportunity. |
| 556.7 | 5. DIFFICULTIES MAY/ |
|  | Most Highs. |
| 556.14 | 12. THE GREATEST/ |

556.14 12. THE GREATEST/

## II. COMFORT AND ASSURANCE DURING TROUBLED TIMES:

| Page numbers | Begins/ends with: |
| :--- | :--- |
| $138.3-4$ | God loves/and space. |
| 291.3 | But long/is impossible." |
| 294.2 | On Paradise/of eternity. |
| 373.2 | You are/even mercifully. |
| 454.2 | God loves/the Creator. |
| 761.5 | Every mortal/social domains. |
| 1020.7 | The covenant/his instructions. |
| $1096.4-5$ | Jesus portrayed/universe |


| Page numbers | Begins/ends with: |
| :--- | :--- |
| 1117.1 | attainment. <br> Religion effectually/his <br> universe. |
| $1289.2-3$ | Men all/the Supreme. |
| 1291.3 | But no/the Supreme. |
| 1306.7 | But man/of all. |
| 1558.6 | It is/more abundantly. |
| $1577.7-1578.1$ | Having now/trouble thereof." |


| Page numbers | Begins/ends with: |
| :--- | :--- |
| 1593.0 | This is/eternal salvation. |
| 1653.4 | The important/are today. |
| 1662.4 | But such/of persons. |
| 1675.6 | I have/of wisdom: |
| 1722.5 | It is/understanding counselor. |
| $2062.11-2063.0$ | Many things/of Pentecost. |
| 2076.3-4 | As you/of evil. |

## III. WAYS TO ALLEVIATE TROUBLES:

| Page numbers | Begins/ends with: | Pag |
| :---: | :---: | :---: |
| 956.7-957.1 | But new/accidental ills. |  |
| 998.3 | Remember even/evolving races. | $\begin{aligned} & 1223.4 \\ & 1475 . \end{aligned}$ |
| 999.5-8 | Prayer is/at hand. | 1525.3 |
| 1002.5 | Prayer is/for gratification. | 1536.3 |
| 1092.6 | In the/cosmic perspective. | 1573.1 |
| 1094.2 | Spiritual growth/daily living. |  |
| 1098.0 | The highest/all understanding. | 1638.4 |
| 1101.1 | One of/to disappointment. | 1661.5 |
| 1192.3 | The Thought/advancing | 1662 |


| Page numbers | Begins/ends with: |
| :--- | :--- |
| 557.2 | experiencing tribulation. <br> 16. YOU CANNOT/in <br> adversity. |
| 578.3 | But you/survival values. <br> 1130.6 |
| You do/of "delivery." |  |


| Page numbers | Begins/ends with: |
| :--- | :--- |
| $1191.6-1192.1$ | They are/of spirit. |
| 1199.5 | While in/evolutionary struggle. |
| 1664.1-3 | Then Jesus/everlasting <br> righteousness. |
| $1674.5-6$ | "Much of/the spirit." |

Page numbers Begins/ends with:

## 1669.0 <br> Nevertheless, scores/for healing.

1670.0
1674.4
1674.4
1727.7
2063.1
1522.3
2096.5 Jesus did/personal faith.
"Simon, some/within him. 'A little/within himself.'
True religion/righteous fruitfulness.
Jesus met/the flesh.
He discerned/drink it. Religious insight/spirit progression.

## Ascending Currents

Stephen Zendt
San Francisco, CA, editor
"Finen. when the air currents are ascending, tho byul
 mat: teratuse it is a techntque of progressing by the: utitikitimh of the asending spiritual currents of the nativerse:.
P. 1002:2

## My Fellow Greatures

There is a place on the outer fringes of this finite. Where my fove and 1 embraced in an eternal light.

Twas there in distant time, to mottal reason
The supreme gave a glimpse of what is to be.
Bathed in light, we were coddled in a peaceful tone and welcomed by many beings.

Until as a snowflake falling to mother earth. I awakened to a new day: ard behold..

Blending in Divine tight Those locked in this finite.

My fellow creatures.
Anonymous
Father, thank you for this day.
Hear us as we pause to pray.
We thank you for our home and food.
Help us to create Brotherhood.
Esther Hoover Zendt ard Stephen Zendt
 seas ti. the finnd in the piwers and ate itip of his folforexa"
P. $1640: 5$

## A URANTIAN GROUP PRAYER OF THANKSGIVING, AD 1987

## Heavenly Father, Holy Mother..

Belored Christ Michael, Beloved Creative Daughter Spirit.

## We humbly offer you great prates of thanksgiving for being our perfectly loving Diuine Parens:

We sincerely offer an expression of gratitude to our Paradise Parent: of Tinity:

Thank you, Vaiversal Father, for yout gifes of unique personatie: and the indwelling of ouf minds by your
perfect Thought Adjusters. We are in awe that as the least of all yout etildren, we host the highest spirit entity in all creation.

Thatek you Eternal Son, for the bestowal of your Paradise Son, Michael of Nebadon, Master Sovereign Creator Son of our universe, who came to our planet as Christ Jemts, Glory to you, Great Spiritual Lure, for ever attretiting us homeward.

Thank yout, fufinite Spinit, for our mindal connection to reality, and for your supernal seraphim who guard us as infarts: atid later deliver us from death. You keep us sane on a world that kills God's messengers.

We are your loyal agondonters of Urantia, dear Lond. We are your peerless creatures who can belicue wifhout veing, who can overcome insuperable obstacles, and who ran persevere cven when isolated. He commit ourstives ond our offspring to the dedication of attempting to do your divine will, rather than our own.

Thank you, Master Michael, for bestowing yourself as a mortal of the realm. For choosing our world of the cross as the only one in eternity for your human itcarnation, we offer you undying gratitude.

We are thankful for our planet's Midwayers who have brought to us the Fifth Epochal Revelation.

Dear God, we appreciate the incredible privilege of being of service to vour spiritual family on a quarantined sphere where your love is so desperately needed.

Thank you, incomparable Jesus, for your merciful ministry to us through your Spirit of Truth. You indwell us also.

Thank you, Father, for our human brothers and sisters: our parents, our children, and all other relat tives in our five-billion-mentiber family.

We extend thanksgivitis to sur adorable FinetectMother God who is ever orit friend, alwite forgiviag, perfectly patient, and in whom twe :wo. five and have eur being. Aifenys will it lt: $N=$. Amer.

Jay Newbern, Santa Rosa, Catifornia (reprimted form "The Circles" Spring-Swrimer 1988

## FROM THE ARCHIVES

# REMINISCENCES OF AN EARLY FORUM MEMBER 

## AN INTERVIEW WITH CLYDE BEDELL


#### Abstract

The following article almost wholly consists of transcribed excerpts from a taped interview with Clyde Bedell conducted by Barbara Kulieke in 1983, a little over one year before Clyde's death.

Clyde Bedell joined the Forum in 1924 before the Urantia Papers had begun arriving. Clyde remained a member of this group for over 30 years until it was replaced by the Urantia Brotherhood and First Urantia Sociery in Chicago, Clyde was a member of the Brotherhood until his death in 1985. He thus had over 60 years of involvement with the Fifth Epochal Revelation of truth to our planet.


## Clyde first related how he came to be involved in the Forum:

"I was living in Texas, in Dallas, in 1921-22. My mother who had been down there with me for the entire summer preceding had gone back north . . . and she wrote that her doctor wanted her to have an exploratory operation. Well, that frightened me. We were very close. I quit my job and went north. I wanted to be on hand if that were done. It was and she was found to have cancer and died quite soon after that.
"Meanwhile, as soon as I got up there, I went to look for a job in Chicago . . . I responded to an ad for an advertising agency wanting a copywriter . . . Well, I immediately made a good friend in this agency by the name of Lister Alwood, a man much my senior but a gifted writer. And we became very close friends . . . We would write things about emotional response and that sort of stuff. He was a religious man, as I was.
"Before I left [the agencyl . . . a girl came there to work by the name of Florence Evans . . . I asked her for a date and was given a rain check which I never cashed in because I left pretty suddenly . . . Lou Hennig offered me a job in San Francisco . . . I jounecthim in San Francisco. I was there for two years . . . It was a great place. And a great job.
"Then I received from my friend Lister AIwood a long telegram . . . He had applied for a job, had not got it and decided from the interview that . . . perhaps I was better suited to it than he . . I I applied and I got the job . . . I arrived in Chicago and of course the first person I saw was Lister Alwood ... I had Sunday din-
ner at his home, I would imagine a day or two after I got there . . . He asked me if I would like to go Sunday afternoon with him to a Forum meeting at the home of an eminent Chicago psychiatrist.
"I asked a few questions and he said, "Well, Sadler is a fantastic speaker; he talks about all sorts of things. Discussion may go in any direction. But he's a fascinating, interesting, brilliant man. . . . I said it sounded great, I'd like to go. So that first Sunday I had dinner at Lister's home and we then went to Dr. Sadler's Forum at 533 Diversey.
"It was extremely interesting - I have no idea what it was all about or what he talked about now. Can't remember. But I do know that the second person I saw in Chicago was Florence Evans whose address I had . . I I called her . . . Made a date and had a date at once . . . It must have gone fairly well because at the end of the [my] first Forum meeting, which was, I think the 24th of September, 1924, I went to Dr. Sadler and said, 'I wonder if I can bring a young woman into this Forum meeting next Sunday.'. . . So the next Sunday which was on . . . The first Sunday in October, . . . Florence went to the Forum with me and from late September, early October, 1924, we have been identified with either the forerunner of the movement, or the Urantia movement itself. They're interesting circumstances that I would meet Alwood and Florence in this one advertising agency, leave it for two years, Alwood be instrumental in my coming back, he being in the Sadler Forum and then the girl I married two years later. . .
"Incidentally, I should mention the fact that shortly after I joined the Forum, Lister Alwood was through with the Forum . . . There was quite a little turnover. There were no limits on what could be discussed. I think a good many people in the very early Forum felt years later they had been circumstanced into it. If that is the case, what occurred before papers ștarted coming . . was of no moment. It's a strange thing but . . . many things which you think today we should have remembered, we do not remember, probably because we were not supposed to remember them. What year did the papers begin to come through? I don't know. If we had known that such a thing as an epochal revelation was coming
through, we would have kept diaries . . . I have concluded . . . that we weren't supposed to."

## Clyde talks about the Forum process:

"When a paper was read to us for the first time, we were then asked to ask questions in writing and bring them in the next week which we would do. Mr. Kellogg would sort them out, eliminate duplicates, and so on. And then maybe six months later, the paper would come back again modified and amplified by the answers to the questions we would ask.
"I believe, Florence did too, and I'm sure some other oldtimers did, that there were communications coming through which may have been a testing on the part of the revelators or unseen friends . . . testing whether or not this group would react rationally or fanatically or what not to some psychic phenomena, to something occult. We had reason to believe in those old days that there were several groups in the United States that were being checked and tested. We werè quite certain that there was a group in Omaha that was being tested, checked, probably to see whether or not the leader of the group was the kind of person who could be trusted with such a revelation, and whether or not the members were also the type that would react rationally and reasonably. And of course in my opinion, no one better than Dr. Sadler could have been found. He was a fantastic man.
"The Contact Commission were all Forum members, that is the few who went with Sadler sometimes when the papers were coming through . . . They were all Forum members . . . Dr. William, Dr. Lena, Bill Sadler, his son, the three Kelloggs, one of whom, the daughter, I think, was there very rarely. And then a doctor whose name I can't recall who was in the Forum. I have it in my papers somewhere.
"The papers were revised until Paper 196 had been presented, questions asked, and then answers brought into the text which would amplify and so forth."

## Regarding secrecy:

"Anything in the form of an important document or paper that supposedly has a mysterious source, but that is to be ultimately a completely integrated


William Sadler and Clyde Bedell, June, 1952.


Clyde and Florence Bedell, 1978.
presentation of anything important, I think, would suffer if the people who were hearing it over a long period of time talked about it and spread word about it and so on. So it was a very natural thing, I think we all felt, even not knowing this to be an important thing, if we were to be members of the Sadler Forum, and Sadler was to treat us with some confidence and relate to us confidential things, the most natural thing in the world would be to say, 'Now this is to be between us.' We're speaking and talking and reading in confidence. We all, I'm sure, respected that. And, of course, this included our families."

## Concerning the human subject:

". . . [H]is name was not known to anyone of the Forum members except the Contact Commission."

## Clyde and his family were on a world trip when

 The Urantia Book was finally published and the family received their first printing of the Book in Rome on October 21, 1955, airmailed there by Bill Sadler Jr:"1924 to 1955 is 31 years . . . and that is a long time in the life of anyone. You can imagine after all those years, knowing this book is to come out, it's an epochal revelation, you can imagine with what joy we opened the package.
"We believed through the years when we knew that there was a book to come out and when we believed that we had been circumstanced into the movement and so on, my natural thought was 'well, this is because as an advertising man, I am to be used to promote the book. And I imagine that I'll be responsible for spreading and disseminating the word about the book!' But before the book was published, . . I was chairman of a committee, and we talked and pondered and considered, I think, every possible means at that time we could, of promoting the book . . . But before the book was published, we had I think unanimously agreed that this was not something to be advertised widespread and publicized like a common, ordinary book. . I have never wanted to mass advertise the book. But I do believe that we should use every possible means locally and local groups and one-on-one to spread this book. And there are many many things that can be done that have nothing to do with mass advertising. Well in 1955 when the book came out, we did a good deal of pondering what might be done and there seemed to be nothing that could be done on a widespread basis that any of us wanted to do. .
"I came to the west coast in ' $58, \ldots$ feeling that our ministries would vary a great deal. I felt that I could serve the book as well there as I could in Chicago.
"I felt consistently . . . that the first years, 50,25 whatever they may be, are extremely crucial. They are the years in which we are supposed to be doing all the formative foundation stuff that is required for the day when the book can come into its own - when the two great ideologies between the east and west are resolved. And when

Continued on page 21

## FACTS FRON




500 BILLION YEARS AGO-THE ANDRONOVEF NEBULA -THE FIRST SUN- WAS BORN. JHIS BLAZING STREAK BROKE AWAY FROM THE MOTHER GRAVITY AND TORE OUT INTO SPACE (B653)

6 BILLION YEARS AQO OUR SUN WAS BORN. (B.655)


GIRE - IT WAS A SIN TO EXTINGUISH A FL AME. IF A HUT CAUGHT FIRE, IT WAS ALLOWED TO BURN.

[^3]
## [URANTAA <br> 「




- WAS TRANSPLANTED FROM EDENTIA TO THE GARDEN OF EDEN. IT GREW IN A CENTRAL CIRCULAR COURTYARD. ADAH AND EVE PERIODICALLY ATE ITS FRUIT TO MAINTAIN A DUAL FORM OF LIFE AND TO SUSTAIN A SPIRITUAL POWER.


WHEN THE NODITES INVADEO EDEN THEY ATE FROM THE TREE. WHEN THEY WERE NOT MADE INTO GODS, THEY DESTROVED IT BY FIRE.
(P9. 826)


## Whet That was

 I've been travelling the universe waves now for 3 of your days and I'm really feeling squished inside this little bubble. It protects me from being bumped around too much because we move so fast.My name is Aria and I am what you call a Spornagia. I have come here to learn more about the world and children of Urantia. Many of my friends are boys and girls who once lived here.
My world is called Jerusem and I live there in the Master Garden. We, Spornagia, live in colonies and have many brothers and sisters. I look after the beautiful flowers and plants in Sector 5
but I also enjoy to visit and work at the nurseries where small children from many worlds have come to stay.

In the distance you can see one of the nurseries that I am attached to. It looks very different from your buildings but it serves much the same purpose. Next time I will take you inside if that pleases you.

This is my friend and helper

$$
\because \because \text { Salian }
$$

She is very similar to a creature on your world called a hummingbird.
She also lives in the Master Garden and helps with the flowers. We have always been together.

Well... it seems I have been going on and on about myself!

There is much more to tell you but I don't know where to start
$\because$ Maybe you can help me?
I have blanked my bubble for a moment to give you room to draw.

Draw me a picture about yourself.

If you want to know more about me or where I come from, just ask me in the bubble and mail to: Azia, 1088 Barwell Ave. Ottawa. Canada K2B845 I'll be here for a while and I will like to receive your mail. Alai! (that means
goodbye)

## INTERNATIONAL READERS

## THE IRISH STUDY GROUP

By Jim Breffni, Northern Ireland



Adrian Joyce, Lorraine, Jim, Tiarnan (10) and Ailill (31/2) Bneffni

The Irish Study Group began meeting in mid1990. It consists of four people at the moment: Adrian Joyce and Sabrina Rousseau, Lorraine Breffni and myself, Jim Breffni. Adrian lives in Co. Dublin and works as an architect. Lorraine and I live in Northern Ireland, she looks after our three children and I work as a computer programmer. Adrian has been studying The Urantia Book for four years now and was introduced to it when he was living in England. Lorraine and I have been studying The Urantia Book since 1980 and have found it a great help in bringing up a family. We were introduced to the book by a gentleman (whom we corresponded briefly with) in America who sent us a letter in the late 70 's recommending it. The recommendation in the letter was never
forgotten and I eventually got around to ordering it from the local library who, in turn, had to order it from Belfast who, in turn, had to order it from England. We had to wait several weeks and, of course, the rest is history. I would like to thank Joseph P. Guardiano somewhere in the U.S.A. who sent us that fateful letter for I had lost his address by the time I realized the import of the contents of The Urantia Book. If He is still alive we would love to hear from him.

We believe we are the first study group in Ireland but would love to be proved wrong on that one! There are two or three other people on the Island who are/were readers of The Urantia Book. We have written to them but a correspondence never developed. Adrian placed an advert in a
national newspaper for other readers to contact us but he had absolutely no reply. It must seem strange to those of you in the U.S.A. that we can count our country's readers on the fingers of one hand!

Here, in Northern Ireland, we live on the cutting edge of life and death. The falsehoods in any religion or system of beliefs are soon exposed in this environment of extremes. The Urantia Book has withstood all the tests and questions we have asked of it over the years and it has not been found wanting. In this society one is practically forced to take one side or another in the continuing conflict, and the philosophy of The Urantia Book puts into context the awful waste of life on both sides, thereby allowing that most rarified of viewpoints
in Northern Ireland - the objective viewpoint.
(jernsine peace and progress will only come about when the old beliefs are enhanced or replaced by the truths such as those found in The Urantia firok.

We w,metimes feel like visitors from another time when we see so much bigotry, barbarity, and ignirfance around us. But the truth is that inost per,ple want peace. It's just that present religion, beliefs, and culture are not sufficient in themselves to prevent this sort of situation let alone remedy it. Every society has its serious problems at the heart of which is a culture and philosophry so shallow that it is a miracle that humankind has progressed as far as it has. Society has platesued and in some instances has started to depencrate. The gift of The Urantia Book to the world can therefore be seen as well timed and necessary for all of us.

The particular problems in Northern Ireland have led us to carefully examine what our attitude to violence should be. Are there any circumstances in which violence can be used? The Following passages from The Urantia Book indicate an answer:
P.783:5 War is/Human interassociations P.1086:2 But religion/cultural requirements P.1469:3 (ganid, I/the contrary.

Belconnen, Australia November 4, 1991
Dear Chilufya,
Tharks for making contact with Australia! We recently held a conference for readers of The Urantia Momk. 35 people from Australia, New Zealand, U.S.A. attended.

I have enclosed a copy of a paper I presented to the group. Feel free to make any use of it you call.

Best regards to you and Zambia!
Your partner in all this, Nigel B. Nunn
EI). N(YIE: Copies of Nigel's illustrated nvelve page bookler "I:volving A Next Model of the Mind" will be mailid in interested parties who send $\$ 5.00$ (U.S.) for poscross, envelope, and photocopier casts to Chilufya M.K. Thmmpsom, International Editor; The STUDY (iRour IIERALD, P.O. Box 22620, Kifve, \%ambin.

Aukland, New Zealand November 24, 1991
Dear (:hilufya,
I hope you don't mind my also responding to your letter. My name is Sharen, Dennis' wife. I am an American and have been in New Zealand only four months. Dennis and I are both longtime reaters of the book. I, since 1976, Dennis, since 1978.

I am always very excited to hear about anything that will bring the international readers together. 'This is very important work. While living in the U.S.A. I initiated a project to match up other readers as pen pals to share ideas, projects, etc. This is, by the way, how Dennis and I became acquainted. I most wanted to reach those in other countries but, many of the responses I received were from U.S. readers wishing overseas cor-
respondents. I found it very difficult to locate these readers. Addresses were very hard to come by. I did send a letter to a couple in South Africa but did not receive a reply.

Additionally, I've had this idea in relation to study groups. A lot of them write their own study aids that I know would be really welcomed by other study groups. I collected a lot of this material myself which I shared with the group here in Aukland. There is an organization in Iowa, U.S.A. that has a lot of such information available through computer link up. But this service is not available all over the world yet and many people don't even have a computer. It would be really good to find a way to make such materials available to those who want it. As of now I don't have a clear idea of how to bring this about. It's only an idea. Perhaps this is something you see as part of your page in The STUDY GROUP HERALD . . . Perhaps there are some who would like to take part in my pen pal project. . .
... If I can be of help to you in this regard (or with anything else), please let me know and I will share what I have.

With best wishes. Sharen Clampitt
Unit 1
81 Seabrook Avenue
New Lynn, Aukland 7
New Zealand
Aukland, New Zealand
November 11, 1991

## Dear Chilufya,

I welcome your interest in contacting New Zealand study groups and readers here. Up till three or four months ago I was an active reader in the Aukland Study Group which had its inception in 1986. I have recently withdrawn but still am active in placing Urantia Books in New Zealand libraries and have been doing so for ten years. . .

I should mention that our Aukland Urantia Study Group of approximately seven is ably led by Neville and Patricia Twist . . . They, I am sure, will be interested in giving you more precise reports of the Urantia happenings in New Zealand.

Regards, best wishes.

## Dennis Clampitt

Jabalpur, India
November 6, 1991

## Dear Chilufya,

Greetings and good wishes. Thanks for your letter dated October 2, $1991 \ldots$ I am glad you are studying The Urantia Book since a long time. May Father-God bless you, your family, and your study group more and more. . .

A few stamps from your letter were removed in the postal, midway. I have not received The STUDY GROUP HERALD magazine till now. Some things and cassettes are generally lost in the postal midway so it is better to send (indicating the contents on the cover) by registered post.

After some time I will send you some meaningful - useful aids to create interest in studying The Urantia Book. . .

Please send details of the study group (as we read daily in the newspaper about Zambia), your
family, and personal life.
Do pray for me, for my son, Ajny who is unemployed, and for my daughter Amita (M.A. final student in sociology) so that she will get a good life partner. . .

In His love,
Dr. Rajan S. Chauhan

February 29, 1992

## To The STUDY GROUP HERALD,

Thank you so much for having sent me again the STUDY GROUP HERALD. This is a marvellous and most skillful publication - very inspiring and stimulating. I do especially appreciate it since I am now still isolated from any other readers here.

Thank you so much for all the tremendous work you are putting into this valuable and versatile publication. All of God's blessing to each one of you.

Olga A. Unverzagt
Bremen, Germany

Braine-l'Alleud, France
December 14, 1991

## Dear Chilufya,

At our last meeting we came to the conclusion that perhaps it would be worthwhile, for the use of young or aging study groups to pinpoint a few reasons why we have experienced 14 years of happy and growing interest. (We meet once a month).

Here are a few points that may have helped our meetings:

- There is no preset procedure but only a selection of the paper to be studied and everyone prepares for the meeting.
- Only parts of the book are read to illuminate a particular topic. There is no systematic reading.
- Generally speaking we move regularly through the paper but flexibility is the master rule. Discussion can move to any part of the paper, the book (or out of the book).
- Before coming, members have made a note of what struck them and they give comment, and when possible, personal experience on this point; a very difficult but most essential challenge. We try to transfer intellectual understanding to real life experience.
- There is never more than one person speaking at a time.
- Although the meetings are fun (what a privilege it must have been to witness the humor of Jesus!), they are not social gatherings. Actually we know very little of one another's private life.
- Meetings of four hours are divided by a break; the first part for discussing the paper of the day and, until lately, the second period for a Jesus paper.
- Having been twice through the Jesus papers and in order to avoid routine, we now choose for each meeting any question of major and practical importance. For instance: freedom, evil, forgiveness, faith and beliefs, the golden rule, etc. Each member searches what the book has to say about it (from any paper) and shares their personal understanding of the matter. This helps
each participant to broaden, on their own initiative, their own awareness of essential life problems.

Our best Urantia Greetings, Feruand and Marie-Therese de Vinck

> Hoole, Chester
> England
> March 12, 1992

Dear Friends,
A few lines from across the sea to say, 'Hel$10^{\prime}$ and to let you know my new address . . . My new home is in a beautiful town, formerly a Roman fortress (within 50 feet of where I am writing are great walls built just a few years after Jesus' departure from Urantia!). A popular place for U.S. visitors. If anyone is headed this way, I would be pleased to assist them.

Since leaving London, I have little contact with other readers. I formerly attended the Study Group at Gez Lamb's house. Looking at the pictures of huge gatherings of readers around the U.S. is, for me, rather awesome! One day, when money allows, I'll come over and see everyone!

A year or so ago I started the Black and White picture place which is a photographic gallery and picture library specializing in landscape and life in N.W. England and Wales. We get a lot of interest from American visitors, often coming to see where their ancestors came from, and in the case of Liverpool, the point from which they departed for the new world.

Anything we can do to assist readers in this direction, we will be very happy to help.

I think The STUDY GROUP HERALD is a marvelous publication, full of life and interest. Please continue to send it to me, as well as anything else connected to our wonderful book - I am hungry for more!

## 1 Rufus Court Row

Abbey Green off Northgate
Chester. England
Tel. (0244) 322282
Grand-Mere, Quebec, Canada
February 26, 1992
Dear Chilufya,
When I saw your picture in The STUDY GROUP HERALD I didn't recognize you . . . When I read your name, my memory began to work . . . But, in your letter I suddenly realized that you were the same person I once asked the meaning of the knots in her hair in the Lake Forest summer seminars of 1984.

Now I know the meaning of the knots in the hair of beautiful African women because I went to Africa last year and was asked to "buy" a wife

Urantia is very little. I was in Ruhengeri (Rwanda) near the Kivu lake for a cooperative program, but a civil war took me back home after only three months and all my goods (including my first copy of The Urantia Book) remain on the side of the volcano where Diane Fossey was killed because of her love for gorillas. . .

I will never ask again to my Seraphim to put some action in my life. Like you, I really love to see their work in society but, in my personal life

I would prefer a quieter path.
When I walked along the streets of the villages of Rwanda or Zaire I understood the shock that Adam and Eve got some 35,000 years ago. As a northamerican, these experiences gave me the biggest teachings of reality in all my life. I won't be in a rush for anything anymore and I really feel what you mean by "Yours in Kingdom building".

Next year in the first week of August, We are going to hold The International Conference for Urantia Book readers in St. Hyacinthe (Quebec) Canada on the Theme of "Touch the World". As a special project for or within this international conference I would like to do something for your part of the world. It could be something like sending you copies of The Urantia Book to start the group that you mentioned in The STUDY GROUP HERALD, or anything else that you could imagine that would help Kingdom building in your part of Urantia. It could be a special workshop on how the revelation could touch Africa.

As your idea for an international column resulted in something actual I wish we could build something. Now that I better know the way the angels like to work with me, I will let them play with this spiritual offer and the results will be for Him although the action could be ours.

Yours in Kingdom building, M. Jacques Vallee

Bogota, Columbia
December 3, 1991

## Dear Chilufya,

Our group is small, about six or seven and a maximum of eight depending on the circumstances.

Basically, we are translating the book into the Spanish language. Quite a few years ago we began on page one and are now in part IV, near page 1500. We meet every Wednesday evening at 7:00 and read till about 10 P.M. It is hoped that when the book is available in Spanish, (1993-1994), we will see an increase in the number of persons studying it. I understand that there are several study groups meeting in Chile. . .

Best wishes.
Sincerely yours, Dale Rives Hall

Mexico
November 11, 1991

## Dear Chilufya,

I first learned of The Urantia Book a few years ago through a friend in the United States and since that time I have written and called the Fellowship offices on several occasions requesting information on when the book will be released in Spanish. Living in Mexico has made it necessary for me to acquire the book in Spanish so I can form a small reading group. Unfortunately, I have not heard news of its release.

I hope that you'll be able to pool all the help necessary to make this international page a true success.

May the Father's Light guide you and illuminate you in all you do. GOOD LUCK!! Your friend, Melanie

Ed. Note: The following letter is translated from Spanish.

Trujillo, Peru
November 5, 1991

## Dear Friend, Reader of The Urantia Book,

It was a pleasure to receive your letter of October 2 and to answer it today.

I began translating The Urantia Bonk early in 1970 and completed a manuscript of the transiation ( 29 notebooks of 100 pages double-spaced) on the 19th of December, 1972. Slowly, over three years, I typed it on legal-size paper, singlespaced, having completed 1600 pages. I am still reading The Urantia Book to this day.

It is easy to understand that my dedication and effort in this work was sustained by the enormous importance that this book has for each human being. This book is stupendous because it is a revelation of the spiritual world to rid us of the ignorance that covers our awareness and gives us a clear and open view which has changed our concepts of life.

In this way we have been enabled to see the supreme power of God (our spiritual Father) in having designed a perfectly organized creation of time-space, in addition to the organization of the eternal Central [Universe]. It is a marvelous book and I think that it is the book that everybody should read.

Sadly, the official version in castillian [Spanish] that is in the hands of the international translation company is taking too long in spite of the time that was given, thereby depriving the Spanish-speaking world of the Spanish translation and the joy of reading this book.

My study group, Chan (Chan) is a little unstable and the meetings are very occasional. My special work is the dissemination from person to person. The most important reason for this instability is the terrible economic and social situation of this country that has been hit by terrorists, narcotraffic, immorality, administrative corruption, etc., difficulties that our government is bravely fighting.

I hope that our correspondence continues. Sincerely,
Eloy Yepes Gordon
Oslo, Norway
November 22, 1991
Dear Chilufya,
I would like to tell you something interesting but there's not a lot happening in this country as yet. There are some readers. Maybe about nine or ten but some of them are not really dedicated to the book. There was an attempt to maintain a study group for a couple of years. It disbanded two years ago and I think that it was best that it did.

Recently new contacts have been made and learning the lessons from the first study group that didn't work out, we are taking things slowly and not rushing; concentrating on building solid relationships and then letting a study group grow rather then "forming" it.

I wish you the best with your project and if things develop here, I will try to let you know. Yours sincerely,
Nigel Hornby

The Urantia Nazareth Brotherhood Accra, Ghana November 21, 1991 Sear Chilufya,

This is to acknowledge receipt of your letter dated $8 / 10 / 91$ with thanks. We are also grateful for

## Ed. Note: As I receive

 all of these letters from all parts of Urantia, I actually feel the size of the planet shrink. You all seem so intimately near. It's such a wonderful feeling. . . let us build the Yingdom together.Chilufya

## Clyde Bedell continued from page 13

that happens, we're supposed to have thousands of study groups and many different translations. Well when you start that, yousstart that as soon as you are commissioned to do so . . . That was the impression, I'm sure, of practically all of the early Forumites and of the Seventy. We thought we had a job to do beginning at once. The early trustees believed that . . . and they were dedicated to it.
"I am moved again and again by this passage on page 1051:
'Had the followers of Jesus taken more seriously his injunction to "go into all the world and preach the grospel," 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.'
"Islam resulted from this failure of Abner's missionaries. Two thousand years later . . . many . are paying the penalty of the failures of Abder's missionaries. And I wonder how many years from now, people will be paying the penalties and suffering for the failures that we have to follow Jesus' instruction. . . to spread and disseminate this gospel to the world now and forever."
the interest and concern shown in our study group.

Hope to feed you with information, activities and other as requested.

Best wishes for your new assignment.
In Fellowship,
Richard Quaynor
June, 1992
Some members of the Urantia Nazareth Brotherhood Pose for picture after Study Meeting.

Meeting Days: Thursdays and Saturdays, 5:30-7:30 p.m.

Method oí Service - Praises. Gioup prayers. Meditation. Reading of The Urantia Book. Questions and Answers.

Vigil Prayer: First Friday of every month with the same method of service. Our services are nondenominational.

We welcome any Urantia group around the globe who wants to share ideas with us.


Left from front: Beatrice Cofie, Emma Amoo, Richard Quaynor (leader), Benedicta Acheapong (asst. treasurer). Top from left: Isaac Ahenakwah (treastrer), Rose Asare, Sylvanus Abbey (coordinator), Dina Anrwi, Pius Kwablah (secretary), Albert Arthur; Seth Kbitey Quaye, Brother Lawrence Asiedu, Reedemer Flechen (public relations officer).


Nigel and Joshua Hornby
'The Living Flame Fraternity' Accra Ghana
27 January, 1991
Dear Mrs. Thompson,
Our study group named, 'The Living Flame Fraternity' has a membership of twelve including visitors. The regular members number eight. Meetings are held once a week on Saturdays from 8 A.M. to 11 A.M. Generally the period of the meeting depends on the interest shown by members in the topical subject discussed.

We are presently studying parts III and IV of the book, that is The History of Urantia and The Life And Teachings of Jesus.

Apart from the study of The Urantia Book, we organize prayer meetings on the same day as a supplementary programme. This, in fact, precedes the group discussions of The Urantia Book.

We find time to do some philanthropic activity such as visiting the homes of the sick and the disabled when we make a donation. We
organize similar activities on occasions like Easut and Christmas.

We have tried to give you a rough idea as the general programme followed by the group. . doubt your original idea for an International Re ers Page may go beyond this. . .

We enclose herewith a group photograph the present regular members.

Thank you for your initiative.
In Fellowship,
Oblempon Nil


# THE SOUL AS THE ENTRANCE INTO TRUE COMMUNITY 

By Marta and David Elders, Darien, Connecticut

## INTRODUCTION

Consider your soul as a refuge from the isolation of the materialistic ego self and its worldly concerns. Experience it as the sacred place of peace wherein the Spirit of the Father dwells and com-

Page numbers: Begins/ends with:

| 1747:3 | "... you could/Father's |
| :--- | :--- |
| 1747:5 | $\quad$ Kingdom." |
| And ever since/spirits. |  |

I. This living temple in which we can choose to live is the Supreme Being

| 1276:7-1277:1 | Man's urge/Being. |
| :--- | :--- |
| 1278:5 | The Supreme/Deity. |
| 1278:6-1279:1 | This universe/brotherhood. |
| 1283:1 | The Supreme/supreme. |
| 1285:4 | The great Supreme/purpose. |
| 290:9 | Man can discover/life. |

II. The individual souls of human beings are the building blocks of the living temple of the Supreme.

1290:3
381:6
1287:2
1289:1
1284:6
1747:5
1747:3
III. It is in and through our souls that
we make true and lasting contact with
munes in loving fellowship with the spirit of his Son, the Spirit of Truth. Now, sense as well, the presence of your spiritual brothers and sisters. Know with certainty that this soul is the ground of our common being; the consciousness of self-

Page numbers: Begins/ends with:
other personalities both divine and those of our fellow humans who selfconsciously have attained this level of realization, anywhere or anytime in the the universes.

1733:1
1744:5
1865:1
1944:4
1950:3
IV. The factors contributing to soul growth.

1610:2
1105:3
1114:5
380:4
1106:7
1108:3
1211:3
1438:1
1766:8
2083:4

## 1. Faith

Your secret/God.
Faith unites/personality Belief has/more. From the heights/ministry Faith/soul Through religious/situations. The mastery/God. And then/God. When my/loved. But expectant/beyond.
lessness, the Kingdom of Heaven, The family of God, the essence of true spiritual community, the temple in which our Father through union with each and all of us becomes self-realized as community, true brotherhood, the Supreme.

Page numbers: Begins/ends with:
2. Self-Conscious, Moral Decision-making

70:1 A human/heaven.
1229:5 But selfhood/creature.
1210:1 Every decision/achievement
2095:7 Every time/conditions
1209:1 The sum total/potentiality.
1209:3 The psychic/attunement.
1211:1 Perhaps these/citizenship.

## 3. Love

You are destined/bestowed. Spiritual living/love for man...
1739:6
1740:4
2076:5
1608:1
1642:2
648:4
1950:5
In religion/insight.
Love is/relationship.
While you/fellows.
Love/others.
Love/destiny.
V. The soul as entrance into community.

1591:4-1592:1 Your personalities/soul.
1289:3 All true/Supreme.
1290:7 A human/discovery. 1950:3 And when/God.

## REMEMBRANCE

This new teacher/you.

## A SONG

To Creation it is sotely a gain.
In the midst
Of the Master Universe
Does exist
The Universal Love Father
The Universal Love Father

Of Creation.
The nursery station
For enlightened souls everywhere
Taking into consideration all their care The Universal Love Father
Love Father
Love Father.
Planetary stars are at awe

Being all dimension, time ' $n$ ' space The Father He watches All mankind in every race.

Give all praise ' $n$ ' devotion To the center of our local creation The Universal Love Father The love to every creation.
Peter Lisk, Dearborn, Michigan

# LETTERS 

March 12, 1992
To The STUDY GROUP HERALD,
I received my copy of the Herald last week and I started from the beginning to read through as I always do with any book. I thoroughly enjoyed and appreciated the efforts of so many people whose efforts were involved in preparing such a work.

THEN I reached the last pages upon which were printed the CLASSIFIEDS. I could not believe what I was reading! There appeared an ad for a book written by Frank Jakubowsky suggesting that this book would tell us more about the life of Jesus as we studied the ASTROLOGICAL influence upon his life. This was very disturbing to me.

I have no objection to anyone who chooses to plan their lives based upon astrological information. I even have good friends who are still fascinated with it. This is a free country and we are free willed beings. I respect that with all my being. But, to be an instrument to suggest to Urantia Book Students that we can learn more about Jesus and His life by reading such a book really "turns me off." The Urantia Book so very plainly teaches that Astrology is not a valid science for today. It is not even dealt with ambiguously, but definitely. There are at least a dozen references on the pages of The Urantia Book to the fact that Astrology is a remnant of the superstitions of a people who are not informed. (Although many of those people were the "intelligent" of that day.)

Why are we meeting in Study Groups to study The Urantia Book? I know why our group meets and studies The Urantia Book and I had assumed that all other Urantia Study Groups had the same reason. We, here in our Knoxville group, have accepted this U-Book to be exactly what it says it is - the Fifth Epochal Revelation. When the new revelation so plainly explains the place that Astrology should have in the history of the evolutionary process of our spiritual growth then why would any Urantia Group who accepts these teachings still give space to a belief in superstitions of our uninformed brothers of past epochs in our history??? (The disclaimer for products advertised does not satisfy me. This is not a merchandise catalogue.)

The Urantia Book does tell us that uninformed man, in his zeal to find instant answers and his human fascination with the bizarre, is still inclined to hang on to some of these superstitions. But, I would think that those of us who have been privileged to have access to the advanced knowledge in The Urantia Book would have passed the stage of dependence upon such "stuff". To realize that a group of Urantia movement leaders whom I had perceived to be true believers in a higher understanding of truth, has resorted to giving advertising to a book which encourages us to
seek understanding of Jesus' life from the words of some astrologer is very disappointing and disillusioning to me. Perhaps you should review the information on pages 973A, 1337A and 1680D. If this is not enough then proceed with all the other references to the subject of Astrology listed in the Concordex. . .

Helen G. Smith<br>Knoxville, Tennessee

March 23, 1992
To The STUDY GROUP HERALD,
In my view, the Classified Ad Jesus was a Leo (Vol. 1, No. 2) stuck out like a sore thumb. In this type of periodical, accepting an ad implies an endorsement of the product advertised. The Urantia Book goes to great lengths to discourage the belief in astrology and other superstitions. To include this advertisement would seem to promote something contrary to the teachings of the book. Would the magazine consider similar ads for Tarot Cards, Ouija Boards, etc.? The picture of Jesus as a "Leo" is not the picture of Jesus which The Urantia Book presents. In my opinion, such a picture does a deep disservice to Jesus. Advertising such a book does a similar disservice to your readership.

If the magazine does not yet have a policy for accepting advertising, I suggest that you should formulate one very soon and very thoughtfully.

David K. Burleson Atlanta, Georgia

March 31, 1992
To The STUDY GROUP HERALD,
This past week I received my first copy of The STUDY GROUP HERALD. It was quite refreshing to read the various articles from international to the home side.

I was enjoying the Herald until I reached the classified section and was extremely disappointed to find an ad pertaining to Astrology.

Turning to (page 1337) of The Urantia Book, you will find that Astrology is a superstitious belief. I do feel that this type of material ought not to be a part of the material of The Urantia Book, or the Herald.

In the future, I hope your classifieds would be more selective and that money will not be a motivation for printing such classifieds.

> Joseph A. De Cosmo Boynton Beach, Florida

## Ed. Note: We published the ad for Frank

Jakubowski's book, JESUS WAS A LEO because Frank is a reader and avid student of The Urantia Book. Although we do not think alike we do wish to communicate with him which must begin with hearing what he has to say.

The STUDY GROUP HERALD publishes a classified advertisement section expressly to enable the networking of readers. In no way do the ads represent policies of The STUDY GROUP HERALD or of The Fellowship.

We thank the writers of the above letters for their considered opinions and regard this exchange as an important process in the study group movement.

February 29, 1992
February 29,
To The STUDY GROUP HERALD,
I don't know how many of those who knew Fran [Huntington] are aware of her passing. I thought that if you published this eulogy, it might help get the word out to her many friends in the Urantia movement. Anyway, it made me feel better to write it.
IN MEMORY OF FRAN HUNTINGTON
A very dear friend of mine graduated from Urantia last fall. If you knew Fran, I'm sure you loved her well, as I did.

The first time we met, I had come to The Urantia Book study group in Portland, Oregon for the first time. By then I had lived in Oregon for over five years, in which time I had finished The Urantia Book, and I knew not another single person in Oregon who believed or had even begun to read the book. Imagine how happy I was to be so warmly received by someone as charming and witty as Fran!

Fran, my young son, and I were roommates at my first Urantia Conference in Silver Falls, Oregon. For several years after that, my son's favorite expression was her's: "For crying out loud!" To this day, that expression brings back a sequence of funny memories of Fran.

Fran's physical death came as a great shock to me. She was in such great shape that I thought she would live to be a hundred. Now after pondering her life and death for a few months, I am getting over feeling guilty about not being there for her during her last months (I had moved out of state and wasn't keeping in touch). Now I am more comforted by the fact that someone who never had a true life-mate, nor even very much the physical comfort of this world, must by now have both a true love soul-mate with whom to raise the ideal family, and a new body which is whole and well in a world of worship, love, and plenty.

I feel very fortunate to have made Fran Huntington one of the most treasured friends of my life. I know her memory will live on in my heart until I see her again in the mansion worlds.

Bon voyage, Fran. God speed in your new adventures!

Shirley Warren
Tulsa, Oklahoma

March 16, 1992 To The STUDY GROUP HERALD, I appreciate receiving The STUDY GROUP HERALD - and plan to subscribe as soon as I can.

About seven years ago, when in Chicago, I visited the Fellowship Headquarters - and attended one of the meetings there - led, if I remember right, by a young lady - I believe her name was Kulieke though I was unable to meet her.

While in Chicago I visited the Urantia headquarters and was shown all over. I have fond memories of this experience. I'm now quite elderly (84) and my resources prevent my typing instead of handwriting.

Next month I will be able to send the five dollars - (How can you do it for so little?) (I decided I could send it now. Ha! Ha!) - in the meantime I will try to reach some of the readers of The Urantia Book, and hope to set up some meetings.

I've been away from my home here for several years - travelling to see members of my family in Denver and in Oregon etc. - and am more settled here again.

An 8 week illness prevented my keeping up with my friends of past years, but now, having recovered, you will be hearing from me again.

I've been a reader of The Urantia Book for seven years. Now I'mreading it again for the fourth time and understanding its message even more deeply. I hope to be of more service to the Urantia movement, worldwide. I'm thrilled to learn that it is in Finnish now. I was born in Finland and at the age of two brought to America (Montana).

Thank you for sending the Herald.
Sylvia R. Hare
Yucca Valley, California

## March 12, 1992

## To The STUDY GROUP HERALD,

I'm so happy to have the joy of reading "about" Urantia even as the joy/jubilation of experiencing is within. Perhaps if I knew your publication schedule I could contribute some written matter not only inspirational but experiential as well.

M. McNeil<br>Seattle, Washington

Ed. Note: Just send in your material when you are ready. We publish twice a year; spring and fall. July and January are deadlines but get it in sooner so we can find space for your copy.

March 16, 1992
To The STUDY GROUR HERALD,
Hearty, warm, sincere congratulations to all who contributed to the first 2 issues of our new Herald. It is a welcome, effective study group medium for all of us far-flung readers.

The subject of reading our Book has so many nuances of personality - !

4 years ago, after finishing a 9 th reading and cogitating on something new for the 10 th, I tentatively began a condensing project which has proven such a delightfully fresh insight that I am
wondering if anyone else is doing something similar - undoubtedly with a variety of procedures. . .

My routine is - at dawn - to read just 1 section of a paper and to copy a few favorite sentences. By the next morning - after the hours of subconsious winnowing - the key sentence (the most times all) is/are transferred to a bound composition book; and the next section of the book receives its preparation for tomorrow.

Now on a 13th composition book, limiting entries to 1 side of a single page, the other side is being left to eventually add decorations of all sorts . . . it will finally be an open, thoroughly personal expression of our weighty tome ... which would eventually be so enlightening to compare with someone else's.

My travelling so slowly through 9 readings before needing a variation would probably find a counterpart who tried something else after less . . . and went about it in styles innumerable.

A treasured 1986 bookmark memento of the First Annual Yearly Reading of The Urantia Book with the Northern Light Urantia Society of Alaska starts me off with wondering if they are still an active, impressively friendly beacon of light and life; and does all this seem to merit an ongoing dialogue?

> Ruth Spaulding
> Northfield, Massachusetts

March 21, 1992
To The STUDY GROUP HERALD,
My wife and I are readers of The Urantia Book and members of a study group in Winnipeg, Manitoba, Canada. A fellow member of the study group loaned us a copy of IThe STUDY GROUP HERALD and I was impressed by the intimate, down-to-earth style. It's wonderful to see the comments of readers in distant locations.

Personally, I have been reading The Urantia Book for 13 years now. I was majoring in philosophy at university when I was introduced to the book. I was 23 and filled with the wonder of life and a curiosity as to the meaning and purpose of human existence. The Urantia Book answered my philosophical questions and satisfied my scientific wonderings, but most of all it gave me an understanding which led to a way of life which philosophy or science could not have shown: The love of our Father and the relationship we have as brothers and sisters. For as I wrote inside my book's cover:

## YOU DO NOT HAVE A SOUL YOU ARE ONE <br> AND IN THIS REGARD <br> WE ARE ALL KINDRED

Please accept my cheque in the amount of ${ }^{\text {* }}$ $\$ 15.00$ and place me on your mailing list for The STUDY GROUP HERALD.

Ted Duthoit'
Winnipeg, Manitoba, Canada March 30, 1992
To The STUDY GROUP HERALD,
As I was reading through the second issue of The STUDY GROUP HERALD, I felt re-inspired to continue on getting involved in the revelation of The Urantia Book. It feels good to hear
of others experiencing the revelation and be able to share it with many others of similar feelings.

Keep up the great work. I hope to see you at the International Conference in 1993.

Gerry Gallant
Windsor, Ontario, Canada

April 20, 1992
To The STUDY GROUP HERALD, This STUDY GROUP HERALD is filling a void, and will become a very helpful tool to have to put topics and related papers together. Thank you very much, your hard work is being appreciated.

Judy Myland
Hamilton, Ontario, Canada

## April 20, 1992

To The STUDY GROUP HERALD,
I am honored to be a part of the readership of The Urantia Book and The STUDY GROUP HERALD. The kingdom of heaven on earth is apparent in the spirit/energy/divine love alive in this publication. Never have I felt such spiritual support. A part of me wishes to write/contact each of the contributors (in some cosmic way I have) because I am deeply touched with the diversity and commonality of the experience of knowing Jesus through the revelation - and the sublime joy of that knowing!

I was particularly pleased to see Mary Daly's writings and photo. I contacted Mary earlier this year, with the help of the Fellowship (Thank you!) and was delighted with her loving and warm response to my questions. I know she was sent by God (and angels doing some serious trekking between South Dakota and Alaska). Her prayers, support, and back issues of THE SQUARE PEG JOURNAL have been helpful and healing.

My contact with readers has been sporadic, but always characterized by love and joyful service. Such is sonship with the Father. What a privilege. What a joy!

Annette Alleva
Anchorage, Alaska

May 1, 1992
To The STUDY GROUP HERALD,
This paper is what I've been waiting for! It's like a visit to an old friend.

I have no one I can talk with about the Urantia teaching - no one seems to be interested.

I had a book put in the local library but it is not used. I'm very disappointed.

Perhaps this lady will read the paper when you send it - I hope.

Mrs Loyd (Ruth) Sims Cannelton, Indiana

May 7, 1992

## To The STUDY GROUUP HERALD,

I'd like to thank you for this gift (The HERALD) and to express my love for our fellowship. And thank our Father for the gift of life and The Urantia Book to guide us through it.

Dahl Dodge
Coeur d'Alene, Idaho


## To The STUDY GROUP HERALD,

We are enjoying your little magazine so much. We especially appreciated the Topical Study by Annette Crawford. Our study group followed it. Very worthwhile. Thank you, Annette.

> Billie Webb

Gravois Mills, Missouri
June 9, 1992
To The STUDY GROUP HERALD,
Thank you for sharing about my publication [SQUARE PEG JOURNAL]. I got about a dozen letters and I answered each one explaining the situation as best I could [regarding the termination of publication of SQUARE PEG JOURNAL] and sent them back issues. The demands of family life have continued to grow. Briege can walk now and does not sit quietly while I type but wants to add her own flourishes. And there is far, far more.
$\ldots$. with three of my children in a Catholic school for the first time, I have become involved in something different. Of course after years of homeschooling, they need extra support in this change. But, now that the year is over, I can say they have done very'welr:

However, I have learned that there are no Catholic textbooks in use, and hardly are any on the market. Except for the catechism texts, all the books are secular same as for the public schools.

Part of the reason is that such books are paid for with public funds, no small matter when the school is struggling to survive in a farming community. However there is a certain lack of vision
in this decision. Secular texts, as you know if you have looked at any, are aggressively secular. The silence about God and religion is deafening, and even dishonest. Periods in history when everyone had to make their religious allegiance known on pain of death, are passed over with only a word or two about the secular achievements of their sovereigns. It is as if religious choice and religious motivation had never been a factor in human history . . . this is the sort of re-writing of history we had come to expect of the communist world. . .

What kind of a Catholic, Christian, or religious education is being provided? Is religious material being provided in a supplementary fashion? No.

In defense of the truth and in an effort to provide my children and others with the education they need, I have decided to embark on a very ambitious project. I would like to provide a grade-by-grade supplement for the use of either the schools or the parents, so that we may keep our children informed of the truth about history, literature, science, and the arts - that religious consciousness and motivation have been a vast factor throughout most of human history.

You may be familiar with E.D. Hirch's books about cultural literacy. In these you will find the same politically correct nonsense as elsewhere. By second grade, for example, he recommends that children be familiar with "The Night Before Christmas" - But not with the first chapter of Luke's Gospel where we learn what happened the first Christmas. About Jesus, he has less to say than about King Tut, although in his first grade book there is a world civilization section which
evenhandedly gives space to all the world's religions. Here he presents Jesus thus: "Jesus seemed to be teaching that people should work hard, he was kind and led a simple life. . :" "Seemed . . . what?" Is E.D. Hirsch aware that Jesus had a religious message?

So I have gotten together with a number of people, in writing and locally, and we are working on a "Hedge School Anthology." For over a hundred years, when education was forbidden in Ireland, those courageous people educated their children behind the hedges. When my great, great grandfather came to this country during the potato famine, he not only knew reading, writing, math, and history but catechism and Latin. All learned in secret. Parents can provide for their children if they've a mind to.

What should be in such an anthology? I welcome any suggestions. Though I have, as usual, the specific needs of Catholics in mind, I hope to be more honest than Hirsch about the genuine religious motivations of men throughout history and all over the world. As you know, the Urantia revelation transforms one's perception of everything.

Perhaps this project will interest some readers.

Love,
Mary Daly
Rt 2, Box 45
Garretson, South Dakota 57030
Ed. Note: The SQUARE PEG JOURNAL which was featured in our last issue's Periodicals of the Movement has been discontinued. Mary Daly, publisher still offers back issues to those who are interested.

For the consideration of a donation of $\$ 20.00$ to The STUDY GROUP HERALD, up to one column inch of this classified section will be made available for your notice. Maximum size for notices is $21 / 2$ inches. Submit all notices with cionations to The STUDY GROUP HERALD, 529 Wrightwond Avenue, Chicago, IL 60614. Make checks payable to The Fellowship.

The STUDY GROUP HERALD does not accept responsibility for products or services herein advertised. In no way do these ads represent policies of The Fellowship or of the editorial staff of The STUDY GROUP HERALD. This classified section is published as a service to enable the networking of readers.

THE URANTIA BOOK for sale plus extensive secondary works. For a free catalogue write or call: The Good Cheer Press, 1790 30th Street, .\#400, Boulder, CO 80301. Tel: 1 (800) 767-LOVE.

PAPER TITLED, THE GRAND UNIVERSE EDUCATIONAL SYSTEM which traces our intellectual and spiritual training from Urantia to Paradise. 20 pages. Lee Cook, 2513 25th Street, Lubbock, TX, USA 79410. $\$ 2.50$ (includes postage)
"ON THE WINGS OF FAITH" 11 original songs written and recorded by Denver Pearson, inspired by The Urantia Book. Contains: "Songs of Fusion", "Mansion World Resurrection", "Corps of Finality", "The Lord's Prayer", etc. Professional quality. Write for your copy, (There is no charge for this material, however, donations will be accepted) Epochal Music, P.O. Box 61024, Denver, CO 80206

GOD ANSWERS HIS MAIL Book of inspirational messages by Kate Gentry. $\$ 9.00$ plus $\$ 2.00$ postage. Send to Kate Gentry, $6912 \mathrm{Lin}-$ colnshire Ln., North Richland Hills, TX 76180

DEVELOPING A PERSONAL, LOVINGGOD THEOLOGY, for recovering Christian fundamentalists, cross-over traditional Christians, and those tired of having a codependent relationship with the traditional, "angry god" concept of God. (p 142) Send $\$ 7.00$ to: NBHCO, PO Box 12883, Salem, OR 97309 . (Written by a 20 -year Urantia Book reader)

THE CIRCLES. 24-page-magazine on how to live the spiritual life in the material world based on Urantia Book principles. (3 issues/year) Send for sample to: Sample of Circles, Dallas Fellowship Inc., P.O. Box 1203, Arlington, TX 76004-1203

FRIENDSHIP WITH GOD. Book by Kaye and Bill Cooper on how to feel God's presence and know him as a friend. $\$ 11.95$ (includes shipping). Send check to Adventures in Spiritual

Living, Inc., P.O. Box 680857-H, Houston, TX, 77268-0857

CHILDREN'S BOOK. GETTING TO KNOW GOD, by Kaye Cooper is a spiritual activity book for parents and children ages 4 to 8 years. Wonderful for family spiritual time and Sunday School too. $81 / 2 \times 11,28$ pages. $\$ 5.95$ includes shipping (inquire about discounts for 2 or more). Order from: Adventures in Spiritual Living, Inc., P.O. Box $680857-\mathrm{H}$, Houston, TX, 77268-0857, (713) 586-9109

NEW: EVOLUTION OF THE SOUL, by Dr. William Sadler. Also, ANGELS ALL AROUND US coloring book for children. For free catalogue write The Good Cheer Press. P.O.Box 18764, Boulder, CO 80301

BIRTH OF REVELATION, the story of the Urantia Papers is now available. 44 pages. $\$ 5.00$ + postage. Also in French, Finnish and Spanish. Contact: Mark Kulieke P.O. Box 9343 Green Bay, WI 54308. Also have: FUNERAL SERVICES FOR STUDENTS OF The Urantia Book (\$5.00) and THE NEW MEANING OF CHRISTMAS (\$2.25).

LOOKING FOR FIRST EDITION OF THE URANTIA BOOK. Prefer new, but will accept used if in good condition. Will pay $\$ 150.00$ to $\$ 300.00$ each. Call Edward Southwick, Jr. (801) 225-8800.

A REPORT ON CHANNELING IN THE URANTIA COMMUNITY - \$7.00, THE ORIGIN OF The Urantia Book - $\$ 9.00$, THE GREAT SECRET, Revised - $\$ 10.00$, THE PURPOSE OF A Course in Miracles - $\$ 8.00$. Others Soon Available. Inquire. Ernest P. Moyer, P.O. Box 1206, Hanover, PA 17331

OUR MOST POPULAR product ever! Introducing 12 completely different mustard seeds. Book marker size bits of mighty Urantia Book truths. Excellent for spreading truth. Good Cheer Press, P.O. Box 18764, Boulder, CO 80301.
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- inspiring, beautiful magazine reviewing The Urantia Book's promise that faith in God ensures eternal life in a loving, orderly, universe. Good Cheer Press, P.O. Box 18764, Boulder, CO 80301

STILL AVAILABLE FROM THE FELLOWSHIP: Special Conference Issue of the Journal (40 pages, summer 1981) $\$ 4.00$ U.S. \$5.00 Intl., An Artist's Conception of the Master Universe $\$ 3.00-\$ 4.00$. Study Groups for The Urantia Book: Ideas and Suggestions - special double issue of The Journal (8 pages Winter/Spring 1990), \$2.50-\$3.50. SCIENTIFIC SYMPOSIUM I ( 66 pages), $\$ 5.00-\$ 6.00$. Special Conference Issues I and II (58 pages each - 1990 Intl Conf. Snowmass, Colorado), $\$ 5.00-\$ 6.00$ each. The 1992-1993 International Study Group Directory ( $\$ 1.00-\$ 2.00$ ) Glossary and Pronunciation Reference of Selected Names and Words in The Urantia Book, $\$ 2.00-\$ 3.00$. Write to: THE FELLOWSHIP For Readers of The Urantia Book, 529 Wrightwood Avenue, Chicago, IL, 60614 or call: (312) 327-0424.

DAVID ZEBEDEE AND RUTH by Helena Sprague. A novel based on The Urantia Book story. Special price $\$ 14.45$ includes postage (in the U.S.) write: The David Project, 2389 Algonquin Road, Schenectady, NY 12309

THE CONCORDEX of The Urantia Book helps you plan study groups, research topical studies, introduce new readers, save time and energy. On sale $\$ 19.95$. Call Good Cheer Press, 1 (800) 767-LOVE.

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NOW A SINGLE SOURCE for most Urantia Book inspired works including THE PARAMONY by Duane Faw, art prints by Byron, and CALL OF THE SPIRIT by Merritt Horn. Call 1 (800) 767-LOVE.

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> Our computers were stolen along with our back up records for our Good Cheer Press mail list. If you would like to be on our new list, please send your name and address to:
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## BULLETIN BOARD

THE HIGHLIGHT FOR 1993, "Touch the World," the International Conference of The Fellowship for readers of The Urantia Book to be held near Montreal, Canada. Your talents and time to help on this first conference cutside the U.S.A. are sought by the conference coordinators. Write or call The Fellowship 529 Wrightwood Ave. Chicago, IL 60614. (312)327-0424.

WE ARE REQUESTING submissions of your journal writings to God, your Father, special prayers that you have written down to use again and again; even the prayers your family uses at the dinner table or bedtime. Send to: Stephen Zendt, Editor, Ascending Currents, (feature of The STUDY GROUP HERALD) 4130 Army St. \#51, San Francisco, CA 94131.

ADVENTURES IN SPIRITUAL LIVING
would like to put on a weekend spiritual retreat or a one-day intensive in your area. Contact: Kaye Cooper, P.O. Box 680857-H Houston, TX 77268-0857, (713) 586-9109.

THE JOURNAL of The FELLOWSHIP seeks any good photos or high quality poetry. The Editors are also interested in fiction or other creative prose. Contact The JOURNAL of The FELLOWSHIP. 529 Wrightwood Avenue. Chicago, IL 60614.

THE INTERNATIONAL FELLOWSHIP COMMITTTEE needs 25 Urantia Books to send to readers in Russia. Contact John Lange in care of The FELLOWSHIP. (312) 327-0424

TO ALL AREA COORDINATORS: The Planning Committee of The Fellowship is looking for our help to encourage the promotion of the IC93. If you have ideas, talents, time, whatever, please write Brent St-Denis, 1088 Barwell Ave. Ottawa, Ontario, Canada K2B 8H5, (613) 828-1685.

ATTENTION, SOCIETIES OF THE FELLOWSHIP: Please write to the Fellowship office if you need more information of the newly designed "Flowers Program." This proposal can lend a large helping hand to groups wishing to engage in out-reach for readers of The Urantia Book. The Committee of this program seeks feedback.

## THE STUDY GROUP HERALD still seeks

 a FAX MACHINE and a PHOTOCOPIER. Write if you have a spare machine to contribute to speed up production. All of our staff donate their time and talent to this, your STUDY GROUP HERALD. Thank you.IF YOU ARE INTERESTED in having information about organizing "A Women's Corps" in your community, the Boulder Women's Corps of Boulder, Colorado will share their experience and inspiration with you. Write: Shelly Anderson, 2120 Edgewood Dr., Boulder, CO 80304 or call (303) 443-9806.

IF YOU ARE FORMING a new study group and would like to have information about activities of the Fellowship or would like to share the experience with others, write THE STUDY GROUP HERALD, 529 Wrightwood Avenue, Chicago, IL 60614 to the attention of Adrienne Jarnigan.

A REVISED EDITION of the RESOURCE GUIDE FOR SECONDARY WORKS of The Urantia Book is now being prepared. Secondary works are based on, inspired by, or designed to supplement The Urantia Book. They include study aids, introductory materials, slides, tapes, films, videos, software, graphics, literary works, and publications. The Resource Guide contains listings of titles, authors, short summaries of secondary works, and how to obtain them. If you have a secondary work contact The FELLOWSHIP at 529 Wrightwood Ave., Chicago IL 60614, (312) 327-0424. Fax (312) 327-6159.

MARK YOUR 1993 CALENDARS for the INTERNATIONAL CONFERENCE OF THE FELLOWSHIP, July 31 through August 5, 1993 at St-Hyacinthe, Quebec, Canada. Discount for early registration has been extended, so get your registration forms in now for this first International Conference held outside the United States. Contact The FELLOWSHIP, 529 Wrightwood Ave., Chicago IL 60614, (312) 327-0424. or Fax (312) 327-6159.

This '93 Conference will host two Pre-Conference activities:
"Adventures In Spiritual Living" Pre-Conference Retreat July 28-30, 1993, Montreal, Canada. "Spiritual Interlude", July 28-30, 1993. Details to be published.

## 1992 CALENDAR OF EVENTS

ED. NOTE: This 1992 Calendar of Events is published in retrospect in anticipation of the repeat of many of these functions in 1993. As we develop the network of communication required, we will publish the calendar in advance of the year's events. Summer events in 1993 vill be subject to changes due to the scheduling of the International Conference '93 slated for July 31-August 5, in StHyacinthe, Quebec.

MAR 27-29 Arkansas Fellowship of Urantia Book. Readers presents, Theme: "Love: Divine and Dynamic." Eureka Springs, Arkansas. Contact John Lange (501) 782-3263 or write AR Fellowship \#5 Wynona Dr. Ft. Smith AR 72901.
APR 17-19 "Moving to Camp Powell" The Grand Canyon Society is sponsoring a seaside camplife much like Jesus lived with his apostles. On Lake Powell, write to Crystal Harris, P.O.

Box 2621, Scottsdale, AZ 85251. (602) 934-7906

MAY 8-10 Adventures in Spiritual Living retreat near Vancouver B.C. Canada. Contact Gwen/Norm Knighton (604) 534-1178 or Alice/Eef Hoedemaker (604) 856-8323.
MAY 22-25 Statewide Florida Conference. Theme: "Personal Transformation." Contact Bill Rand, 903 Lakeshore Drive \#301, Lake Park, FL, 33403 or call Dan Amyx (813) 835-4517.
MAY 22-24 Grailville Center-Loveland, Ohio. Theme: "The Urantia Book/A Course in Miracles." Contact John Burdick, 7945 Indian Hill Road, Cincinnati, OH 45243.
JUNE 5-7 Dallas Conference, Northwood Institute, Cedar Hill/Dallas, Ft. Worth. Theme: "Living in God's Love, Our Cosmic Destiny," Contact Ann Garner (817) 265-8375 or

Diane Matheny (214) 618-3977.
JUNE 12-14 Northeast Regional Conference at Simon's Rock College. Theme, "Sharing the Journey". Great Barrington, Massachusetts. Contact, Sandy Rogers (508)432-4999.
JULY 17-19 Weekend retreat for Spiritual Rest and Renewal. Theme: "Practicing the Presence." Canaan Valley, WV. Contact Buddy Roogow (301) 461-9603.
JUNE 28- The 1992 ISS-Intensive Summer JULY 2 Seminar at Lake Forest, IL. Contact the Fellowship for details.
AUG 1-8 Third International Meeting of Urantia Book Readers in France, Maison Saint Gerard, Haguenau France. Theme: "To Have - To Be - To Do." Contact Georges or Marlene Dupont, \#3 Bis Grande Rue, 77940 Blennes, France. Tel. 64.31.02 21 .

AUG 7-9 Midwest Conference St. Benedict Center, Madison, WI. Theme: "Power Prerogatives, Planetary and Personal." Contact Dennis/Susan Brodsky (800) 872-6842
JG 20-23 A family retreat/Jesus' Birthday celebration, Mt. Rainier Ashford, WA. Supported by: Pilot Light Society. Call Tony Finstad (206) 485-8266.
AUG 21 An annual tradition for the Oklahoma Society, Celebration of Jesus' Birthday. Contact Jeralie Scanlan (405) 691-8142

AUG 22 Annual Celebration of Jesus' Birthday in the home; covered dish, social gathering for His Remembrance Supper. Call Jim/Adrienne Jarnagin (713) 583-9030

SEPT 4-7 First Annual Frontier Conference, sponsored by three Midwest Fellowship Societies. Place: Boulder, Colorado. Contact Rocky Mountain Spiritual Fellowship, 205 Canyon Boulevard, Suite 200, Boulder, CO 80302.

SEPT 18-20 Golden Gate Society Fall Retreat. San Ramon, California. Call Sara Blackstock (510) 672-3340.
OCT 2-4 Heart of America Society Fall Retreat, Lake of the Ozarks, MO. Contact: Pat Heinerikson (314) 365-3977.
OCT 9-12 Australian Conference. Elanora Conference Centre-Sidney. Theme: "Human Nature and the Twelve Apostles." Contact Trevor and Kathleen Swadling (02) 9137893.

OCT 16-18 Annual conference and Society business meeting of the Ontario Fellowship for Readers of The Urantia Book. Guelph, ONT. Contact: Bob Jones (519) 657-8080.
OCT 16-18 Adventures in Spiritual Living, at MO Ranch Conference Center, Hunt, TX (near San Antonio) Contact: Skip/Carol Weatherford (713) 363-1652
OCT 24 Fall Harvese Event in Austin, TX sponsored by Urantia Book Study Group of Austin. Contact: Tim/ Kitty Traylor, 100 W Odell, Austin, TX 78752 (512) 451-9479.
NOV 7-8 First Society of Oklahoma Fall Forum. Contact: Warren Litchfield (405) 794-2978

# ACHIEVING BALANCE <br> Jungian Symbolism in Light of the Urantia Revelation <br> By Dianna Padgett, Culpeper, Virginia 

ED NOTE: We ask readers engaging in this study to submit other references that they might introduce as relevant to this topic.

Each individual is a microcosm of all aspects of
d, (1) from the Father to the Absolute. Each oment has infinity at its core. In the process of actualizing the potential of each moment all aspects of God take part. For us to utilize our potential to its greatest good we must understand, nourish, and submit to all representatives of God in us in every moment, in every action, and in every thought.

The initial polarization of the Infinite into the Father and the Son, or the concept and the Word, produced a tension, a charge, caused by the space between the two polar points which both individualized and united the poles. "The Infinite Spirit became the conjoint administrator of the Father and the Son for the execution of their united and eternal purpose." (P.93.3-8) The Second Source and Center is the focalization of the pattern (2) and the Third Source and Center is the application of the pattern, the natural result of its focalization. (3)

I do not address either the physical or the social realms of gender, only the unity of the individual soul. Two vital elements of the psyche are the animus and the anima. Carl Jung used these terms to designate the male within and the female within respectively.

The anima's proper positive role is "as mediator between the ego and the self," (Man and His Symbols, C. Jung) The ego being the conscious focalization of the self, and the self being the tomlity of the individual (the evolving soul). There-
the female within is the psychic counterpart or the Conjoint Actor (P.94.4). The growth of this aspect is in four steps. The first is biological -
unadorned, "virgin", physical perfection, as are Gaugin's Island Women, which produces basic physical desire. The second step is idealized, romantic beauty as Helen of Troy, whose face "launched a thousand ships". The third step can be represented by the Catholic concept of the Virgin Mary, who has become the mediator to the higher spiritual powers. She symbolizes spiritual eros (feeling). The fourth step is wisdom as personified by the Mona Lisa or Athena; or as the evolving soul, as is Shekhina of the Kabbalah; or, perhaps, as Deity Absolute is to the First Source and Center. (4)

Through time, the mind has personified its various aspects into gods and goddesses, heroes and heroines. Female gods all have one thing in common. They give, they dispense. Pandora gives the ills of the world. The mythical Eve gives "original sin". The idealized Mary gives guidance to the saints. Venus gives love, Athena gives wisdom, Gaia gives life.

Male gods are patterns. Eros is love. Cronus is time. Vulcan is the "fallen", the imperfect. Zeus is supremacy.

The Eternal Son is the focalization of Infinate Personality into Absolute personality. He is the spiritual pattern. "The Eternal Son is the spiritual personalization of the Paradise Father's universal and infinite concept of divine reality". (P.73.3) At the moment of this focalization, Paradise was formed. It is the material pattern.

In our psyche, according to Jung, the animus represents the male within, ". . . the positive side of the animus can personify an enterprising spirit, courage, truthfulness, and in the highest form, spiritual profundity." (Man and His Symbols, C.Jung) It takes the form of sacred convictions. It is the core of an individual that focalizes into a "truth" to which the individual aspires. It's the pattern
(Second Source and Center) of the forming soul that is applied to the individual's physical existence by the process determined by the anima (Third Source and Center) and in the environment of the individual's personality (First Source and Center).

Christ is a role model for the balanced soul. He is our "Word" of the Father's "concept". (P.1965:3) To follow his lead, to continue the pattern he set, we, therefore, must emulate the highest beauty we know, taking that as our pattern. When Christ speaks to an individual he doesn't force his pattern on that person or belittle that person for not understanding. He gives to that person what that person's potential is ripe for. He gives away based on the individual's need. Christ's male aspect (truth) and female aspect (application) are balanced. "Jesus of Nazareth achieved the knowing and doing of the will of God." (P.2090:2)

## Notes:

(1) This means God as he applies himself to evolutionary reality. Obviously the Father, Son, and Spirit are reflected as personality, spirit and mind. Likewise the Ancients of Days, the Master Spirits, and the Supreme can be reflected as administration (taking control of one's destiny), morality, and brotherhood. We desire to recreate as does the Local Universe Creator Son (both racially and artistically). The three Absolutes are our untapped potential, our ideal, and the vast area between. P.11:6 VIII, God The Sevenfold/Father on Paradise.
P.1146:7 In these papers/cycles of eternity. P.1945:4 "I am the Vine, and you are the Branches."
(2) P.73:1 The Eternal Son/Universal Father
(3) P.90:1 ...There ensues/combined action.
(4) P.13:4 God the Absolute/superabsonite beings.

## Touch the World

 1993 International Conference for readers of The Urantia Book

## DISCOUNT DEADLINE EXTENDED

The $\$ 10$ per adult early registration discount has been EXTENDED
Send in your early registration form right away!!
Call or write The Fellowship if you need the registration and survey forms.
The IC93 Planning team is busy making preparations for you to join us near Montreal this coming summer. We need to hear from you ASAP so we can make the best arrangements possible.

The Fellowship, 529 Wrightwood Avenue, Chicago, Illinois, USA 60614 • (312) 327-0424

## NOTICE

## CALL FOR ENTRIES . . . IC93 ART GALLERY

If you are interested in displaying your art works in the IC93 Art Gallery, we need to hear from you by February 1!! The Art Gallery is for those wishing to display or sell (through the Store) their own visual works which includes 2-D picture plane works, sculpture and photography. You must be attending the conference in order to participate in the gallery.

After February 1st, Shelly Duthoit, the gallery coordinator, will send you an information kit and questionnaire for your prompt response.
Send Shelly a clearly written note ASAP with name, address, phone number and short art description.
Contact Shelly at: 237 Bonner Avenue, Winnipeg, MB, Canada, R2G 1B3 • Phone: 204-334-6842
LET US SHARE OUR SPIRITUAL EXPERIENCES
We want to include opportunities during IC93 for readers to share their spiritual experiences
in both organized and informal settings. If you would like to share a significant spiritual event in your life that you feel could be inspiring for others to hear, please write a summary and send it to Diane Labrecque, 1443 Montarville, St-Bruno, QC, Canada, J3V 3 T6.
The intimate sharing of personal religious experiences is a highlight when readers get together.

## TOUCH THE WORLD

There will be a STORE at the conference for readers wishing to sell their own creative works of a spiritual and/or planetary nature. This service is being provided jointly by a group of Canadian readers and Jesusonian Foundation.
Let us know soon if you want more information.

## FROM THE EDITOR

We are very gratified by the response of readers to The STUDY GROUP HERALD and feel encouraged to continue developing this channel of communication of the study group movement of readers of The Urantia Book.

We find in these pages the JOY OF THE AWARENESS OF THE FATHER'S LOVE. It nourishes The spirit of brotherhood and sisterhood as we set sail on the uncharted waters of a new frontier. Let us take a moment together to meditate in this unspeakable joy and gratitude for the blessings that fill our cup to overflowing.

As to the mundane details of the production and distribution of our STUDY GROUP HERALD, we have the following report:

All work up to the actual printing and mailing is done by volunteers. We are short a few hands and seek individuals to cover jobs that could be done much better by people taking responsibility for them.

EDITOR OF TOPICAL STUDIES We seek help in this department of someone who will elicit and gather studies that are being used in the international array of study groups. The studies need be found, prepared for publication, and carefully proofed for accuracy of page references.

A remarkable study of the 28 statements presented on Page 556 and 557 from an actual
mansion world lesson on morontia mota was painstakingly assembled by George Zeuberbuehler, a reader from White Haven Pennsylvania. George gave this topical study to a gathering of the Connecticut Fellowship in September of 1992. It will be presented in our 1993 Spring Edition.

PHOTO-JOURNALISTS - The STUDY GROUP HERALD invites photographers everywhere who take photos at Urantia gatherings to send them in. If your group is engaging in an interesting activity, try to get some photos and send them in with descriptions of what went on. We welcome study groups to get photographed and send in your pictures with names, introductions, and some descriptive copy. This will not only make The STUDY GROUP HERALD more interesting, it will help us all to get to know one another.

Janet Farrington, Family Life Editor is preparing a feature for Spring Edition, 1993 on "Aging on Urantia - The experience for individuals and families." Any readers wishing to share their experiences in this context, contact Janet by writing to her care of The Study Group Herald.

David Glass, Social Activities Editor is readying a feature introducing regional study groups. Send him your study group photos with names and introductions care of The STUDY GROUP HERALD.

ARTISTS - We are interested in the artwork of readers and welcome readers to send in their drawings or paintings to share with the rest of us. Any subject is welcome. All that is required is that it can be reproduced well in our printing process. "All the arts of all the beings of the entire universe which are capable of intensifying and exalting the abilities of self-expression and the conveyance of appreciation are applied to their highest capacity in the worship of the Paradise Deities." P. 304:4.

MONEY - We have been receiving enough money from the first two issues to cover the cost of printing. This, however, does not cover the very high cost of mailing in addition to which we have operating costs during the production process such as telephone, photocopying, postage, etc. With a mail-out of 4,000 STUDY GROUP HERALDS worldwide, we aught to be able to relieve the FELLOWSHIP and its benefactors of this expense. It will make for a healthier medium of communication and a happier editor if The STUDY GROUP HERALD were to become financially self-sufficient. When you read this, make out a check to The FELLOWSHIP and write on the lower portion of the check, For The STUDY GROUP HERALD. We suggest $\$ 5.00 /$ year per reader.

[^4]> Enclosed is my contribution for $\$$ to defray the cost of The STUDY GROUP HERALD.

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Please add the following names to your mailing list:
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Here, in Northern Ireland, we live on the cutting edge of life and death. The falsehoods in any religion or system of beliefs are soon exposed in this environment of extremes. The Urantia Book has withstood all the tests and questions we have asked of it over the years and it has not been found wanting. $9>$
(SEE PAGE 18)

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## SPECIAL SPRING ISSUE! PHIL CALABRESE TO SPEAK ON MAR 7 "KINGDOй́ OF GOD \& COSMOLOGY OF UB"

Out of town speaker, Philip Calabrese, honors FSLA attendees with his presentation, "The Kingdom of God and Cosmology of The Urantia Book", Sunday, March 7, 1993.

What does the gospel of the "Kingdom of God" have in common with the cosmology of The Urantia Book? Answer: A totality at the center of each in dividuality. The Fatheciseftisent as a spirit withipt enind of each individual persionand aradise present at the nuclets of eachiodividual ultimiton, - Thus the universe is "fatherlys 0 fact not yet discovered by=contemporary
cience nor by maniostream religion.

Philip is marred to Cindy and they have fout wonderful
chilldren; their home is in San Diego. Philip Calabrese holds a PhD in Mathematics and a Minor in Physics. He has read the Urantia Book since 1969. Philip and Cindy co-host a Urantia Book study group with Dick and Cheryl Prince. Philinersthe moderator athe chis ch Uce

 also a menter GAMectol Philip was born aictarsed 1nthe Catholicitatar Hegsa. Semiox
 probect Reveace mato weareser honoqedrohater himospeak fo our in mberstip: We wirise everyopo

## ROXY VENTOLATO RBESENT㱍

 "FRUITS OF IHESPIRITHON APRIL:4th!The incomparabie foxy ${ }^{2}$ tola, long time active member of FSLA and student of The Urantia Book, will be.presenting a talk, "The Fruits of the Spirit" on April 4, 1993 in Forbes Hall.

Roxy has served in just about every capacity for FSLA since it began and has been studying. The Urantia Book for well over two decades. Her expertise and understanding of the teachings and 'spirit' of the Book will be shared with all who attend this fascinating meeting.
In past presentations, Roxy has always made even the complex
facets of the Book easy and entertaining for her listeners. Her gift of humor and wit effectively prevents any lack of attention developing during her talksiof

## ONLY NOTICE!

"FRUITS OF THE SPIRIT" presented by ROXY VENTOLA

APRIL 4th, 1993 SUNDAY - 2:00PM (Forbes Hall)
DON'T MISS THIS ONE!


# PRESIDENT'S MESSAGE 

## "Teamwork"


"Effective and wise leadership. In civilization much, very much, depends on an entbusiastic loadpulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together-- all at the same moment. And sucb teamwork--social cooperation -- is
dependent on leadership. The cultural civilizations of the past and the present have been based upon the intelligent cooperation of the citizenry with wise and progressive leaders; and until man evolves to bigber levels, civilization will continute to be dependent on wise and vigorous leadership."

FSLA members are enthusiastic and effective. Our sharing the load and pulling together with an uplifting and welcoming spirit has amplified the feeling in others of fellowship, bringing about a desire to attend and share in our monthly meetings.

We, as a group, are striving to successfully present leadership without politics, programs with quality and fellowship with meaning.

Our evolving maturing, forgiveness and non-judgmental attitude
taught by Jesus, gives every freewill individual the sense of belonging amongst us. This strengthens our ability to support each other in our 'soul' purpose here on Urantia -personal growth! It helps us in the dissemination of The Urantia Book and enables each person to be a living example of the teachings therein. Knowledge is increased and enhanced by "group study."
"Wbile you cannot observe the divine spirit at work in your minds, there is a practical metbod of discovering the degree to which you bave yielded ... and that is the degree of your love for your fellow men."

The best of everything to each of you and thank you for your support in extending The Urantia Book to the world. In your service,

Marlene Cbicoine

## WHAT WAS THAT WORD?

TOLERANCE is referenced many times in The Urantia Book. Jesus tried to impress upon his apostles the art of tolerance. As a young teen, Jesus mastered this art of tolerance over his conflict between honoring his parents and being loyal to his own religious convictions.

Throughout our universe career, we will constantly be reminded of and tested for tolerance. We will encounter all sorts of different beings, with diversified experiences as well as dissimilar interpretations. The understanding of these differences overlaid by love will be the measure of our tolerance.

Tolerance is not passive. It is an active adaptation to universe realities through the application of love preceded by the understanding of differences. Tolerance is essentially kindness and respect.

The practice of tolerance does not begin in the next (morontial) life; it begins here and now. The degree of tolerance indicates spiritual growth.
"Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul."
(Reprinted from The Fellowsbip BULLETIN, Winter 1992-93.)
The MONITOR is published bi-monthly at no charge to interested parties by the First Society of Los Angeles readers of the Urantia Book. If you wish to add a friend's name to our mailing list or just want to chat about the contents, please contact the Editor - Doc Livingston at (714) 632-8777. If you would like to submit articles, letters, art or poetry, please send them to: The MONITOR 2860 E. Jackson Ave., Suite C, Anaheim, CA 92806 or FAX it to our $\mathbf{2 4}$-hour FAX line: (714) 666-8821. Deadline: 1 st of month prior to publication.

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\begin{array}{ll}
\text { Head Bla-Bla: Doc Livingston } & \text { Chief Political Advisor: Marlene Chicoine } \\
\text { Drudge Supervisor \& Typist: Cheryl Smiley } & \text { Postal Authority: Caligastia's minions } \\
\text { Staff Photosnappers: Milan Moyzes \& Janelle Balnicke } & \text { Honorary Icon: Alfred E. Neuman }
\end{array}
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## EDITOR'S CORNER

"Leadership and the Urantia Movement"

"Religion does need new leaders, spiritualmen and women who will dare to depend solely on Jesus and bis incomparable teacbings. If Cbristianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadersbip and inspiration requisite for the social, moral, economic, and political reorganization of the world."

Inherent in the above quotation is the fact that true religious leadership will only come with those pioneering individuals who are strictly "devoted to the spiritual regeneration of men." Look around with the open eyes of a "spirit-born soul" and what do we see in our overall Movement? Somewhat disconcerting isn't it?

With the exception of less than a handful of individuals (Julia Fenderson comes to mind, among some others) in all these years since The Urantia Book was given us, one would think that, among its students we would have achieved some dynamic leaders by now. Not to say they are not now present but should they be so hard to discern?

It behooves us to inventory what the characteristics would be for genuine leaders of our Movement so as to enable our identification of true leadership potential within our Movement. We can do this with some accuracy by using the template or pattern Jesus utilized during his sojourn here:

Our leaders must possess humility. While displaying the courage of a divine level of dedication to the Father's will, they must also illustrate a life of loving service towards their fellow man. Those who use the gifts of the spirit to aggrandize their own ego or status as spiritual leaders are not worthy of the designation.
"Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth bunger and tbirst for rigbteousness - the wholebearted desire to find God and to be like bim." (Pg. 1739)

Our leaders personality must manifest itself as an uplifting, encouraging example of faith in the Father's will and inspire their followers to do likewise by unselfish service to all their brothers and sisters. Those who develop, in any form, that 'chosen' attitude among their brethren must be rejected as true spiritual leaders.
"Religion has always been largely a matter of rites, rituals, observances, ceremonies, and dogmas. It has usually become tainted with that persistently miscbief-making error, the chosen-people delusion."
(Pg. 1005)
"But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers... are... inclination of leaders to become administrators instead of ministers... and creation of the aristocratic "chosenpeople" attitude.."
(Pg. 1092)

Our leadership must champion and stimulate all true forms of personal spiritual experience. To allow for the individual's own unique soul expression of the Father's will, while in turn, fostering the prudent socialization of that expression to allow for the manifestation of brotherhood among individuals. Those who develop and promote a novel, closed-minded path to righteousness without taking into consideration their follower's individual values, contributions or interpretations are doomed to failure. All true spiritual leaders should provide for built-in, self-corrective avenues for the expression of constructive criticism and analysis from their followers.
"While religion is exclusively a personal spiritual experience, knowing God as a Fatber, the corollary of this experience, knowing man as a brother, entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of man's gregariousness perforce determines that religious groups will cone into existence. Wbat bappens to these religious groups depends very mucb on intelligent leadersbip."

> (Pg. 1090)

Our leaders should endeavor to keep the focus of their leadership on facilitating the integration of their follower's own personal interpretations of the collective Movement's true ideals and purposes rather than the promotion of only their own opinions and beliefs. The mastery of the art of listening is essential to a true leader because, without mutual respect for their supporter's personal spiritual experience, no leader is worthy of the title.

## EDITOR'S CORNER (Con't)

"Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect cooperation or_ the basis of unity of ideals and purposes ratber than attempting to do so on the basis of psycbological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must bave bis own and personal interpretation of the realization of that spiritual experience."
(Pg. 1091)
True leaders must inspire unity rather than command it. They should creatively guide their adherents away from the dangerous waters of institutionalization and conscientiously pilot each individual's personal spiritual experience towards the shores of unity among their brethren. One who commands unity will never achieve it.
"Institutional religion cannot afford inspiration and provide
leadersbip in this impending world-wide social reconstruction and economic reorganization because it bas unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function belpfully and creatively in the present crisis of civilization."

Real leaders must show the fruits of spiritual insight by unselfish service to their fellows. They must bear evidence of the realization of elevated meanings and values in their performance as leaders. They must set the Jesusonian example of exalted ideals and a love of service in their day to day living as well. They must unfailingly provide a worthy spiritual touchstone for their follower's guidance. Those spiritual leaders who do not reveal a living love for service by example to their brothers and sisters shall always fail. "By their fruits shall you know them."
> "Social leadership is transformed by spiritual insigbt; religion prevents all collective movements from losing sight of theirtrue objectives." (Pg. 1089)

These are but a few of the qualities our leadership must possess. There are many more not listed here. When in doubt of a spiritual leader's effectiveness or sincerity it has always been useful to compare their words and acts with the superlative example Jesus left us. If they do not strive to measure up to this ideal in thoughts and deeds, they are not genuine leaders.

In our search for leadership in our Movement we must never allow frustration or anxiety to rule our choices and cause us to compromise in the selection of our leadership. We must follow our own rules and have faith that, when we are ready, true leaders will be provided us.
"In my universe and in my Father's universe of universes, our brethren-sons are dealt with as individuals in all their spiritual relations, but in all group relationships we unfailingly provide for definite leadership. Our kingdon is a realm of order, and where two or more will creatures act in cooperation, there is always provided the authority of leadership."
(Pg. 1959)
Editor
Any comments? FAX me at (714) 666-8821.

## "YOUR VALUES - HOW DO YOU LOOK AT YOURS"



Proverb: "Where there is no vision, the people perish."
Robert Burns talk "Your Values - How You Look At Yours" gave everyone a lot of positive information on how to set your life's goals. "If you want to make major leaps of improvement and effectiveness work on your paradigms - the concepts and ideals you choose to operate from.

Putting principles into practice: Putting together a well thought out mission statement allows you to embrace fairness and kindness while making better use of your personal talents and the talents of others. It also leads you to significant improvement in your personal and organizational effectiveness. Robert pointed out that a mission statement can be a supreme guiding force in your life, it acts as your frảme of reference for your existence both here and after.
A mission statement can be used to enhance effective living and promote continuous improvement on physical, mental, spiritual and emotional/personal levels. It can help to resolve and dedicate talents and resources to noble purposes and to aid in providing service to others. "Seek to understand, then be understood."

We thank you, Robert, for your presentation. It was inspiring and gave us great guidelines for the New Year.

Dear Editor,
During this past year of acGity in FSLA, serving at meetings, on The MONITOR, behind the scenes on several conferences, on the Governing Board and in the study group $p_{r}$ I have had the wonderful opportunity of working with many diverse personalities on various projects of differing intensity. I keep being reminded of the angelic manipulation of our personal environs to keep us learning our lessons in Cosmic Life 101, our pre-morontia cram-course.

We , as a Urantia community, should be excited at the opportunity of contributing greatly to the advancement of our world, here and now, just by living each day to the fullest in doing our Father's business. However, if re keep insisting on isolating durselves from differing opinions, cultures, experiences and individuals this will slow the process.
"Of all the problems in the universe requiring...the wisdom of experience and adaptability, none are more important than those arising out of the relationships and associations of intelligent beings. Whether in buman associations of commerce and trade, friendship and marriage, or in the liaisons of the angelic hosts there continue to arise petty frictions, minor misunderstandings too trivial even to engage the attention of conciliators but sufficiently irritating and disturbing to mar the smooth working of the universe if... allowed to multiply and continue. Therefore do the Perfectors of Wisdom make available the

## LETTERS TO THE EDITOR

wise experience of their order as the "oil of reconciliation" for an entire superuniverse. In all this work these wise men of the superuniverses are ably seconded by their reflective associates, the Unions of Souls, who make available current information regarding the status of the universe and concurrently portray the Paradise ideal of the best adjustment of these perplexing problems. When not specifically directionized elsewhere, these seconaphim remain in reflective liaison with the interpreters of etbics on Paradise. These are the angels who foster and promote the teamwork of all Orvonton. One of the most important lessons to be learned during your mortal career is teamwork. The spheres of perfection are manned by those who have mastered this art of working with other beings. Few are the duties in the universe for the lone servant. The higher you ascend, the more lonely you become when temporarily without the association of your fellows."

There are many uplifting, loving ways to accomplish whatever task is at hand and at whatever level it presents itself. One of our main objectives is that of cooperation or teamwork with others.
"You are all the cbildren of light; therefore stumble not into the misunderstanding entanglements of mortal suspicion and buman intolerance. If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the
far-spreading household of faith?"

It simply means that we must be open to change (the only certainty in the universe) especially within ourselves and our paradigms. This is more easily facilitated by grasping hold of a long-range view of our cosmic citizenship. Like the children we are, we need to be lifted up for a more cosmic viewpoint of the perplexities and the need to begin these "educational episodes" here and now to evolve into tolerance of differing opinions, viewpoints and attitudes. This life on Urantia is a great training ground for these 'tactical' maneuvers.

All of this is so simply manifest if we accept the Father's love for ourselves and share it freely with those we come into contact with.
"...give up your intolerance and learn to love men as I have loved you. Devote your life to proving that love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful." (Pg. 2047)

Those of us who have had the great personal experience to have known someone whose paradigm is love, only love and always love have already evidenced this as reality.

In fellowship,
Cberyl Smiley

## a Comparative view of the resurrection

The Origins and Meaning of Easter by Dr. J. Beltran, Protestant Chaplain.
"Easter Day (there is no such term as 'Easter Sunday') signals the beginning of the festival of the Resurrection of Jesus Christ in the Christian Year. The festival of the resurrection continues for forty days, corresponding to the period Jesus Christ was manifest upon earth before the Ascension. Easter is known as a "movable" feast, that is, its date varies from year to year and, what is more, it regulates the time and length of many other festivals of the Christian Year."
"The resurrection of Jesus of Nazareth is the central tenant of the Christian faith. Christians believe that in the third day after he was crucified, Jesus was raised from the dead by God. As St. Paul says, 'If Jesus Christ had not been raised, then our proclamation has been in vain and your faith has been in vain.' (I Cor. 15:14)"
"The date of Easter was a controversial point between Eastern and Western Christendom for some time prior to the Council of Nicaea. To resolve the dispute the issue was given to a group of neutral experts in Alexandria, Egypt, who came up with the formula, later adopted at Nicaea, which set the celebration of the resurrection."
"Easter Day is calculated to be the first Sunday following the first full moon after the spring equinox,March 21st. The Greek name for Easter is Pascha; the Italian, [name is] Pasqua; and the English [name]comes from Eostre, the name of the Teutonic goddess of Spring. It is a season of joy and triumph; it marks the summit of the Christian Year."

Passover Message by Naron Twersky a Jewish Rabbi
"Passover is an eight day Jewish holiday of Biblical origin, marking the birth of Jews as a people and their emergence as a unique nation in history devoted to God's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses."
"We shall usher in the glorious festival of Passover. Passover is a holiday which spells freedom. Freedom is the most cherished possession of man. It is no wonder that we celebrate Passover, the birth of freedom for the Jewish people, amidst abundant joy and elaborate ritual. It is our privilege by means of the traditional observance of our festival to keep the message of Passover alive. It is our destiny to keep the hope for freedom alive in the world, and everyone who participates in the traditional celebration of Passover becomes a messenger, a symbol of the freedom which will yet come to mankind. May this Passover bring a renewal of faith, hope and courage. May it bring everlasting peace to all mankind."

## Resurrection of Jesus

from The URANTIA Book
"The Cbristian belief in the resurrection of Jesus bas been based on the fact of the 'empty tomb.' It was indeed a fact that the tomb was empty, but this is not the truth of the resurrection. The tomb was truly empty when the first believers arrived, and this fact, associated with that of the undoubted resurrection of the Master, led to the for-
mulation of a belief which was not true: the teacbing that the material and mortal body of Jesus was raised from the grave. Truth baving to do with spiritual realities and eternal values cannot always be built up by a combination of apparent facts. Althougb individual facts may be materially true, it does not follow that the association of a group of facts must necessarily lead to trutbful spiritual conclusions."
"Let us forever clarify the concept of the resurrection of Jesus by making the following statements:

## 1. His material or physical body

 was not a part of the resurrected personality. When Jesus came forth from the tomb, bis body of flesh remained undisturbed in the sepulchre. He emerged from the burial tomb without moving the stones before the entrance and without disturbing the seals of Pilate."2. He did not emerge from the tomb as a spirit nor as Michael of Nebadon; be did not appear in the form of the Creator Sovereign, such as be bad bad before bis incarnation in the likeness of mortal flesh on Urantia."
3. He did come forth from this tomb of Joseph in the very likeness of the morontia personalities of those who, as resurrected morontia ascend ant beings, emerge from the resurrection balls of the first mansion world of this local system of Satania. And the presence of the Michael memorial in the center of the vast court of the resurrection balls of mansonia number one leads us to conjecture that the Master's resurrection on Urantia was in some way fostered on this, the first of the system mansion worlds."
(Pg. 2023)
"The first act of Jesus on arising from the tomb was to greet Gabriel and instruct bim to continue in executive cbarge of universe affairs nder Immanuel and then be directed the chief of the Melchizedeks to convey bis brotherly greetings to Immanuel. He there upon asked the Most High of Eden-
tia for the certifcation of the Ancients of Days as to bis mortal transit; and turning to the assembled morontia groups of the seven mansion worlds, bere gathered together to greet and welcome their Creator as a creature of their order, Jesus spoke the first words of the postmortal career. Said the morontia

Jesus: 'Ilaving finished my life in the flesh, I would tarry bere for a short time in transition form that I may more fully know the life of my ascendant creatures and further reveal the will of my Father in Paradise.'"
(Pg. 2022)
> "The Brotherhood of Man is founded on the Fatherbood of God. The family of God is derived from the love of God -- God is love. God the Father divinely loves His children, all of them. " (Pg. 1486)

## STUDY GROUP CORNER - ANAHEIM

1978 to 1993 Planetary Progress Study Group of Anaheim, Marlene and Pierre Chicoine host. Every Monday night at 8 PM we share our week: make announcements of interest and then we read a paper. This is the second time The Urantia Book has been read through -- it took 8 years the first time through, currently we are at Paper 169. Our group has new readers visiting often and they are always welcome.

Our group is very active in outreach. For years we had the Labor Day potluck at which Julia Fenderson would enlighten groups of 50 to 60 people. We held a children's group 2 to 12 year olds until they grew up; now its Teen Talk or (pizza busts). We wrote a play on Jesus' childhood based on the Tales of Joshua that was performed by the children. Francyl Gawryn came and played, in person, several of her songs that we had written into the play and which the children sang beautifully for Urantia Book readers. We as a group present special topical full-day studies of different parts of the book throughout the year. We are very involved with the First Society of Los Angeles (FSLA), our group is very supportive of the School of Meanings and Values and its advocates who are doing an outstanding service.

Marlene's office is always producing brochures and publications all supporting reader information, meetings, conferences, etc. for study group, the Society, Domestic Extension, The Fellowship and directs new readers to the Foundation for book purchases.

The atmosphere is always a learning experience. The Study Group family is so important and the commitment of a person to hold or attend a group on a regular basis, is one of the most important decisions we as humans can make. Dedicating time to study the book with a group is the true beginning of spiritual insight, and a group experience forces us to look at many viewpoints. The experience in a group also gives us the inspiration and material needed to build strong character. Our group size ranges from 18 to 25 persons. We have on the average 3 new readers join us each year.

Pierre was introduced to the book by a man named Jacque. Pierre read the entire book from cover to cover in 3 months, he decided right then that he had received so much from its teachings that he wanted to do something in return. He immediately felt that the entire world should read this book NOW! (Sound familiar?) This new mandate was presented to Marlene by Pierre, "You've got to read this book! RIGH'T NOW! Of course, as most people do when confronted with an extremely enthusiastic reader, Marlene told Pierre she would, "get around to it when she had time." While this produced moderate frustration with Pierre for a season, Marlene kept overhearing conversations Pierre was having with just about anyone who came to his door and eventually grew curious enough to read The Urantia_Book.

Pierre then contacted the Foundation through the address in the book and they gave him several phone numbers to contact other readers. After talking to some of the long time readers he was advised that the best way to assist others in studying the book was a home study group. He started the following Monday night in 1978 and its been a Monday night happening in his home ever since.

## YOUR GOVERNING BOARD

In the coming months, we will be including brief bingraphy's of the First Society of Los Angeles' governing board members in order that you can get to know us. Inquiring minds want to know!


LISA NELSON (Hospitality Chairman)

Here we see Lisa busy planning and checking out the next month's list of members who signed up to bring food or donations of cash.


Wbo is be? Where did be come from? How did be get bere? Wbat does be want and when will be leave?
There are many rumors circulating concerning the origins of Doc Livingston. Among the more prevalent is that Doc was born on the rustic plains of Kansas in 1949 and raised by itinerant Rosicrucian raccoons. This is said to account for his keen interest in the spiritual fringe at an early age. His

Hospitality is a very big job in our Society; we do enjoy our food and social after our meeting. Lisa works hard to see that her volunteers are informed each month as to what we will need to make a success of our "Potluck." We see the results of her efforts on the table as our meetings end and the fun begins. She has spent several hours of service on the phone and shopping to bring about these delicious arrays of food every month.

Lisa teaches part-time, and assists her loving and supportive friend and husband, Lobo, in their business. They are members of Duane \& Lucile Faw's
study group. They both attend the Malibu United Methodist Church where Lisa serves in the capacity of Outreach Chairperson.

This Outreach effort involves work on a food program to provide assistance to needy families in Los Angeles and a Day Labor Exchange program. Lisa sings in the choir, plays the flute, is finalizing her master's degree in English Literature, and oh, yes - she loves biking, hiking and camping. Aren't we glad she still has time to serve our Society on our day of fellowship. We thank you, Lisa, for your untiring and unselfish efforts on behalf of all those who participate in FSLA!
childhood contained much disillusionment like many born to that age of McCarthy.
An unusual event occurred at age seven which was to change Doc forever. A devotee of the Superman series, young Doc received a Superman outfit from his doting mother. Doc had never had doubts of his ability to fly. Now, given the proper accouterments to accomplish his desires, he promptly set out for the large slide at his school's local playground. Arriving at the top, he uttered those immortal words, "If Superman can do it, so can I!" and proceeded to jump, arms outstretched into space.
Soon after his dreams of flying (and his broken collarbone) had recuperated, he decided to attend MIT and work towards a degree in Germ Warfare. However, before this goal was realized, his family suddenly moved to California and somehow neglected to inform Doc. Ever self-reliant, the young Doc struck out on foot across our great nation, meeting its people, forming unions and singing songs which inspired a generation of migrant
workers to place straw in their teeth and win at checkers
During his tour of the country he began writing and, some years later composed his first published work, "Learning To Live With Polyester" which was printed in an early edition of Field \& Stream.
Finally, on December 24, 1968, Doc passed away in a Haight-Ashbury tenement basement full of defective paddleball repair kits from an overdose of sweet basil. A few months later, refusing to let death stand in the way of a brilliant career in something, Doc was introduced to The Urantia Book by a friend that explained the Book had come from a group of itinerant Venusians who thought it would be fun to mess with Earth's culture. And the rest is history.
To this day, Doc remains young and alive with a superb sense of humor, endearing as always and he grows ever more attractive each passing day. You can rest assured of the veracity of these accounts as he wrote this brief biography himself and has always been known for his honest objectivity.

## A CALL TO ALMS

Dear Reader,
Oh no! Another solicitation ascing for money! As if you had any extra funds after taxes, recession, inflation, work layoffs, higher grocery prices, gasoline hikes, etc. Well, your pique is understood, sympathized $\overline{\bar{x}}$ itly and duly noted. All of us are going through the same thing to a greater or lesser extent. "Such a life on sucb a planet!"

However, since FSL $\Lambda$ was created over three decades ago, it has had difficulty in developing a consistant financial base to insure the proper planning for its goals, let alone expansion. Due to the diversity of its membership, even FSLA's goals could not be agreed on. Well, it's 1993 and the organization is nearly four decades old. It is time to ask ourselves what we can do to establish and accomplish mutually agreed objectives in the future.

We who are blessed with the light of a unique wisdom concerning our universe, its government, our planet's history and and a highly detailed account of the life of Jesus, have an unique and undeniable responsibility to promulgate this knowledge to all who lack its illumination. Our Creator, Michael, gave us our task in no uncertain terms:
"By faith bave you become a God-knowing kingdom son. There is but one law to obey - that is the command to go forth proclaiming the gospel of the kingdom. Cease to fearmen; be unafraid to preach the good news of eternal life to yourfellows who languisb in darkness and bunger for the light of truth."
(Pg. 2049)

If you observe other religious groups on Urantia, you would have
to note that among the various faiths, financial support of outreach, social agendas and the nurturing of their congregations is carried out more effectively than ours. You might excuse this by noting that their groups are far more numerous than ours thus their support base is far greater. (Remember, Jesus accomplished His goals with just twelve people!) But, we propose to eliminate some excuses by answering a few pertinent questions about our Society, both past and present.

## SOME QUESTIONS ANSWERED

What did I get for my money in 1992?

What was actually collected in FSLA dues in 1992 was $\$ 768$. which accounts for only 32 paid members. So, members and non-members essentially received well over five times what was paid for. The difference was made up by several substantial donations from a very small group of people.

Currently, FSLA's expenditures are providing the membership with: a very nice place to meet (@\$3,000. per year), a newsletter publication greatly expanded over the last year with private donations to well beyond what is covered by present FSLA dues (@ $\$ 2,500$. per year inc. bulk rate postage to nearly 300 people every other month), refreshments for meetings (ave. cost: $\$ 450$. per year). This creates a total yearly requirement of $\$ 5,950$. just to maintain the current modest level of activity.

## How much more do you want?

Your call folks! Some possible solutions are that membership in FSLA could be placed at various participation degrees with different
dues amounts. Along with this a waiving of annual dues payments for bringing new members into the Society. Further operations funding proposals include: the increasing of dues (example: if Inactive Members return in the amount of 150 persons, approximately $\$ 40$. per member will be required); and more sophisticated fundraising campaigns and activitics.

FSLA requires a minimum total of 150 Active Members annually in order to keep the dues at a reasonable level. In any case, all Inactive Members will be invited to re-activate their membership without regard to past dues. Wc feel that this will help to bring participation to an all time high!

What are you going to do with all that money?

All what money? With the increased level of participation, one of the above membership programs should just about cover our current overhead. Fundraisers and donations are still needed for any activities or expenditures beyond this, but hopefully everyone will try their best to bring in_new members and our Society can expand our functions beyond the present level. You have to walk before you run.
"He [Jesus] told them they could not stand still: they must go forward in righteousness or retrogress into evil and sin. He admonisbed then to forget those things which are in the past while you push forward to embrace the greater realities of the kingdom. He besought them not to be content with their childbood iñ the gospel but to strive for the attainnment of the full stature of divine sonship in the communion of the spirit and in the fellowship of.believers." (Pg. 1790)

Okay! Just what is the purpose of ISLA?
"The purposes of First Socicty of Ios Angeles are the study and disemination of the teachings of the Urantia Book; the inculcation and encouragement of the realization and appreciation of the Fatherhood of God and the Brotherhood of Man in order to increase and enhance the comfort, happiness and well-being of man as an individual and as a member of society through the medium of fraternal association, ever obedient to the laws of this country and to the regulations of the Fellowship."

From the FSLA Constitution
That's a worthy purpose but a tad general. Can you provide more specific goals to assist in my decision to join?
"The purposes of the First Society of Los Angeles are the study, dissemination and socialization of
the teachings of The Urantia Book. Our.Society's activities will portray the loyalties of our faith; magnify the lures of truth, beanty and goodness; foster the attraction to supreme values; enbance unselfish service and fellowship; glorify family life; promote spiritual education; provide wise counsel and spiritual guidance and foster, encourage and support to the best of our abilities, the proliferation of quality study groups. The Society's living faith in the teachings of The Urantia Book shall ever encourage fellowship, conserve morality, promote community welfare and advance the spread of our essential gospel, the Fatberbood of God and the Brotberbood of Men and Women."
(Ref. pg. 1092)

Sounds good but I have other responsibilities and I don't know if I can find the time to really participate. What do I do then?
"As faith-enlightened and spiritliberated sons of the kingdom of beaven, you face a double responsibility of duty to man and duty to God while you voluntarily assume a third and sacred obligation: service to the brotherbood of Godknowing believers." (Pg. 1930)
"Did you not understand bow great was the gospel of the kingdom which this man [Jesus] delivered to you? Do you not perceive bow great a salvation bas come upon you? ${ }^{\text {¹ }}$ (Pg. 2035)

We all do whatever we can. Let's all try to do our best, individually and as a group. Enough said.

Editor's Note: To all Monitor readers and interested parties: If you bave any comments or suggestions concerning these matters. Please write to: The Monitor, c/o Editor or FAX it to (714) 666-8821.

## "YOUR MORTAL ASCENSION"



Our "thank you" to Chick Montgomery for the quality talk, "The Ascender's Guide to the Master Universe: Your Mortal Ascension" Sunday, February 7,1993 . The talk was excellent complimented by The Master Mural which was absolutely awesome.

The real thrill came when Chick gave everyone permission to really get involved by taking responsibility in creating a universe for which they would personally take charge of. Being only humans, we all stepped up to create one!

Chick is great, he is an artist, lecturer, composer of music and plays several instruments. We were especially entertained by Chick, Ellen and Monica Montgomery (Chick's sister) and Keg Johnson who lead us in a sing-a-long of a song Chick wrote. We all sang..."Spirit resurrection, moving to perfection..."
We learned where we are and where we are going. The day was joyful and uplifting for everyone. Again, we wish to thank Chick and his wonderful family and friends who came and made the day so special for each of us.
The Montgomery Family: L-R: Monica, Ellen, Cbick, Erica; Center: Fredericka. Mural by: Cbick Montgomery

| EA | MEETING INFO | CONTACT | PHONE |
| :---: | :---: | :---: | :---: |
| ANAHEIM | Mondays @ 8:00PM | Pierre \& Marlene Chicoine | (714) 761-1565 |
| ARCADIA | Mondays @ 7:30PM | Hal \& Lucille Kettell | (818) 447-1403 |
| BAKERSFIELD | Sundays @ 7:30PM | Debra Goaldman | (805 322-1135 |
| BURBANK | Wednesdays @ 7:00PM | Jean Painter | (818) 841-3282 |
| GOLETA | Tuesdays @ 8:00PM | Brendi Poppel | (805) 967-9788 |
| HUNTINGTOIN BEACH | Thursdays @ 7:30PM | Kermit \& Jackie Anderson | (714) 894-5417 |
| IRVINE | Tuesdays @ 8:00PM | Robert \& Cindy Burns | (714) 724-1050 |
| LOMPOC | Wednesdays @ 7:00PM | George Fledge | (805) 736-0320 |
| MALIBU | Tuesdays @ 7:30PM | Duane \& Lucile Faw | (310) 456-9708 |
| MARINA DEL REY (Intro group) | )Thursdays @ 7:30PM | Richard Omura | (310) 306-8789 |
| NORTHRIDGE | 2nd \& 4th Weds. @ 7:30PM | Don Morton/Polly Friedman | (818)769-2400 |
| OJAI | Mondays @ 7:30PM | Catherine Hart/Richard Niles | (805) 649-2448 |
| PALM DESERT | Mondays @ 7:00PM | Ed Owen | (619) 346-5384 |
| POWAY | Mondays@ 8:00PM | Bob \& Mara Gallo | (619) 679-7160 |
| SAN DIEGO | Tuesdays @ 7:30PM | Dick \& Cheryl Prince | (619) 270-6558 |
|  |  | Phil \& Nancy Calabrese | (619) 483-0135 |
| SANTA BARBARA (Potluck) | 1st Sundays @ 6:00PM | Samsara Duex | (805) 967-0975 |
|  | )2nd Sundays @ 7:00PM | Barrie Bedell | (805) 969-1565 |
|  | 3rd \& 4th Sundays @ 7PM | Don Briglia | (805) 962-0558 |
|  | Wednesdays @ 5:00PM | Stacey Hart |  |
| SANTA MONICA | Wednesdays @ 8:00PM | John Mahaffey | (310) 829-2592 |
| TORRANCE | 2nd \& 4th Thurs. @ 7PM | Dianne Bishop | (310) 542-1673 |
| VISTA - | Wednesdays @ 7:30PM | John \& Jane Ploetz | (619) 727-5268 |
| WHITTIER | 1st \& 3rd Fri. @ 7:30PM | Stella Religa | (310) 698-2122 |

## SPECIAL ANNOUNCEMENTS \& ACTIVITIES

March 20, 1993 - 50th Wedding Anniversary - Congratulations Lucile \& Duane Faw from all of us!

JULY 31 - AUGUST 5, 1993: TOUCH THE WORLD INTERNATIONALURANTIA READERS CONFERENCE - THE WORLD OF READERS UNITES EVERY 3 YEARS -- THIS IS ONE OF THE MOST UPLIFTING GATHERINGS - ONE YOU WILL NEVER MISS AGAIN, ONCE YOU GO IT AUTOMATICALLY BECOMES THE PLACE YOU WILL BE 3 Years later - the intense feeling of fellowship is too AWESOME TO PUT INTO WRITING. TO BE HELD IN ST. HYACINTHE, PROVINCE OF QUEBEC, CANADA. INFO: PHONE THE FELLOWSHIP AT (312) 327-0424 OR FAX (312) 327-6159.

March 19, 20, 21, 1993: Pasadena Whole Life Expo is One Of 2 Being Presented On The West Coast By The Domestic Extension Committee This Year. If You Can Serve - Please Contact Bob Mc Gaughey At (213) 487-8384.

March 20, 1993: Leadership Conference All Study Group Leaders Will Be Notified Of Details By Mail. THE MONITOR NEEDS YOUR \$UPPORT! Send \$\$\$ to the Monitor (10 Latina Dr., Irvine, CA 92714). Make checks payable to: FSLA and write "for Monitor" in the check memo section.

## FOR YOUR AMUSEMENT

"And so you will enjoy the celestial equivalents of your eartbly bumor all the way up through your long morontia, and then increasingly spiritual, careers. And that part of God (the ^djuster) which becomes an eternal part of the personality of an ascendant mortal contributes the overtones of divinity to the joyous expressions, even spiritual laughter, of the ascending creatures of time and space.
(Pg. 550)
I seem to run into more and more readers of The Urantia Book who seem to think that their fusion is coming soon. This caused me to ponder regarding the various clues that could lead one to believe that translation to the mansion worlds is imminent. The following list is the result of my cogitations.

## THE TOP TEN CLUES TO IMMINENT FUSION

10- Your bathwater is hotter after getting out than when you get in.
9- You don't have need for a pilot light on your gas stove.
8- You don'tsmoke, but you're always kicked out of 'No Smoking' sections.
7. Yeutdon't have matches or a lighter, but when smokers ask you for a light, you're always ableoblige.
6- Fowhegin to noticectorids of steam coming off your body when walking in the rain.
5 - You noticeall your friends wemolets of suntan ot when they're around you.



| Lows FEB |
| :--- |
| 2. Smoky the Bear Won |
| 1- You disoper thato |
|  |

## the MONITOR

Editor: Doc Livingston 2860 East Jackson Avenue Suite C Anaheim, California 92806

## FSLA MEETING

Mar. 7th, 1992 @ 2:00PM Topic: "Tbe Kingdom of God \& The Cosmology of the UB"

## MAP TO MAR. FSLA MEETING



your thoughts on these important matters. be dictating the Monitor's policy for some time to come. I appeal to you, our readers, to take the brief time and effort to share


 regarding this and other matters involving the Monitor and its contents.
 on a variety of 'delicate' subjects in a fictional format to reduce the sting for those who might take offense at its contents and selves too seriously) by creating an imaginary environment where Mac became my roommate, third, to express some opinions



 our evolving Society. Additionally, when funds allow, I plan to extend the Monitor mailing list to every study group leader in

 pro and con on the channeling controversy and the publication of the extensive Bibliography of human sources for The Uransubjects such as: a report on a possible human contact personality used in the transmission of The Urantia Book, articles both
 tion in the organization. in the hopes that, by expanding its concept and scope, readers would be encouraged to consider a higher level of participa-
 This is due to objections by some, over the material content and its suitability for a Society publication.

You might notice, if you've been following the continuing fictional narrative of "Mac \& Me," that it is not present in this issue ЭNIH上ヨNOS $\mathfrak{\exists O I L O N}$

## DOC LIVINGSTON TO SPEAK MAY 2! ON "THE MISSION OF MIRTH, THE MINISTRY OF MERRIMENT"


#### Abstract

higher the mortal species, the greater the stress and the greater the capacity for bumor as well as the necessity for it. In the spirit world the opposite is true: The higher we ascend, the less the need for the diversions of reversion experiences. But proceeding down the scale of spirit life from Paradise to the seraphic hosts, there is an increasing need for the mission of mirth and the ministry of merriment. Those beings who most need the refreshment of periodic reversion to the intellectual status of previous experiences are the bigher types of the buman species, the morontians, angels, and the Material Sons, together with all similar types of personality."


(The Urantia Book - Page 549)

Doc Livingston (Reversion Director In Training) will present a talk on "The Mission of Mirth, The Ministry of Merriment" at the 2PM, May 2 FSLA meeting.

Doc will discuss the source, function and application of humor both on Urantia and throughout most of our ascendent careers. Since Doc's favorite topic is humor, a few laughs are guaranteed.

During the talk, the Reversion Corps will be analyzed, in-depth, and the various techniques they utilize shall be covered with spe-
cial attention paid to their spiritual purpose.

The evolution of humor on Urantia will be covered along with its function in our overall progress towards personality perfection. Associative subjects which impact our sojourn here and on the Mansion Worlds will be included.

The differences in Urantian humor and true spiritual humor will be illustrated by those who attend the meeting. Bring some examples of humor (jokes, anecdotes, etc.) with you to the meet-
ing and during a special interactive period, the group as a whole will determine which category each bit of shared humor belongs in.

Don't miss this jocular joust and the chance to participate in a greater appreciation of the Father's plan for our perfection.

## BE THERE!

Editors Note: Assorted ripe fruits and vegetables will be provided by the Hospitality Cbair for audience expression of their collective opinion of the talk.

## ONLY NOTICE! <br> anN GARNER TO PRESENT "THE MIND OF JESUS" ON JUNE 6th!

Ann Garner is making a special trip to FSLA from Texas on June 6th to share "The Mind of Jesus" with us. Ann is an exceptional person and so are her talks. Her life is dedicated to spreading the Urantia 'word' everywhere she goes... even LA!

Ann is a long time student of The Urantia Book and has integrated her awareness of its contents into a life dedicated to sharing the good news it represents. If you are unaware of Ann's talent as a voice for the Urantian gospel you are in for a real treat. Her special style of communication is well known to those who have been fortunate to hear her lectures and seminars. Ann has delivered talks in churches all over the country regardless of denomination or faith. Her Urantia Book inspired speeches transcend the many dissimilarities of the standard organized religions and all find her interpretations of the Book's teachings exciting and fulfilling.

Don't miss this extraordinary presentation from a truly knowledgeable scholar of the UB!

# PRESIDENT'S MESSAGE 

## "The Spirit of Change"


"Let every man make sure that the intellectual and moral foundations of cbaracter are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that e-created mind, is to acbieve the volvement of the soul of immortal destiny. Your spirit nature--tbe jointly created soul--is a living growth, but the mind and morals of the individual are the soil from
which these bigher manifestations of buman development and divine destiny must spring. The soil of the evolving soul is buman and material, but the destiny of this combined creature of mind and spirit is spiritual and divine."
(Pg. 1738)
A spiritually mature person will always find creative values in even the hardest of life's trials. As readers of The Urantia Book our knowledge empowers each of us with the ability to bring those around us closer.
"You bave seen the way of service in my life among you, and blessed are you who will bave the gracious courage so to serve." ( Pg .1939 )

Socially, informationally and spiritually we find our world in the state of excitement! It is the uplifting "Spirit of Change." Change which stimulates our curiosities, moves us forward and challenges each of us to experience all we can (and some we think we cannot) henceforth we "evolve." The Urantia Book is spreading throughout the
planet faster today than ever before.

The information learned from this revelation gives humans the ability to face the world's crises --instead of giving up we are asking ourselves, "How best can I use this experience to deepen my own spiritual awareness and guide me to be more helpful to others in these situations?"
"Having started out on the way of life everlasting, baving accepted the assignment and received your orders to advance, do not fear the dangers of buman forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or byperplexing confusion, do notfalter and question your status and standing, for in every dark bour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way."
(Pg. 383)
These are most exciting times we are living through. Thank the Father for allowing us to be of service.

Marlene Cbicoine

## IN RECOGNITION OF "MOTHER'S DAY" AND "FATHER'S DAY"

"For more than an bour Jesus and Jobn [Mark] continued this discussion of bome life. Tīe Master went on to explain to Jobn bow a child is wholly dependent on bis parents and the associated bome life for all bis early concepts of everytbing intellectual, social, moral, and even spiritual since the fainily represents to the young cbild all that be can first know of either buman or divine relationships. The cbild must derive bis first impressions of the universe from the mother's care; be is wholly dependent on the earthly father for bis first ideas of the beavenly Father. The child's subsequent life is made bappy or unbappy, easy or difficult, in accordance with bis early mental and emotional life, conditioned by these social and spiritual relationships of the bome. A buman being's entire afterlife is enormously influenced by what bappens during the first few years of existence".
(Pg. 1922)

The MONITOR is published bi-monthly at no charge to interested parties by the First Society of Los Angeles readers of the Urantia Book. If you wish to add a friend's name to our mailing list or just want to chat about the contents, please contact the Editor - Doc Livingston at (714) 632-8777. If you would like to submit articles, letters, art or poetry, please send them to: The MONITOR 2860 E. Jackson Ave., Suite C, Anaheim, CA 92806 or FAX iṭ to our 24-hour FAX line: (714) 666-8821. Deadline: 1st of month prior to publication.

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| Staff Photosnappers: Milan Moyzes \& Janelle Balnicke | Honorary lcon: Alfred E. Neuman |

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## EDITOR'S CORNER

## "A College of the Spirit"



The future is upon us. The longing for unity within the Urantia Movement must be addressed by those who have the spirit and the desire to act. Our mutual need for a focus of effort and energy towards spreading the Jesusionan 'Good News' must be addressed, now.

For those who would hesitate because of the morass of error comprising the Foundation's actions, be 'ssured... that will be taken care of and adjudicated by those whose mission it is to do so. These things are already in place and working. All other aspects of this problem will be handled by the Father and we should not stand by, in either fear or anxiety, over an outcome that is undeniably assured by Michael and the Father.

Don't you remember that nothing, absolutely nothing, can stand in the way of the Father's will and its realization on Urantia? Surely not a very small group of misguided mortals whose actions will assuredly be neutralized by the very error they endorse. How could we ever allow ourselves to doubt the eventual outcome of this matter? How could we use this unfounded doubt as an excuse for distraction and inaction over the last few years?

The noble and divine nature of our stewardship of the Truth on "Jrantia must be accounted for. We must refuse to wait or rationalize any longer. The path is clearly marked in the Urantia Book and the Bible. It is the function of God-
knowing mortals to share the spirit of Jesus with all whom they come in contact with and strive to be like Hin. This is our spiritual mission as mortals and there is no other. While this endeavor must be carefully planned to insure flexibility and an inclusive nature, we need not worry of the results of our activities in these areas. That is strictly up to the Father. We must 'be about the Father's business' as there is a waiting world in which we live that requires it of all of us blessed by our awareness of the revelation.

I can hear your thoughts. "Well, that's a fine sentiment, but what exactly should we do?. What would be our agenda to achieve our goals? Fair question. Perhaps a three phase program for the required steps necessary to achieve the above goals. The second and third phases will be discussed in the next two issues of the Monitor.

I think that phase one should be the planning for the creation of a 'College of the Spirit' established for those who wish to travel the path of a modern day apostle. A well-financed school with a systematic, high-level curriculum and the best educators in their respective fields (science, history, philosophy, theology, etc.) for the in-depth study of not only the teachings of the Urantia Book but how to teacb! This will provide a unifying influence and could provide an effective ordination (?) procedure, when necessary, that would be a consistent starting point for all who attend and graduate. Of course, the unique differences in personality and interpretation would be encouraged and provided for, but the initial curriculum would be the same.
"Sounds expensive. Where would we get that much money?"

The sources for the funding of such an effort is as important as the money itself. This level of funding would have to come from those sincere readers (and other believers)
who would give substantial amounts freely with no power or political 'strings' attached to their contributions. In our present day world there are many opportunities for error in this regard. One needs merely look at the current proliferation of money-oriented religious organizations and their results to observe this. Urantia readers, on the other hand, have clear cut warnings of what to watch out for. If these 'Dangers of Organized Religion' were to be incorporated into the rules of conduct for this new endeavor and adhered to under penalty of dismissal from governing service, we might just be creating something very difficult to corrupt and fostering a religion our Father would be proud of. As for the money itself, if this concept is in alignment with the Father's will, nothing and no one could stop the funds from being made available.
"Why do we need to 'ordinate' people or go about creating an 'organized' religion?"

Although we live in a world that requires a certain level of pre-established 'forms' and 'conditions' for the institution of a religious group to have any 'recognized' validity in our present day culture, we can afford to be different. We all know, from The Urantia Book itself, the pitfalls and hazards to avoid and protect against when we go about the task of creating a 'new' religion on Urantia. We have the advantage of an excellent template and guidelines to follow to do this properly from our Book and its representation of Jesus' life. We need not fear the " O " word (organization) rather, by carefully constructing 'our' faith with built-in flexibility, room for evolution and a welldefined technique for all participants to contribute in a self-corrective system we can be well prepared for any eventuality.

Whenever there is any question of the route we are on we have the Jesusonian Ideal to compare our efforts with and democratic, self-cor-

EDITOR'S CORNER (Con't)
recting techniques to incorporate them. I am sure that, when a jroblem surfaces, we can simply ask the question, "What would Jesus do?" we will be able to find a path through any conflict. Could anyone be foolish enough to believe that Michael's spirit would not be there to assist us in our efforts or ignore our pleas for guidance? In recognition of the diversity of opinion attending the goals, methodology and various techniques for designing 'our' kind of religious organization, we must perforce utilize a democratic system for problem resolution in this planning stage. Without an initial fair and equal distribution of authority underlying the infrastructure we create, the undertaking will undoubtedly fail. While the time for the actual creation of this "School of the Spirit" may not be yet, there is no reason to forestall a planning phase for those who wish to participate. Action alrays speaks louder than words. It ${ }^{4}$ s time to begin maturing our selfcontrol, act on the gifts we have been given and foster an endeavor worthy of our desire for alignment to the Father's will. The future is upon us.

Editor
"The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and wellbalanced personality. There is great need for the teacbing of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enricbment of mortal life, even to the security and enbancement of life eternal."
(Pg. 2086)

## STUDY GROUP CORNER <br> The Huntington Beach Study Group

Huntington Beach Study Group meets on Thursday nights at 7:30 PM, hosted by Kermit and Jackie Anderson. We have been studying. The Urantia Book for over 17 years. Our format usually consists of reading a single paper in one evening. We have read the book from cover to cover once and are engaged currently in our second such reading.

We have also introduced activity of a more spiritual nature. We share personal spiritual events, themes and struggles from our daily lives. We share prayer requests for ourselves and others in need. We then hold these spoken concerns as well as silent petitions, thanksgivings and praise in group worship. It is
important to actually do something of a spiritual nature instead of just talking about them.

We usually have between six and twelve readers in attendance. Kermit has been reading the book for 25 years and Jackie has been reading the book for 18 years and was introduced to it by Kermit. They are also long time members of FSLA. Kermit and Jackie have served FSLA in various capacities and at many events over the years and are loved and respected by all who know them.

Their group also is active in picnics and socials and generally breaks for the summer vacation period. All are welcome; we are at Paper 23 as of March 4, 1993. Call in advance, (714) 894-5417.

## THANKS TO PHIL \& ROXY FOR THEIR TALKS

## "THE KINGDOM OF GOD AND COSMOLOGY OF THE URANTIA BOOK"

Philip Calabrese, FSLA's March 7th speaker, had a full house in attendance for his exceptional "Kingdom of God and Cosmology of The Urantia Book" talk. Many guests from out of town and readers from Los Angeles and Orange counties all shared great enthusiasm about the information Phil presented.

It was fantastic to hear about the "inside" scoop on Paradise, light, ultimatons and shadows of realities. We all enjoyed the talk and the fellowship.

Thank you again Phil for your time and knowledge.

## "THE FRUITS OF THE SPIRIT"

Roxy Allessandro Ventola enlightened our minds and hearts with her talk, "Fruits of the Spirit."

[^5]
## FREEDOM OR FILTH?

I consider myself a liberal and not of the religious Right, but to me, liberalism does not mean a tolerance for the filth, obsenity and violence that spews forth from the airwaves, recording industry and movie industry. Under the cloak of the First Amendment protection, our nation has steadily tolerated the degradation of "women, children, and the threatened killing of our police.

Where is the liberty for the victims while victimizers' rights are protected. Isn't it time for liberty and justice for all?

A quote that expresses it all: "Liberty is suicidal when divorced from material justice, intellectual fairness, social forbearance, moral duty and spiritual values. Unbridled self-will and unregulated sef-expression equal unmitigated selfishness, the acme of ungodliness. Liberty without the associated and ever-increasing conquest of self is a
figment of egoistic mortal imagination. Self-motivated liberty is a conceptual illusion, a cruel deception. License masquerading in the garments is the forerunner of abject bondage." --The Urantia Book.

How do we protect our rights under the First Amendment? Perhaps the answer lies in Canada's recent Supreme Court ruling. The court ruled that obscenity is defined by the harm it does to women's pursuit of equality. This could well extend to the harm done by a perpetual exposure to violence. Surely, there are enough good minds in this great country who can distinguish between true and false liberty while not jepardizing our rights under the First Amendment.

It's time we seriously re-examine our notions of freedom of expression in view of the real threats to the moral integrity of our nation. Where is truth, beauty and goodness? Sacrificed on the altars of greed and corruption.

Let's stop glorifying violence as the way to solve social interactions. Stop the increasing the capitulation to pornography and obsenity which only degrades our children as well as women and men.

Free speech is not free. The cost is too great.

Free speech under the guise of artistic expression is a fallacy when the result is the destruction of all that's decent and good.

## Stella Religa

Letters to the Editor Reprint from The Daily News - January 1993

Editor's Note: Stella a longtime Urantia Book reader has sponsored and belped support bomes for battered women and children in Whittier for many years. She has been in a position to see the end result of the breakdown of our country's moral values and is deeply concerned.


## YOUR GOVERNING BOARD

In the coming months, we will be including brief biography's of the First Society of Los Angeles' governing board members in order that you can get to know us. Inquiring minds want to know!


HAL \& LUCILLE KETTELL (Book Chairman)

Hal was born in Grand Junction, Colorado, raised in Pomona, California area, graduated Chaffey High (when it was a lower division of Chaffey College on the 6-4-4 graduation plan); then on to UCB followed by dentistry training at UC San Francisco.

He interned at UCSF Hospital, and taught there one year before going on what he thought was a one year tour of active Army duty.

It wound up to be five years, two of them in the South Pacific. He was on four beachhead landings including the initial one at Leyte in the Philippines. He held the rank of Major upon discharge.

Hal met future wife Lucille on -a tennis court in San Francisco. "She sure looked good in a tennis outfit," he says. She still looks good. They married before Hal's military duty. Their three children are Rob, an architect; Dorene, a mother; and Steve, a
physicist. They have three granddaughters.

Hal had been quite an athlete, playing tennis and baseball, and scuba diving. His athletic career was brought to a close by an ailment that went undiagnosed for five years although he visited medical clinics throughout the United States and Europe.

Finally, a doctor at Loma Linda University Medical School, comparing symptoms with medical data from Japan, diagnosed the problem as spinal cord damage resulting from excess exposure to mercury in the dental laboratory exacerbated by temporary medication Hal was taking.

Hal has used an electric cart since 1978 and gets around spryly. He does not let the problem hold him down as he and Lucille have traveled extensively throughout the world, including a 5,000 mile auto tour of Canada.

In his community Hal has given extensive service as or-
ganizer and chairman of the dental Health program in the Arcadia schools, as chairman of local dentists working with the Child Health Council, as chairman of the Dental Hygiene program at Pasadena City College, and as elder and trustee at Arcadia Presbyterian Church. Hal has been a member of Rotary Club for 37 years and has served as editor of HIGH GEAR their weekly newsletter, as secretary, as Director for Vocational Service, as Community Service, as Club Service, as President, and as Foundation Chairman.

After all his previous successes Hal is now doing a spectacular job as our Book Committee Chairman. He is providing many articles of interest to readers and has a created a great display visible every month at the FSLA meetings. He is also in contact with local libraries to insure availability of the book to everyone.

He is a long-time reader and a 29 year member of our Society. Hal and Lucille cohost a Urantia study group on Monday evenings in their home in Arcadia.

Lucille grows the beautiful cymbidium orchids we've been enjoying and appreciating as decorations at our meetings.

We appreciate all your efforts, Hal, thank you from all of us.

Editor's Note: In case you didn't know, being Book Cbairman for any Society is a tough and demanding job. It is also one of the most important in that it is in primary charge of disseminating The Urantia Book and related materials tbroughout that Society's area.

Janelle has served FSLA for many years. She is known by most Urantia Book readers for her unending personal service wherever she is needed. She is a devoted friend and reader.

Janelle has worked in the entertainment industry for 15 years. Credits include: coproducer/ director/cowriter, A HERO'S JOURNEY: THE WORLD OF JOSEPH CAMPBELL (Landmark Theaters and PBS); producer/director/cowriter, OF ENDURING DREAMS (PBS from the 6-hour series, THE WEST OF THE IMAGINATION which she also line produced; producer/ director, GEMS AND MINERALS: THE ULTIMATE ROCK VIDEO and THE FLYING MACHINES (Smithsonian Video Collection).

She also completed the creative "bible" for THE BATTLE OF THE SEXES, a 4-part "MTV for the mind" on issues of gender commissioned by KCET-TV with a PBS Challenge Grant; cowrote RUSSIA TODAY: A PEOPLE'S JOURNEYTO DEMOCRACY with Alexey Denisov from REN-TV Ostankino, Moscow (narrated by Sharon Gless); wrote narration for VISIONS OF A NEW WORLD (narrated by Marsha Mason) both one-hour documentaries (Earthlight Productions).

When Janelle began writing and directing, she worked in production holding various positions of responsibility (Unit Production Manager, Associate


Producer, Production Coordinator) on film projects including IMAX wide screen, HIDDEN SECRETS OF THE GRAND CANYON; worked with British host James Burke on THE NEURON SUITE; and early in her career with Adrian Malone and David Kennard both formerly with BBC. She spent 3 years with Malone on production team of COSMOS, the international astronomy series hosted by Dr . Carl Sagan, giving her large scale, complex production skills.

She was feature film Assistant Director on Anson Williams' ALL AMERICAN MURDER starring Christopher Walken; and as story analyst for Los Angeles literary agent Evarts Zieglar and feature producer Peter Guber.

Janelle holds a B. A. in Photographic Arts, Film Program from Polytechnic of Central London. She was an Honors candidate in English Literature at University of Colorado her home state. She has been a guest lecturer at USC, Graduate School of Cinema; Directors Guild of America member. She was recipient of first grant given by newly formed Joseph Campbell Foundation to support her work in development of new series on world mythology.

Janelle currently lives and works in Los Angeles. We're very fortunate to have such talent serving on the FSLA Governing Board. We thank you Janelle for the many unselfish hours spent on the behalf of our Society.

The following is a quote from Cody Long (Age 4) on the topic of God:
"God wears gold you know. He bas a golden robe and He wears golden sandals. He also bas a golden sword and its name is LOVE' ${ }^{\prime \prime}$
This is a quote from Sierra Long (Age 6) on the topic of God \& Angels:
"Angels love people and they are special. My self has God in it... and I am God. I love Angels. I like to play with my brothers and they are nice to me. You should care about other people and take care of other people because I take care of my brothers... then they will take care of you. It only takes one day to do it... then you did it."

## MORENO VALLEY STUDY GROUP LEADER'S CONFERENCE REPORT

On Saturday, March 20, 1993 history was made as Southern California study group leaders met for the first time in Moreno Valley to share their personal experiences since making their commitment to become a study group host or hostess.

The conference theme was "Making A Difference" and it opened with prayer. We learned about each person's personal decision to dedicate part of their life to the study of this book with others on a regular basis; and when and how they started their study groups. The diversity and uniqueness of our backgrounds led to a very informative and en-
lightening interpretation of common experiences among longtime leaders.

New leaders felt that this one day conference had given them a whole new aspect and many new ideas on how to have a more successful study group. Group wisdom was utilized, especially, on circumstances that arise when sharing the reading of the book with so many different personalities.

As everyone went their separate ways there were exclamations about how great and meaningful the day had been and it was voted to do it again yearly, inviting the entire state with the
possibility of it being over a three day period. We experienced such an enthusiastic support for this conference that many leaders requested to attend from Northern California and surrounding states but we were unable to accommodate them. The event was more than successful sometimes there are no real words to describe something as successful as this conference was.

## Marlene Cbicoine

Domestic Extension Committee*
(*DEC for So. California Study Group Support)

## IN MEMORY OF HOWARD CHRISTENSEN <br> (Graduated 3/7/93)

If you knew Howard, even as a mere acquaintance, there was something that compelled you to like this man. This was not just due to his sharp intellect, unselfish kindness or overt friendliness toward others. Nor was it the quality of the wit and humor he possessed in great abundance and freely shared with those he knew.

Howard had a gentle spirit that surrounded him that was unpretentious, compassionate and quickly apparent in all he said and did. It is said that acts are far stronger than words and a man is truly known by his acts. This is undeniably true of Howard who, by his actions, was known by many as a loyal supporter of humanity, generous in both spirit and substance and unselfishly sympathetic to those less fortunate than himself.

In my 43 years, outside of personal family, I have known only two others whose altruistic example of living was even close to Howard's. These days it is more than difficult to find living instances of such consistent high standards of conduct. I am shamed to honestly admit that my own standards are left wanting when compared to his. But, by the simple occurrence of meeting Howard and getting to know him over the last few years, I have at the very least, the experience of knowing that such fine persons actually exist. This was Howard's greatest gift to me.

I only wish that I could have had the time to know him better. I leave him now in God's care and share with those who knew him better than I, this small poem that, to me, exemplifies my all too brief relationship with Howard.

> A friend is not a fellow,
> Who is taken in by sham,
> A friend is one who knows our faults, And doesn't give a damn.

We love you Howard, and we will never forget you. God keep you in the hollow of His hand.

# Mac \& Me <br> (Afictional account con't from Jan-Feb issue) DAY 5 

The fifth day began with the racket of street-cleaners and lawnmowers. I had beaten Mac to the punch and prepared some tea for him and coffee for me. As he walked into the kitchen, I asked him if he had slept well.
"I don't actually sleep, Doc, as there's no real need to $\theta_{\tau}$ Iengage in meditation, prayer and worship to recharge my energy stores rather than sleep. I feel refreshed and rested enough to answer your questions though." he said.
"Could I ask a personal question, Mac?" I inquired.
"Certainly."
"Is your present body fully material... I mean is it like mine. You know... electro-chemical?"
"Close, but not exactly the same." he answered. "The differences are subtle though. Technically, it is categorized as 'supermortal modifications' but I still ingest and defecate. Not really that different." he explained.
"You mean I could do without sleep if I practiced." I asked.
"Doc, you can do most anything with 'practice', but I think it would take changes you might not wish to make at this time." he stated.
"Changes like..." I prompted.
"Stopping your ingestion of meat products, radical adjustments to your current diet, no caffeine and certainly the cessation of your smoking of cigarettes to name a few of the merely 'material' requirements." he explained.
"Ummm, you're right. I'll stick with sleep for awhile. Besides my Thought Adjuster needs me occasionally unconscious to better work with me, right?" I asked. Mac paused for a moment.
"Doc, how would you like your Thought Adjuster to answer that question?" he casually inquired while sipping. his tea.
"I... er... well, I'm not sure I..." I stammered. I was taken considerably aback and somewhat fearful of the powerful privilege he seemed willing to grant me. "I don't require proof of my Thought Adjuster's presence to validate..." Mac interrupted me.

This has nothing to do with that, Doc. I simply asked if you wished to talk it over directly or not, that's all. From the 'horse's mouth' as is crudely said on Urantia."
"I guess... well, if you think it's OK." I said after a few moments, realizing that
the opportunity might not present itself again in this life. Mac nodded approvingly and smiled.

I perceived a queer sensation, as though a switch had been thrown. A vast ambiance seemed to make its presence felt in my mind. A brief period of silence ensued. I suppose this was done to allow me to prepare for what was to come.
"Greetings to you, my beloved mortal counterpart. It is at your sincere request and with the approval of the chief of my kind on Divinington that I converse with you at this time. I am fully prepared to respond to the question at hand, however, I must inform you that I am limited by an injunction not to stray from the topic which I have been given permission to discuss. In all other matters not revelant to this issue, I am forbidden to respond in any manner. You may take all the time you wish to organize your thoughts and questions before we begin."

Regardless of what I had anticipated, the reality of what was occuring hit me like a sledgehammer. The 'voice' was omnipresent and everywhere without coming from any specific direction. It was clear and of such a extraordinary quality and timbre I found myself quite surprised that it didn't seem to be coming from my 'mind' like a thought. It was as if I was surrounded by an elaborate PA system with speakers placed 360 degrees around me. It wasn't loud, just indescribably there and its character was unimaginably gentle. After I regained my composure, I spoke hesitantly.
"Why is this the first time we have been able to talk directly?" There was a brief pause.
"Although that subject realm is marginally restricted, I may answer that I have been in constant contact with you for almost 37 of your years in the normal manner of my kind. Although it is true that this occasion is the first direct dialogue we have undertaken, there have been numerous times during my sojourn here in which we have effectively exchanged views and conversed without your conscious 'verbal' awareness of the occurrence. The time surrounding the period of your former wife's brain surgery for instance. I wish to express my pleasure in the prose you wrote to me at that time. Although it was a transient, mortal expression of dedication to my leadings which has been somewhat sublimated over time, your presentation and the intent it proclaimed was relatively pure in content and appreciated by myself and I may
also say several associates of mine as well." he said.
"Thank you for acknowledging my meager effort of gratitude to you. I apologize for my mortal inertia that must be so exasperating for you in the pursuit of your mission with me. I shall always endeavor to make your efforts and your task easier though I fear I must be a constant disappointment to you." I responded humbly, sensing such a powerful and abiding love seemingly just beyond the edge of my comprehension emanating from the event that was occuring. "Will we now be able to speak directly to one another in the future?" I continued. There was another brief pause.
"While there is no need apologize for your mortal disposition or nature, the thought is welcomed. The levels of patience which my kind enjoy is somewhat greater than yours." he chided.

I couldn't restrain a burst of laughter at his understatement on patience. He allowed for my reaction and then continued.
"Regarding your question, I do not percieve that a necessity for continual contact during the remainder of our sojourn here will become manifest. This event is unique for many reasons I may not disclose at this time and I am certain that, in spite of this contact, you would agree that your spiritual level of accomplishment has not attained first level status."
"I would most definitely agree." I smiled and noticed that Mac was smiling as well.
"Is it true that my sleep periods are helpful for your function here." I queried.
"That is true. For a variety of reasons your sleep provides me with a medium that encompasses both the subconscious and the superconscious areas I require for the accomplishment of my task while you reside in the mortal state. I further state that I am also pleased that you do not overmuch emphasize the symbolic technique I utilize during these periods. However, you should be cognizant of the fact that your animal nature, especially in the libido areas, often forces the 'dream' content I transmit into much lower level patterns than I would prefer. It is my hope that this will improve that I may more effectively fulfill my mandates. ${ }^{\text {" }}$

I must admit I became quite redfaced as my comprehension of his words sunk in. I glanced at Mac and noticed that he was covering his mouth with his hand in a failed attempt to hide his mirth at my
evident dismay. I gave him a pleading look and he quickly removed his hand and became instantly straightfaced.
"I shall try to improve, I promise." I stammered. "It might be due to my lack f a wife at this time in my life." I rationalized.
"I am permitted to disclose to you that to the extent that you become self-forgetful regarding this need, so to an equal extent the time will draw closer to the end of such longings and the partner you seek will appear in your life. Even presently, you have much to offer a companion so, never doubt that when the time comes, you will be ever more prepared for the attendant responsibilities required for the relationship you seek." he stated.
"Any hints on how soon that might be?" I asked hopefully.
"That would be beyond the parameters of our current contact. Have patience. Have I answered the limited topic's questions to your satisfaction?" he asked.
"Yes, and I thank you." I responded.
"Then I will now take my leave of you. Know that I love you and will abide with you forever. Farewell." And, with that he was gone.

I remained silent for an interminable period as Mac watched me closely. Finally, I spoke. "That was, ah... I mean, really... what an incredible experience!" I muttered quietly. Mac's scrutiny ceased with an ever-widening smile.
"You have received a distinct gift from the Father. Are there any observations you feel like sharing with me?" Mac asked.
"Just a few million Mac. First and foremost though, I'm having great difficulty understanding why you are orchestrating all these events for me." His silent smile seemed to encourage further reflection from me.
"I not talking about 'special' stuff now, Mac. I really hope the time has come to level with me on all that's happening to me here." I stated, waving my arm in an arc around the room.

Macstifled his grin and attemped, not very well I might add, to appear serious.
"Doc, if you would exercise a bit more patience and indulge my judgment for the proper sequence and timing, the answers to all the questions you have zoncerning my visit, along with the purpose and events surrounding it, will clearly manifest I assure you." He replied smiling once again.

Once again, my intense curiosity was
subdued with disappointment and I inquired further.
"As you would have it, Mac. Can you tell me anything about my Thought Adjuster's history or background regarding my potential career." I inquired.
"The Adjuster appointed to you has had training no more unique, or 'special' for lack of a better term, than any other Adjuster on Urantia assignment. Of course, your free will ability to align your will to the Father's will is somewhat dependent on your proficiency to discern and develop a fuller understanding of your function as a mortal on Urantia. The quality and quanity of that perception is ably assisted by your Adjuster just as it is in all other mortals that reside here. I will tell you that, due to some intuitive 'leaps of faith' that you have experienced during during your sojourn here, my visit with you was 'required' for want of a better term." He replied.
"Required? I don't understand what you mean by that." I puzzled over his statement for a time then, Mac spoke again with that penetrating gaze of his.
"It is extremely difficult to explain timeless, eternal elements to a timebased mortal personality. My point of view is unlike yours in that it is not restricted by the 'habit' of linear thought patterns so prevalent in mortal existence. Doc, I see your 'potentals' as realized realities simultaneous with the perception of your present level of progress. Yet, by mandate I, nor your Adjuster, are able to share all these personal revelations directly with you as it would unduly affect the many appropriate free will choices that you must make to actualize your potential."
"Mac, I'm afraid you lost me there." I said thoroughly confused.
"I said it was difficult." Mac replied with a wry grin.
"Difficult or not, Mac, 'Mongo feel like pawn in game of life." He looked at me curiously.
"You know, somewhat manipulated by all this." I explained somewhat testily.
"If by manipulation you mean the unfair taking advantage of someone by devious and insidious means, the unscrupulous depriving of a human being of something precious or valuable for my own self-indulgent, inconsiderate purposes, then I deny and deplore the term. But, if by manipulation you mean the skillful use of communicative and persuasive arts, the dextrous employment of language and diction, the judicious maneuvering of your prejudices
and predilections so that the outcome of my dealings with you is mutually rewarding and productive, the use of my talent to cause you to live and work even more productively and harmoniously with others, then I must answer in the affirmative and thank you for the complement." Mac stated with a straight face.
"Uncle! I give." I said throwing my hands up in surrender: We both began to laugh.
"I must admit to you, Mac... I'm proud and happy to be your 'pawn' as I'm sure many don't even make it to the chessboard." I confided as Mac's grin widened.
"Doc, although you have many gifts, your sense of humor balanced with your humility is the one I most admire. You speak of the 'miracles' you have experienced during my visit with you, but I assure you, that the humor and modesty you possess, comes the closest to a true miracle in your mortal existence. Again, I am proud of you." He stated with genuine admiration.
"Shucks, Mac. You'll turn my head." I said somewhat embarrassed yet unable to control a certain amount of joy at his approval.
"Even though it's still very primitive." He added in afterthought as he began to look for the sports section in the local paper.
"Agggh! Dashed again on the shores of mortal ineptitude!" I quipped pantomiming the act of Hari Kiri hoping to evoke another laugh from Mac. Mac, however, was engrossed in the paper when I looked up.
"I'll never understand what happened to the Raiders. They used to be so forceful." Mac murmured from behind the newspaper.
"Caligastia's handiwork no doubt." I said flatly, disappointed in his response to my joke. Mac dropped the paper and began to laugh heartily.
"Primitive, huh!" I murmured under my breath as Mac's laughter continued.

Editor's Note: As should be obvious this is a work of fiction and provided for your entertainment only. Had tbis not been a fictional account, it surely would never have been publisbed! For those who feel that this work bas no place in a FSLA publication, I would point out that amidst the bumor and wild spectulation contained berein there are many teacbings of The Urantia Book utilized in a conversational manner towards the goal of better understanding on a more personal level.

# Southern California Study Group Listing 

AREA
ANAHEIM
ARCADIA
BAKERSFIELD
BURBANK
ENCINITAS $=$ HUNTINGTŌN BEACH

IRVINE
LOMPOC
MALIBU
MARINA DEL REY (Intro group)Thursdays @ 7:30PM
NORTHRIDGE
OJAI
PALM DESERT
POWAY
SAN DIEGO
SANTA BARBARA (Potluck) 1st Sundays @ 6:00PM

SANTA MONICA
TORRANCE
VISTA
WHITTIER
(New Readers)2nd Sundays @ 7:00PM
3rd \& 4th Sundays @ 7PM
Wednesdays@5:00PM
Tuesdays@8:00PM
MEETING INFO
Mondays @ 8:00PM
Mondays @ 7:30PM
Sundays @ 7:30PM
Wednesdays@7:00PM
Call for current schedule.
Thursdays @ 7:30PM
Tuesdays@8:00PM
Wednesdays@7:00PM
Tuesdays@7:30PM

2nd \& 4th Weds. @ 7:30PM
Mondays @ 7:30PM
Mondays @ 7:00PM
Mondays@8:00PM
Tuesdays@7:30PM

Wednesdays @ 8:00PM
2nd \& 4th Thurs. @ 7PM
Wednesdays @ 7:30PM
1st \& 3rd Fri. @ 7:30PM

CONTACT
PHONE

Pierre \& Marlene Chicoine
Hal \& Lucille Kettell
Debra Goaldman
Jean Painter
Paulette Suzanne
Kermit \& Jackie Anderson
Robert \& Cindy Burns
George Fledge
Duane \& Lucile Faw
Richard Omura
Don Morton/Polly Friedman
Catherine Hart/Richard Niles
Ed Owen
Bob \& Mara Gallo
Dick \& Cheryl Prince
Phil Calabrese
Samsara Duex
Barrie Bedell
Don Briglia
Stacey Hart
Brendi Poppel
John Mahaffey
Dianne Bishop
John \& Jane Ploetz
Stella Religa
(714) 761-1565
(818) 447-1403
(805 322-1135
(818) 841-3282
(619) 634-0840
(714) 894-5417
(714) 724-1050
(805) 736-0320
(310) 456-9708
(310) 306-8789
(818)769-2400
(805) 649-2448
(619) 346-5384
(619) 679-7160
(619) 270-6558
(619) 483-0135
(805) 967-0975
(805) 969-1565
(805) 962-0558
(805) 569-9370
(805) 967-9788
(310) 829-2592
(310) 542-1673
(619) 727-5268
(310) 698-2122

## SPECIAL ANNOUNCEMENTS \& ACTIVITIES

HELP!! HELP!! Our computers were stolen along with our back up records for our GOOD CHEER PRESS mail list and the INTERNATIONAL STUDY GROUP DIRECTORY. If you would like to be on our new lists please send your name and address to: JESUSONIAN FOUNDATION, P. O. BOX 18764, BOULDER, CO 80308.

April-May - Membership Orientation please send in form from last Monitor or write Membership Chairperson Janelle Balnicke 9903 Santa Monica Blvd. \#515, Beverly Hills, CA 90212.
July 4, 1993 - FSLA's FRIENDS \& FAMILY POTLUCK PICNIC \& FELLOWSHIP at TAPIA PARK on Malibu Canyon Road across from PIUMA ROAD (Las Virgenes Road (from 101) becomes Malibu Canyon Road from 101/PCH). We will have circles signs directing you to the picnic location in the park this year. July 10 -11, 1993 - Whittier Book Fair Volunteers needed! Call Stella (310) 698-2122.
MONTREAL NEWS - June 30, 1993 is deadline for $3^{\prime} w \mathrm{X} 5$ 'h CLOTH BANNERS DESIGNED for FSLA and EACH STUDY GROUP for display at Montreal. Volunteers needed call Marlene (714) 229-9658. RAIL/AIR TO MONTREAL-AMTRAK: Call 1-800-USA-RAIL to set up reservations; approximately 4 days each way plus meals. Conference dates: July 31 -August 5 . Shuttle service is being arranged at a nominal fee. AIRLINES - Call Mary Jo Schmidt 1-800-472-9014 file name: The Fellowship, to set up reservations. Conference dates: July 31-August 5 . Shuttle service has been arranged at a nominal fee. The Fellowship is sending updated conference packet.
THE MONITOR NEEDS YOUR \$UPPORT! Send \$\$\$ to the Monitor (10 Latina Dr., Irvine, CA 92.714). Make checks payable to: FSLA and write "for Monitor" in the check memo section.

## MAP TO FSLA POTLUCK PICNIC <br> -


MAP TO ANNUAL JULY 4th FSLA POT-LUCK PICNIC



This is what we wait all Winter for! The July FSLA Picnics have always provided attendees with great food, great fellowship and great fun. As always, this is the event to meet all those friends of the circles whom you haven't seen for at least a year. With all that spirit and energy in one place, anything can happen... and usually does!

Bring your favorite dish for a potluck to share and a bag of chips or snacks for your own group. Also bring any music, instruments or other sources of entertainment to share.

Tapia Park is off Malibu Canyon Road across from Piuma Canyon Road. (Las Virgenes Road becomes Malibu Canyon Road if you're coming from the 101 highway) Tapia is located in one of the most beautiful natural settings available in Southern California. A perfect place for fun, frolic and festivities. There will be 'circles' signs from the entrance of the park to the actual FSLA Picnic location to guide you. Let's celebrate our 'independence' and BE THERE!

## the MONITOR

Editor: Doc Livingston 2860 East Jackson Avenue Suite C Anaheim, California 92806

FSLA MEETING
May. 2th, 1992 @ 2:00PM

## Journal of the Fellowship

Spring, 1993
Volume 18, Number 1


If Turning Swords into Plowshares

## The Journal

The Journal is a literary and artistic as well as a philosophical and investigative publication for readers of The Urantia Book. It publishes works of excellence related to the teachings of The Urantia Book and chosen from submissions of readers throughout the world. Both content and quality are considered by editors in choosing what to publish in The Journal.
The publication includes poems, artwork, photography, essays, and other forms of prose, including fiction. Non-fiction may include philosophical essays, scientific articles, and speculative pieces based on issues in The Urantia Book.
The artwork or photography chosen for the cover of each issue must be of exceptionally high quality due to its prominence. Cover art is currently sought for the next issue.

## Submitting Material

Everyone is invited to submit work to be considered for publication. But we ask that you send only a few of your best poems or a related series of poems rather than a book of many poems. Shorter essays have the best chance to get in. And it is better to send a high-quality photograph of your artwork or a camera-ready copy of your photoart that does not need to be returned. Of course, if original artwork must be sent directly to us, we will return it, though it is still preferable at least to send a photograph first to help the decision as to whether it will be published.

## The Journal

Published Semiannually by the Publications Committee of THE FELLOWSHIP 529 Wrightwood Avenue

- Chicago, Illinois 60614

Subscription Price: $\$ 8.00$ per year (International Subscribers add $\$ 1.00$ for postage)

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Inasmuch as there is no official interpretation of the teachings of The Urantia Book, the views expressed herein are based wholly upon each author's understanding and persohal religious experience.
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The cover photograph is by Packy Eckola.

$$
\begin{aligned}
& \text { spring after a Long cold winter } \\
& \text { circults open Plke Glossoms one By one } \\
& \text { Groadeasts of light to be heard again } \\
& \text { on thils gently waking planet. } \\
& \text {-Paul'OMifer }
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$$

## Responses

Editor's Note: The following two commentaries are in response to the article by Dan Massey in the last issue of The Journal, primarily concerning Jesus' earth career and the role Mithraism played in it. While the tone of the responses is at times somewhat critical, the decision to publish both opinions was based on the thoughtful quality of each and, especially in the case of the second, longer article, its scholarly approach. A response from Dan Massey follows each. As Dan himself said, "Open discussion of ideas contained in Imy] paper could be beneficial and interesting to readers of The Journal."

## To the Editor, The Journal Re: "But who say you that I am?"

Many thanks to Dan Massey for conveying an interesting theory, some entertaining and thought-provoking speculations, and some good insight into the "preparatory" work Jesus did on his trip to Rome. But....

The point ignored in Dan's article is that the apostles, at Peter's instigation and over the objections of Nathaniel, did not do what Jesus had told them to do. They didn't preach the simple gospel he had taught and lived among them; instead, they preached a message "about" Jesus, focusing on the facts of epochal revelation and the material circumstances surrounding it. (Sound familiar?)

Dan's article invites an erroneous and unfortunate conclusion in the mind of the reader: that the serious mistakes of the apostles were an expected part of the Salvington plan, and therefore of no consequence in ensuing events. It would seem to follow, then, that any similarly unwise actions on OUR part are probably expected by Salvington, and therefore not really our responsibility. How convenient!

It is true, and certainly interesting, that Jesus prepared the way among Mithraic (and other) groups for the
reception of something. But it seems clear to me that the "something" he had in mind was his saving message of the ever-present potential of a sonship relationship with a living and loving God. This is what Jesus told the apostles to preach, and what he had trained them to teach for years.

## If the apostles had carried the gospel message instead of one of their own devising, the world would be a different and better place today.

I see no reason to believe that the apostles' substitution of facts about Jesus for his gospel message was any more a part of the Salvington plan than were the mistakes of Adam and Eve. These events were simply creature error, with real and lasting repercussions for the whole world-slowing down and confusing planetary progress.

It was certainly within the power of understanding of the apostles to go forth and preach the same thing Jesus had practiced them at preaching all those years!
Jesus' preparation for the reception of their message by Mithraism, and therefore by Rome, would have worked whichever message they had carried!
It remains true: If the apostles had carried the gospel message instead of one of their own devising, the world would be a different and better place today. They could have; they should have; and (I believe) Jesus intended them to-but they just didn't.

And so it is in our time: It is not a part of the Salvington plan that we should foster another religion about epochal revelation-by idolizing and glorifying the book, as if it were an end in itself.
That manye "fans" of the book seem intent on fostering another such "religion about epochal revelation" does not mean that is what Salvington intended. From a practical point of view, we could be doing a better jobcarrying the gospel in our message and in our lives. If we continue to fail in this regard, it will have a lasting, detrimental effect upon the world-slowing down the progress of Jesus' spiritual message.

-John M. Andrews

## Author's Reply:

John Andrews seems to have missed the point of my paper. This point was, simply, that Jesus knew enough about human nature to anticipate the possibility of Apostolicdeviation from his instructions and to prepare a backup plan. In the paper, I speculated that this contingency could have been foreseen during the planning of the bestowal. I provided evidence that this eventuality was anticipated by Jesus in his handling of the

Apostles after the Capernaum crisis. I think everyone agrees with Mr. Andrews that the direction the Apostles took, in fostering a religion about Jesus, was not the best choice; however, The Urantia Book makes clear that what they did do was also not the worst choice they could have made.

My paper was offered in the context of a careful, intellectual study of Part IV of The Urantia Book. At no time did I suggest that this line of thinking should be applied to our present-day choices about dissemination of epochal revelation. Because Mr. Andrews has opened this discussion, I feel entitled to offer my own thoughts on the subject.

It seems reasonable to me that the varying responses of mortal minds and human social institutions to the fifth epochal revelation, and the events surrounding it, have been anticipated by the revelators. In the total scheme of things, there are "best choices" available to each of us, as individuals, in knowing and executing the divine will with respect to the revelation. Our individual growth in supremacy is a result of our success in making these choices.
The aggregate of our individual choices determines the social trajectory of the revelation. Salvington must plan for and respond to all reasonable possibilities. No doubt some possibilities are vastly more desirable than
> ...the varying responses of mortal minds and human social institutions to the fifth epochal revelation ... have been anticipated by the revelators.

others. While The Urantia Book provides a great deal of advice about what to do with Jesus' revelation, it provides very little guidance about its own mission. Mr. Andrews believes he knows of one possible approach that is absolutely wrong-to foster a religion about the book. Many other readers would disagree with him. This argument becomes endless because it ignores the fact that individual moral choice determines group behavior. Groups do not and cannot make moral choices.
-Dan Massey.

## Truth Is Not Trickery

[This is a response to "But who say you that I am?" by Dan Massey in the Summer/Autumn 1992 Journal. References to the article will be given by page and column number.]

To those of us who believe that Jesus really was the fulfillment of the highest spiritual hopes of the two Isaiahs, Dan Massey has an acidic reply: the Hebrew Bible is mainly the product of "generations of pseudo-

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religious social parasites." "There was virtually nothing in the pseudo-sacred texts of the Hebrews that Michael could expect to use effectively." $(6,2)$ And "the Mithraic version was closer to the truth than the Hebrew concept of the Messiah." $(10,1)$

Massey's skimpy research on Mithraism and his bitter words about Judaism tend to discredit everything in the article. There is much that can be said about the disciples' "obsession with the Messianic myth" (11,1), but Massey characterizes Judaism as "ethnocentric silliness" $(6,2)$ and says that Jesus really set out to fulfill "the mythic adventure of Mithras." $(13,1)$

Apparently the choice of the Jews as bestowal race was a big smoke-screen; Jesus was really investing his hopes in a mystery cult. "The belief system of the human race was tricked by God." $(15,1)$

Let us start with facts and proceed to values.

## 1. The Mithras Myth

The UB discusses the crucial facts about Mithraism: its role as the leading mystery cult at a time when personal salvation and ascension had emerged as major intuitions of religion (1337); and its influence upon Paul's teachings (in particular, the sacraments: 2070; 2074:1).

To flesh out the story of Mithraism, one needs to read the available literature, but Massey seems to have read only one book: David Ulansey's eccentric work. Ulansey's thesis is narrow and "pat," like the quick ending of pot-boiler. He excludes large areas of evidence. He is alone in denying that the cult is traceable to Persia at all (contradicting UB 1082). He ignores the evidence of Mithraism throughout Asia Minor in the Hellenistic period. No, it all started in 128 BC: thought up by Stoic astrologer/astronomers in Tarsus-a religion manufactured by intellectuals! People so much smarter than "a generation of totem worshipers" (14,2) who can be tricked into accepting a religion made for them.

The Stoics may really have incorporated a recent astronomic discovery into Mithraic symbols, but this is just one of many local developments of a widespread cult. In other locales Mithraism assimilated other myths: in Commagene Mithras was identified with Olympian gods; in Rome, he took on some of the mythology of Attis; astrological accretions began 600 years earlier, when the Persians conquered Babylon. I know of no scholar who supports Ulansey's theory that the secret of Mithraism was its symbolization of the precession of the equinoxes, and that we need look no further than Tarsus, or earlier than 128 BC.

When this notion is added to Massey's anti-Biblical feelings,-we get the ridiculous idea that 128 years of manufactured cult yielded more truth than 19 centuries of ethical monotheism. This misrepresents Mithraism as well as Judaism. Most of all, it cheapens the significance
of religious development, of the hard-won advances in religious thought.

Mithraism, like any other religion, prospered because it did something for men's religious needs (and it was only for men).

Massey stretches the similarity between the Mithras myth and Jesus's resurrection, saying that Mithras "dies and, on the third day, arises from the dead and ascends to heaven." $(7,2)$ The UB does not say this. It lists similarities between Mithraism and Christianity (1083) and this does not appear there. Actually it is the myth of Attis (son/lover of Cybele, the Great Mother) which has a death and resuscitation of the god. In Rome, acting under the protection of the Mother cult,'Mithras tended to take on some of the Attis myth, but (to my knowledge) this imagery does not appear in Mithraism in Europe and Asia Minor. "Mithra is the only god who does not suffer the same tragic destiny as the gods of the other Mysteries." ${ }^{1}$

The Mithras myth deals with this god's difficulties in slaying the Primeval Bull at the dawn of time, in fighting off the demons of the Evil One, and in accepting the mantle of power from Helios, the Sun. He is seen as the intercessor and savior for men. And it seems that the cult adapted some version of the Zoroastrian Messiah concept. Zoroastrian scripture speaks of the coming of "the Saoshyant," who would be born of a virgin and would lead a band of resurrected heroes in the final and victorious battle against "the Demon and the Lie." After this "commences the renovation of the universe," including the judgment of the dead. ${ }^{2}$

## 2. Judaism a Poor Third?

Speculating about the pre-bestowal survey of Urantian religions, Massey says the "Aten cult" would have been the best choice, had it prospered. He calls the visit by some Alexandrian priests to the infant Jesus, "the only direct recognition of his divinity from traditional human sources that would mark his entire life on Urantia." $(10,1)$
"As Michael surveyed Urantia from Salvington, he must have thought that, given the limitations of the Aten cult, the next-best venue for his ministry would be the Hebrews, who held the essential truths of his teachings buried deep within their complex theology... [But] their concept of divine truth had degenerated into a religion of the book." $(6,1)$ Massey seems to forget that the principle remnants of Egyptian monotheism today are found in the Bible (UB 1046-8).

Michael found gobs of material in the "supposedly sacred texts" $(6,1)$ of the Jews which he used for preaching (some favorites were Psalm 51:10 and Hosea 6:6) and for describing his mission on earth (especially Isaiah 61).
(Ccntinued on page 6)


Neba, Mother of the Universe
Artist. Patrick Yesh

When asked a question about anger, he reeled off eleven straight Bible quotes on the subject (1673).

But Massey especially denigrates Judaism in comparison with his favorite mystery cult. Mithraism is "the religion of destiny," ( 10,2 ) while "the Hebrews suffered under primitive tribal standards of socialization." $(6,2)$
This belittling the religion of the bestowal race is (to say the least) unscientific. This will not be the method of UB scholars who will make a contribution to this study. Coming to understand the importance of Mithraic elements in Christianity will not mean denying the importance and value of the Jewish element.
Let us now establish some values and some manners for future research: honoring the truth-values by which ethical monotheists have lived; recognizing the complexity of religious history; and having some faith in Michael's far-sightedness-his ability to anticipate the influx of ideas from other religions, and to know how to bring out their truths.

## 3. The Big Trick

Massey asserts that, although Michael incarnated as a Hebrew, he secretly planned to fulfill the hopes of the Mithraic cult. His choice of the Hebrews was reluctant, and halfway through his public ministry he forgot about them and decided to "live the life of a mythic hero...to reinforce the myth." $(14,2)$ Thus he ensures that his gospel will get a Mithraic slant and will "take over the structure of the widespread Mithraic cult." $(13,1)$
Massey feels Jesus gave up on the idea of conveying truth: "Nowhere was there either a literal or a psychic basis for opening a dialogue." $(5,2)$ Thus he was willing to resort to trickery: "The belief system of the human race was tricked by God for two thousand years in a way which displays respect for the human mind only as a vehicle of free will choice." ( 15,1 )
No!-it is with truth and by truth, and not by trickery, that jesus makes use of any religious idea.
Massey seems to feel that humanity is so stupid, so "totemistic," that truth-methods don't work, but trickery and coercion do.

## 4. Material Power

Many of his conclusions seem to descend from the idea that religion, to prosper, must have a political base, a "literal, material institution," ( 15,2 ) "a homogeneous, social institution," ( 5,1 ) or an "organized body of mortal culture." $(6,2)$ Jesus' revelation might have died out and been forgotten if it weren't linked to the favorite mystery cult of the Roman soldiers, and then made into the state church of a decadent Rome. The midwayers tell us there are other avenues the movement could have gone: it could have done better in Asia, for instance.

But Massey seems to feel that it had to be adopted by a political power in order to endure, and he nominates Rome (6,2). Mithraism's link with Rome is probably his reason for ranking it over Judaism. God uses this same kind of material reasoning: "Michael will structure...his life in such a way as to mesh with the salvation myth of Mithraism, which is, in material if not in spiritual content, much closer to the facts than the myth of the Jewish Messiah." $(12,2)$

And how will Mithraism carry the torch? "Because of the extreme organization of the army, as well as the organization of the Mithraic cult, the infusion of spiritual power would create a social force able to begin the reformation of planetary culture." $(13,2)$

If this is how culture is transformed, then Christianity didn't begin its work until after Constantine, after it became the state church. But its real power diminished then. The greatest works were done in the first 300 years.

## The Author of the Spinit of Truth does not suppress truth....

Christianity did absorb many lines of Persian religious thought, as well as Achaean, Thracian, and Egyptian. Christ was alive in the midst of it, but that doesn't mean he was responsible for the precise developments of Christianity, much less for its failures.

## 5. Blaming Jesus

"Religious truth will be submerged on Urantia for fifty generations in the cocoon of a gross pagan myth that the incarnate deity decided to literalize in order to capture the attention of a totem-minded culture. The factualization of this myth will make it terribly difficult to uncover the truth, except through the passage of time. Those far-seeing souls who dare to penetrate the myth to secure the truth will be persecuted by Jesus' appointed managers of human affairs even more outrageously than the Master himself was persecuted by Jewish authorities." (14,2-15,1)

This is crazy. The Author of the Spirit of Truth does not suppress truth-and certainly not to "capture attention"! He could have captured all outward power by dazzling people with miracles. But the man who refused kingship did not need tricks. And he does work by truth that is precisely why his gospel has suffered abuse, because he will not suppress lies by force, but only with truth. He will win us over, not trick us.

The craziest notion is that Jesus is to blame for what persecutors have done in his name! Inquisitors and powertrippers are not Jesus' "appointed ministers." Nor is Jesus to blame for the continuing incomprehension of
intellectuals. intellectuals.

## 6. Last Thoughts

We have left untouched many of the questions that prompted Massey's article: the tendency of humans to idolize and lionize instead of to listen and learn; the degree to which a Mithraicization of his message may have been foreseen by Jesus; the extent of Persian elements within Christianity (including the element of Mithraic thought involved in Paul's atonement doctrine). But without solid scholarship, this just leads to pointless speculation anyway. Also, philosophy must maintain a humble recognition of its debts to religion.

Otherwise we have religious speculation, and "speculation invariably falsifies its object." (1121:4)

## -Stephen Finlan, San Francisco, CA

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## Author's Reply:

I have been most gratified by the interest which my paper, "But who say you that I am?" has generated among readers of The Journal. The paper was presented at the midpoint of the Education Committee's program of study of Part IV of The Urantia Book, and was designed as a contribution to the total study agenda. Readers who have followed the development of these programs over the years understand that there is a multiple focusstudy of the book, stimulus to study the book, and demonstration of methods of study and stimulus. The fact that many readers have written to me with positive observations about the paper has been gratifying.
The fact that two readers, Mr. Andrews and Mr. Finlan, presented negative views is also gratifying, since they took the time and effort to put their objections in writing to share with others. To the extent this debate stimulates others to examine the issues, the paper serves its actual purpose. For this reason, I will not provide a lengthy defense of the paper. Instead, I will point out a few ways Mr. Finlan, like Mr. Andrews, has distorted the intent and thrust of the paper. I invite readers of The Journal to examine the issues in this light.

Mr . Finlan's response to my paper confuses the method employed to stimulate thought and study with the topic under discussion. He seems particularly offended by my use of the image of a trickster deity to
reflect the teachings of The Urantia Book in a way which undermines traditional myths of Christianity. This offense at my method leads him into an argumentative complaint that, by his own admission, fails to address the actual topic of my paper.
Mr. Finlan's pronouncements on Mithraism, in spite of his elegant bibliography, are quite biased. Students of The Urantia Book should know that virtually nothing is academically recognized as known about the belief systems and worship practices of Mithraism. The Urantia Book, understood as a revelation of truth, contains more authoritative information about Mithraism than all the sources cited by Mr. Finlan. The failure of students of comparative religion to identify Mithraic roots stems from the fact that (reformed) Mithraism is alive and well today within Christianity. Like Urantian astronomers struggling to map Orvonton from a point within its vast star clouds, these academicians have largely failed to grasp that this ancient myth is one pillar of their own belief system. Revelation corrects this problem. Whether or not one agrees with David Ulansey's interpretation of Mithraism is irrelevant to the point of my paper. I thought Ulansey's book useful for background because it is written from a secular viewpoint and is concerned with the Mithraism of Tarsus, home of the tentmaker, Saul.

## Mr. Finlan's response to my paper confuses the method employed to stimulate thought and study with the tople under discussion.

My paper does not portray Judaism as "a poor third." It is quite obvious that Mithraism was the "poor third." It is also quite obvious that first century Mithraism (as an organized system) achieved some temporal "success" and that first century Judaism (also as an organized ' system) failed literally, mindally, and spiritually.
Mr. Finlan misunderstands the idea of "trick" in religion. A trick is, for example, an apparently innocuous situation arranged by deity in such a way that the person of good intent emerges blessed by the experience, while a person of evil intent experiences reproof and a chance to adopt a better attitude. There is nothing malicious or negative about the trick. It is one of the most common ways in which good comes to triumph over evil. One element of Jesus' ministry was such a trick: would he be accepted as the Son of Man or the Son of God? The path taken, the choice of the Son of God, amplified evil hidden in the hearts and minds of mankind so it could eventually be corrected. Anyone might believe Jesus is the Son of God. Only the truly pure of heart can know Jesus as the Son of Man.
(Ccntinued on page 15)

The artwork on pages 8 and 9 concludes a series by Judy Mace on Adam and Eve that has been published in three parts by The Journal.

13. Story Time

14. Dancing Eden

15. Eve and Cano

## Spring, 1993


16. "Oh, Eve!"

17. "And then, Adam..."
18. It's Over Now

## The Scientific Integrity of The Urantia Book

As scientifically minded readers first peruse The Urantia Book, it soon occurs to them that many of its statements on the natural sciences conflict with currently held data and theories. In the minds of many this gives rise to doubts about the truthfulness of those statements. Wisdom would lead us to realize that nothing short of perfection is perfect, and anything touched by human hands has fingerprints. This should be our guiding thoughts as we contemplate the accuracy of the scientific content of the Urantia Papers.

Several years ago, at the first Scientific Symposium, it was implied by one of the speakers that the revelation contains errors. This implication is alarming. More recently, at the second symposium held in Oklahoma, an interesting publication named "The Science Content in The UIrantia Book," was made available (this document is obtainable from the Brotherhood of Man Library). In this publication is an article entitled "Time Bombs," in which the author suggests that the revelators planted certain inaccurate scientific statements in the book in order to prevent it from becoming a fetish. He states, "...the revelators incorporated safeguards in the papers that would form The Urantia Book to diminish the tendency to regard it as an object of worship. What safeguards did they use? Suppose they decided to make sure that mortals reading it understood that some cosmological statements in the book would be found to be inaccurate."

After many years of detailed study in The Urantia Book, I can't honestly recall anytime when any of its concepts contradicted themselves, nor did I feel that I was being told something that was untrue. It's one thing to foolishly claim absolute perfection for the book, but it's quite another to lead other readers to believe that by divine mandate the revelators were forced to use erroneous data, or even worse yet, to intentionally plant inaccurate information for any reason, so-called "time bombs."
> ...scientific inaccuracies we think we find in the book might really be our own preconceived notion that modern science is infallible...or even something as simple as not reading the text carefully.

In my own experience and that of others, $\mathrm{I}^{\prime} \mathrm{d}$ say that the problem with the scientific inaccuracies we think we find in the book might really be our own preconceived notion that modern science is infallible; or our hangups about literature claiming to have divine origins; or even something as simple as not reading the text carefully.

We all know there have been a few typographical errors and minor word changes or corrections (fingerprints), and we are also informed in several places that the revelator's concepts are subject to distortion by the limitations of human language and by the comprehension level of the mortal mind.

The typos and word changes don't affect the soundness of the revelation and are almost expected with such a voluminous literary work. The distortions referred to are to be found in sections of the book regarding very high spiritual concepts and in areas discussing aspects of the spiritual realm about which humans know nothing, such as the activities of the celestial artisans. Although unfortunately distorted, these concepts are very helpful in enabling us to catch a glimpse of the magnitude of our Father's eternal realities.

But we are not talking now about typos and distortions. These are not the problem. The source of the controversy is in the discussion of the natural sciences, in areas where The Urantia Book and modern scientific theories diverge.

In becoming aware of the differences between current science and the revelation, we are forced to come to the conclusion that both can't be right, and somehow we must make a decision between them. At once we grapple with the idea of facing the possibility that something is fishy somewhere. How can we test the two sources? What test would be adequate to resolve this horribly annoying problem? How about using our common sense and the track records of The Urantia Book and of science.

As gullible children growing up in the new scientific age of discovery, we naturally accepted the no-nonsense authority of what we were told. Who were we to question these great minds who were probing all the nooks and crannies of known reality? It has always been easier to accept their information as gospel rather than go looking for it ourselves. I generally still do, but with a grain of salt. We are told in The UB: "...faith does not maintain an unreasoning prejudice toward the discoveries of scientific investigation." So let us be reasonable.

Only recently have I become aware that this thing called science is an extremely imperfect process con-
ducted by extremely imperfect individuals. The word "process" is the key word here. Universal reality is a constant, and science is that hit-or-miss process whereby we attempt to understand that reality. How do we know if we have a hit or miss? Only time will tell, and the art of scientific discovery is still very young.

Our contention with some scientists should be that their theories are spun and cast in gold before all the data is in or regardless of contrary data. Yes, there is usually contrary data opposing any theory, but it is usually ignored during publication, which makes the theory appear, to the casual reader, to be unanimously accepted by the world of science. Two current examples of this are the Big Bang theory, which is now losing support, and a rather new theory that claims that the dinosaurs became extinct due to a meteor hitting the earth. I predict that this idea itself will become extinct in a few years. Neither of these theories jibe with The Urantia Book. Which do you believe?

How could someone come to the conclusion, when The Urantia Book and science don't agree, that the book is the one in error? This is particularly interesting due to the fact that the history of science is plagued with contradictory theories, incompleteness and even deception.

Part of the answer may be this: We've been conditioned in this century to judge so-called sacred writings of the past by their physical absurdities and lack of factual accuracies in light of current information. This is because much of their science content is metaphysically based. Metaphysics is that method of explaining reality by means of our mental observations as opposed to the more accurate method of discovery and testing. It is very interesting that modern science does both, many times conjecturing (conjuring up) elaborate theories based on one small shred of flimsy evidence. In my astronomy book the author even admits that the measuring of distant galaxies is based on the assumption of the uniformity of nature. He also admits that present errors in measuring distances may be fifty percent or larger. Amazing, isn'tit?

We should have a healthy respect for science but not be afraid to scrutinize its findings, either. We are all aware of the great contributions the scientific community has made to our world. For one thing, it has reduced superstition to a point where religionists have had to re-evaluate their beliefs and purge themselves of false teachings. This is still in process. Without modern science and its repercussions, we wouldn't have The Urantia Book in our midst today. In fact, it was the book that really made me aware of our silly superstitious nature. We can have a genuine love for science but still be concerned withifts inaccuracies when used as a ruler to measure the revelation.

Now, if people insist that current scientific opinion is right and The Urantia Book is in error, then they must justify in their minds why this is the case. Here is where the trouble starts. They begin searching for an explanation in the book itself. They search a supposedly inaccurate book for a statement to prove its own inaccuracies. Once they find an explanation, they can relax, having found a mental loophole to slip through when confronted with controversial information.

## In all my years of study, l've never come across anyone with a Urantia Book fetish.

Time and again it is stated that the revelators were mandated to use the science of the times, to give preference to the highest existing human concepts. And now that new discoveries have been made, the revelation appears to be in error. The acknowledgment in the beginning of the book seems to be one of the sources for this idea. It says that in coordinating essential knowledge the authors must give preference to the highest concepts pertaining to the subjects to be presented (p.16).

No matter how I read that line, I never get the impression that in coordinating essential knowledge there was the need to purposefully include inaccuracies. (In carefully reading the acknowledgment it seems that it is talking mainly about things of spiritual value.) We've already determined that with high spiritual concepts there is some distortion, but when concerned with the mechanical simplicity of the physical sciences this hardly seems sensible. There are too many instances in the book where the science of the time was not used, or in fact was corrected. Continental drift is one example (p. 668 ), and the calculations for the sun's mass is another (p. 459).

On page 1109, the so-called "disclaimer," the authors also claim that their statements regarding the physical sciences will stand in need of revision because of new discoveries and developments, and that they were forbidden to include these undiscovered facts in these records. Once again, there is no implication that they had to use untrue statements. Limited, yes, but not untrue. Because men and angels alike must search and discover the physical nature of the universe (it's not inspired), it would be unfair for angels to reveal information to us that we have yet to discover.

The thing that will catch the attention of future students of this revelation will be the noticeable omissions of scientific data. These errors of omission will make
certain statements outdated and stand in need of revision as the scientific process rolls on. Does this mean we are actually going to receive a revision at some future date? Not necessarily. During the expansion of the United States, maps contained only those states that belonged to the Union. The firsi maps had only thirteen, and as additional states joined the Federation, the maps were revised to include these new states. Now that we have maps with fifty states, does it make those early maps untrue? No. They are "in need of revision" and are erroneous only in comparison to current data due to omissions, but they are accurate in context.

> Even opponents of the book recognize its commanding use of English.

It has been suggested that the revelators purposefully planted erroneous information in the book, "time bombs" that would explode on the page, flawing the content of the book, thus making it tainted and unattractive to those readers who would make it a fetish. In all my years of study, I've never come across anyone with a Urantia Book fetish. In fact, just the contrary. We mark it up, spill things on it, and leave it lying around on the floor. This is like saying Adam and Eve purposely stumbled and fell constantly so they wouldn't be worshiped as Gods. This is an insult to the intelligence of those individuals who are at a level capable of accepting high truth. We do have a healthy reverence for the book, though, because it is a beautiful work of literary art. Even opponents of the book recognize its commanding use of English.

One such so-called "time bomb" is contained in a complicated paragraph on page 657. It states: "The planets nearest the sun were the first to have their revolutions slowed down by tidal friction. Such gravitational influences also contribute to the stabilization of planetary obits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia." At the time of the revelation the scientific community believed that Mercury showed the same side toward the sun. In 1965 it was proved to the contrary. A casual reading makes it seem as if the writers were expressing the science of the time. It has been suggested that because the revelators knew this, they must have used erroneous material to create flaws in an otherwise near perfect book to prevent fetishism.

The real problem seems to be a misreading of this
complicated paragraph. It expresses two ideas in two interrelated sentences. The first sentence introduces the main topic which is planets slowing down by tidal friction. The second is a compound-complex one of parallel construction with several dependent clauses explaining what eventually happens to a planet affected by tidal friction. In it we have two ideas and two examples of those ideas; planets revolving ever slower (Mercury) until axial revolution ceases (the moon). It is easy to see how confusion comes from a sentence so structured with multiple dependent clauses.

I'd like to address one other suggested "time bomb" that has been addressed in the past without resolution. The Urantia Book says that those mortals achieving the third psychic circle acquire their own personal pair of guardian angels who, upon the death of their ward, proceed to the mansion worlds there to await the resurrection. For these individuals this resurrection takes place "on the third day" or less frequently stated "on the third period." What is a "period," by the way?

Because some readers insist on interpreting "on the third day/period" as only meaning a three-day time period, such as occurred with the resurrection of Jesus, they are confronted with the problem of how seraphim, who can proceed at no more than three times the speed of light, are able to arrive on the mansion worlds several light years away within a three-day time period. This is a very perplexing problem, but must we resort to distorting time and bending space to make it work out? In my opinion the revelation makes it seem clear that transportation through space is a fairly simple go-from-this-place-to-that-place procedure, except for certain personalities like the Gravity Messengers who seem to be unconditioned by time and space. There are some readers who feel that there might be a manner of transportation yet unrevealed to us for some reason that would account for this problem of seraphic travel over great distances in a relatively short period of time.

The best explanation I have heard for this problem is that "on the third day/period" refers to an indefinite time period that is of a short duration rather than a long one. Something similar to the common Jewish expression of Jesus' time, "on the third day," which signified "presently" or "soon thereafter" (p. 1872). This is similar to the way we use "a hop, skip, and a jump" to signify a short distance as opposed to a long one.

It doesn't stand to reason that the mandates encouraged the placing of inaccurate science and cosmology in a revelation that was designed to "reduce confusion by authoritative elimination of error" (p. 1109). The idea of divine deception is repugnant, and I hardly think the Ancients of Days would authorize such mandates.
(Ccntinued on page 15)

## 1992 <br> What will it do <br> For me and you?

At the begin of each approaching year We pitch new hope against old fear "Will we have profit or lossLaughter, joy or sorrowful dross?" Expectations-justified or not Occupy much of our wishful lot.
For now, we mostly see
Disorder of a high degree
Shaking our ancient orientation
In a world-confusing situation.
Our would-be leaders-
Overwhelmed by ever-changing throes
Are barely able to look past
Their much fore-shortened nose-
Learned scholars
Who should know far better
Remain stuck, in horrendous bondage
To their beloved letter.
The order of progressive transformation
Unaccepted by this materialistic generation
Nevertheless will have to be understood
If survive we would.
Already 'Aquarius'-The Spirit's Age Has opened up his foremost page
And it is blinded eyes
Who cannot see
This final road to our delivery.
What has been preached
As "Second Coming"
Is already loudly
Battle-drumming
To penetrating rhythm
Of its birthing march.
Already we are passing through
Its painful stinging arch.
Still, many fail to see
Fulfillment of old prophecy
Don't recognize, are unawares
Of spears pounded to plowshares.
Much less perceive that "Iron Rod"
As lesson-teacher of our GOD
Powerfully hammering away
At regressive forces
And their deprepsing say.

Rotten systems must be smashed to crumble
Hidden lies - exposed to stumble
Upon the greater purer NEW
Expanding our narrow view
Unto that panoramic screen
As only few till now have seen.
Step by step
Nation by nation
We must move through
Earth-shaking purification.
From race to race
And person to person
Truth will open our eyes
To recognize short-falling lies.
Her Spirit will empower
A new order to endure
And guardedly guarantee
The godly evolution
Towards our destiny.
This year will clearly bring
To antiquated concepts
A revolutionary spring
Since we exist to move ahead
Into greater clarity alive
Instead to stagnate dead.
Centuries of backward motion
Now demand a super-power-potion
And with a giant 'quantum leap'
This generation has a pace to keep.
Therefore become aware!
And do prepare
To transform the old
And become bold
To grasp the NEW -
Which brings a greater growth to you.
As all old must die
That the young can live
We will not progress
Unless this truth we do confess.
Don't you know the all-revealing saying:
"I make Everything NEW!"?
And to this end we must keep on praying!
-Harry Roloff, 4-1-92

# Law Is Life Itself and Not the Rules of Its Conduct 

an essay by David Elders

Much of the rhetoric, the symbols, and the analysis born in this year of a change in governance, while intended to clarify, instead cloud our ability to understand and act upon the differing values and motivations arising from the inside and outside of our individual and collective lives.
This confusion is sometimes obvious in our national pride. As we congratulate ourselves for the freedom we believe was born in what we call democracy, we forget that democracy exists because in truth all people are already free. No system of government produced human beings; in fact, it is the reverse. Though an immature system of governing may enslave the bodies of its citizens for a time, it cannot for long enslave the minds, spirits, or unique personhood contained therein. Eventually, the innate freedom of minds, spirits, and persons gives birth to a better collective expression of itself. It is people who give birth to government. It is people who give birth to democracy.
In the endless debate about the power of liberal or conservative approaches to improve the lives of our collective citizenry, we tend to forget that though ideas can affect outer behavior and lead to change, it is ideals that ultimately lead to our growth to higher levels of civilization. Both liberal and conservative ideas of governing, while nurtured in the mind, are born of a single ideal known only in the soul-that the very existence of each unique person can be no less than an expression of that person's intrinsic value and any collective activity must both recognize and reflect that ideal. That is the law of life.

As we beat about the bush of encouraging civilized behavior with this new idea or that, the law of life itself continues unabated in the inner experience of each person, apparently unconcerned about the rules we may establish outside. Notwithstanding who lays claim to power on any given day, the real meaning and true value of life itself emerges from the inside out, expressive of a unique convergence of genetics, experience, and the mysteries of self-conscious existence. While governments pass or rescind laws governing behavior on the outside, the laws of fear or faith truly govern human motivation and action. The willingness of one person to fuel his or her life by the taking of another's is the unmistakable expression of fear; the willingness to fuel another's life by the giving of one's own is the unmistakable expression of faith. If nourished by the recognition that fear causes most human misery, true government will come to reflect our collective agree-
ment to provide an exterior environment in which each individual can live a safer life. Then, as faith begins to fill fear's place in the inner life of its dwelling, its transformed host, not rules of law, will take us to higher levels of attainment. There is no other way.

Understanding this principle of the law of life exposes a serious flaw in our debate about which idea of governing-liberal or conservative-works best. As the pendulum of politics swings first right then left and back again, we shift but don't extinguish the fear that truly governs faulty human actions. Today, those who view themselves as weak fear that government won't prevent the strong from abusing them. Tomorrow, another group fears weakness from the foibles of a fickle electorate and charge their leaders to protect them for awhile. The viewers on a swinging pendulum are never truly mindful of the ideal of the intrinsic value of every human life and busy themselves instead with the work of justifying their particular solutions. In a misguided attempt to prove worth and ability, both conservative and liberal alike raise fears of the other's approach, and so make unintended contribution to that which fuels the very human responses they seek to modify. Neither the death penalty nor its lack can still the violent human response to inner fear; civil rights laws cannot extinguish racial hatred; laws favoring either abortion or its prevention cannot instill the sense of sacred trust implicit in the creation of new life. It is inner fear or faith that truly governs the actions by which our humanity may be stained or glorified.

## ...it is transformed people, not government, who will transform our civilization.

So, while we argue ideas about family life and call them values, life itself produces family not simply with the birth of a new body, but when one or two people make the unselfish commitment to care for a child, or an aged parent, or a sick friend. An army capable of protecting its citizens is not forged alone by outer conformity to qualifying characteristics, codes of behavior, or discipline, but in the end by the unselfish commitment each soldier makes to another fueled by that inner faith in ideals that overcomes fear. A civilization is not molded
(Ccntinued on page 15)

## LAW (Ccntinued from page 14)

by its laws, but its laws are molded by the civility of its citizens. The true birthplace of civilization is the inner world of humankind, where dwells the awesome motivating spirit of conscious life itself. If the evolutionary legacy of animal fear sits upon the throne of this inner kingdom, our world will witness violence. If it is faith that rules our inmost being, the world will witness acts of kindness.

There is a hopeful light. Emerging from the mists of our confusion there seems a growing consciousness that claims of new ideas to solve the old ideas' problems are hollow claims indeed. Only by seeking return to the simple ideal embodied in the unifying commonality of the very existence of each and every person will we be able to reach new levels of living. For it is transformed people, not government, who will transform our civilization. Thus, we must demand of ourselves and of those we call to service in this mechanism of our collective, outer lives, that our acts derive from and reflect the integrity, unselfish dedication, and principle that is rooted in faith and which engenders trust, not fear, in all the rest of us. Then, and only then, will we be able to accomplish the challenge which Maya Angelou placed before us: to look into another person's face, to see her soul, and make her morning good. a


Photo by Mary Rector

## SCIENCE (Ccntinued from page 11)

The mandates concerning the physical sciences could have been something as simple as this: (1) If any human mind has conceived anything remotely related to the fact, then the authors could restate it with more clarity. It didn't have to be a common or published idea. This could give rise to many apparently predictive statements; (2) If a certain line of scientific investigation is proceeding toward a definite discovery in the very near future, then the authors could reveal that discovery before its time, knowing that scientists wouldn't be reading the revelation, thus not revealing undiscovered facts. This too would produce predictive statements; (3) If current data is incorrect in any known theory, then it can be corrected complying with the first two mandates. This is just a suggestion as to what some of the mandates may have been.

If there are verifiable flaws to be found in the revelation, then, in my opinion, they must be due to recording errors, printing errors or some aspect involving the production of the book itself.

But how do we really determine what is in error, if anything? Whose ruler do we use? This is my great concern. I'm only confident that we are not being deceived, pampered, or "time bombed" here, for the only thing we can know for certain is that the truth will prevail. We are currently laying the foundation for the future students of the fifth epochal revelation. But if our foundation becomes attached to the authority of a fallible modern science, then this movement will be just as crippled as Christianity is today, which is dragging around Western civilization like a ball and chain.

In order to proceed safely into the truth of this revelation and of today's science, we now need the aid of Spirit-led investigators with no other motive than to just discover the truth, beauty, and goodness of our fascinating cosmic home, a home filled with so many wonders yet to be uncovered. a

## WHO SAY YOU (Ccntinued from page 7)

My paper does not "blame Jesus" for the temporally hideous outcome of the trick. Rather, it recognizes that Jesus knew what would happen, knew how his life and teachings would be perverted, knew the incalculable toll of human suffering that would result, and knew that, through the Spirit of Truth, he would experience every single bit of it. The Apostles made a free will choice to reject the Son of Man. Knowing them well enough to see the inevitability of this, with supreme grace Jesus offered them the Son of God as a way to protect and foster the light of truth. a
-Dan Massey

## Poems by E. Ann Star

Angels in this early fiour Come calfing on me Gefore bedrest: The Angels of Love, Truth, Courage, Beauty, And Angels of Purpose, Freedom, and SpontanietyAll Seven enfold me in their Love,
Will watch over me as I sleep.
Thank you, Angeis,
I welcome you and wifl slumber
Under Thy protecting wings.
Amert.

There is a special place
where nore can go but me;
A place no other fuman fias beet,
or ever sfiall be;
A sacred place only God is affowed to see.
He reserved this place, where He and I can meet
For quiet talks about nuy furts and needs;
A place where afl I've been is seen or fieand only with imy permission.
Othervise, no mortal or celestial can enter in.
You, too, fave suct a placea very special place; a sacred rendezvous, for chosen times-by you.
Even God won't intrude witfout
your request that $\mathcal{H}$ e
enter in and sup with thee.
$\mathcal{N}$ or will $\mathcal{H e}$ allow others to violate
The privacy of your very special place.

In my sleep I know Thou art present, When time to awaken, Thy love arouses me.
My days are never lonely,
They are filfed with Thy fellowship
Through everyone I call friend.
Even the casual passersby
Smile Thy smile throught their eyes.
When sorrowv envelops me
Like a dark cloud sfrouding the surn,
Thy Presence is heard
In Thy whispered word,'
This, too, sfiall pass.'
When I rejoice from joys unsurpassed,
Thine arms enfold me with Gourdfess love,
While angel choruses sing .
Their eternal songs of bliss.
Whether awake or asleep,
On mourtain top or valfey deep,
Thou art with me abiding.

The sun does sfine witfinin you,
Iust as it sfintes upon Earth;
Nurturing life with its warmth.
So must your inner sunsfiine
$\mathcal{N}$ (urture your thougfits and words;
Reflected in every action
Daily, to wfich you give birtf.
This wfiat your Iife is worth.
Simple are the joys
When peaceful is the fieart;
Peaceful is the fieart
When overflowing with Love;
All responds lovingly
To a heart radiating Love.

## The

## Circles

## God at Work

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# Work of the World 

## GOD AT WORK $\&$ GOD AT WORK GOD RT WORR' GOD AT WORK

"Nothing can take precedence over the work of your status spherethis world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living."(555:5/ 48.6.27)

The task at hand is of paramount importance to evolving will creatures like us. Such tasks keep us focused and progressing to new levels. A momentum develops in our lives even beyond the scope of our daily grind; we seem to carve a place for ourselves within the bounds of time and the limitations of space.

The nuts and bolts of our character are arranged and made real through work; the special mental and physical tools we need are discovered and utilized. To achieve material goals through the combined effort of spirit, mind and body is one of the lessons of our lives on this world. Each time our goal is a good and true achievement, it attains a certain beauty and becomes a supreme experience, literally adding to the experiential foundation of God the Supreme. In this way even the small job well done becomes a significant act in our personal realm and has effects that impinge on the spiritual tone of the grand universe.

We are riot as small and lowly as

we may think. Our work is truly the work of the cosmos; we are engaged in the experiential formation of the Supreme Being. The experiences we have on our little planet are coveted by countless other personalities of the universes. Working to find and know God on Urantia is considered enough of an act of pure faith to earn ascenders a special designation: "On Jerusem the ascenders from these isolated worlds occupy a residential sector by themselves and are known as the agondonters, meaning evolutionary will creatures who can believe without seeing, perservere when isolated, and triumph over insuperable difficulties even when alone." (579:1/50.7.2)

Isolated, facing enormous obstacles, and armed with faith alone. To think that we will be capable of such courageous service potential by learning to work and survive a tumultuous mortal existence. We may find ourselves in such situations at work and, in successfully dealing with them, learn the techniques and attitudes that allow solutions to vexing problems throughout our ascendant careers.

Jesus as a carpenter, boatbuilder, fisherman, and teacher was a master at mortal adaptability and would probably have little problem finding work even in the recession economies of today. His times were just as filled with anxiety as ours; uncertainty was a fact that was not buffered by insurance policies and social programs. Effective planning and hard work were absolutely necessary to survive; retirement was not an option. The burden of a large family was actually a form of familial insurance. Jesus' siblings were trained to deal with difficulties and to
assume responsibility, enabling him to assign duties and begin his public life.

Being good at a vocation was, and still is, one of the few roads to prosperity, bringing a sense of dignity to one's character. The prime dividends of work are spiritual as well as material. Figuring out how to be of service for our Father within our working environment is not difficult in theory-simply serve people through work as you would serve in any situation. In practice, however, service requires intuition, time and opportunity.

At my present position I work as a route contractor for the Post Office, making sure that the mail is delivered to everyone on my route consistently. Considering my dubious record of consistency and dependability, I was skeptical about being able to handle the job at the outset. But the opportunity was there, and I had to "pay the bills" (used to be "earn a living," an outdated colloquialism). It was time to change my bad tendencies and gird for unpleasant reality. The route was considered by many at the post office as postal purgatorya hot and demanding course peppered with complaining people, relentless sun, and wasp nests in the mail boxes. Intuition led me to the other side of the veil, showing a community of people and businesses that needed competent service. So with a smile, sunblock, plenty of ice water, and the fear of getting stung by wasps, I worked to make the best of the opportunity. The smile warmed the complainers, the ice water cooled the heat, and appreciative residents cleared the wasp nests from their mailboxes. I have become

See WORK on page 3.

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## As for God

## GOD AT WORK GBGD AT WORK GOD AT WORX' GOD AT WORK



WORK from page 2.
a part of the community, and the community a part of me. As an opportunity for both social and individual growth, work has become a method of survival while learning to do the Father's will.

One of the most invigorating aspects of my job is the contact with many people from all social and cultural backgrounds. I learn to deal harmoniously with them and be dependable and trustworthy. Experience has taught me to approach religious discussion with caution. But many of the people on my route have asked me how I keep such a cheerful attitude, which easily leads to a discussion of Jesus' preaching to be of good cheer, and to exhibit the fruits of the spirit. When the spark of truth is absorbed, the brilliance of The Uran-
charge of my own business, where I could be flexible in my response to the needs of raising a child. A hobby of setting ceramic tile evolved over a period of seventeen years into a fulltime business.

First, there was the challenge of overcoming the resistance of a maledominated trade. With persistence, humor and good will, the challenge has proven to be an adventure in brotherly love. Often silent caution has given way to jovial cooperation.

Then there was the challenge of meeting the client's needs. Often, with their homes disrupted and budgets stressed, clients are anxious and fearful. It is a pleasure to see a client move through discomfort to peace of mind and even joy at the beauty they have created. I rely on prayer to keep on track in the face of their fear. More than once I feel the angels have slipped useful ideas into my dreams
tia Book is more easily understood and accepted.
"While light dispels darkness, it can also be so 'blinding' as to confuse and frustrate. We are admonished to let our light so shine that our fellows will be guided into new and godly paths of enhanced living. Our light should so shine as not to attract attention to self. Even one's vocation can be utilized as an effective 'reflector' for the dissemination of this light of life." (1572:5/140.4.5)

The idea that we may use our jobs, our work experience, as reflectors for the light of life is a practical call to smile and ernanate the sparkle of our spirit natures. All that is necessary to begin is sincerity. A sincere smile and a genuine welcome go a long way toward melting the ice of

See WORK on page 19.
at night as to how to proceed with a project.

Very personally, besides the prideful rewards of a technically competent installation, there is the goal of leaving the client with confidence in their choices and visions. In exchange, clients teach me to exercise faith, patience, creativity and generosity. It has so often been my experience that the more challenging the client, the greater are these rewards. So now, instead of being repelled by a difficult client, I am curious what I will be learning from them. And invariably, when I follow the impusles of loving interest in their needs, the greatest creativity is stimulated in me.

It took years of my stumbling faith-following of inner guidance to experience my current trusting and joyful service. I am grateful each day for the richness my work brings to my life. It is my goal that the loving service in my work will enhance the lives of my clients long after the new tile is taken for granted. .

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# Meanings and Values <br> © <br>  

## GOD AT WORK GS GOD AT WORK GOD RT WORX' GOD AT WORK


#### Abstract

(Michael Hill, in addition to being a teacher and director of The School of Meanings and Values, a licensed Marriage, Family and Child Counselor, and Vice President of the Santa Monica/Malibu Unified School District, Works for Los Angeles Unified School District in a one-room school house in Venice with at-risk high school students. We asked him to share with us some of the ways he uses the teachings of The Urantia Book in helping these youth to overcome the difficult obstacles of their lives.)

Meaning and Values. Easy enough to read the words, a little more difficult to say what they are. Even more challenging is to define them in the context of personal experience. When you've got that part done, say it to a ten-year-old in language he can understand, and then ask him to tell it to his seven-year-old sister so she understands. Coordinating an Alterrative Education and




Work Center for Los Angeles Unified School District in Venice, California is a remarkable environment in which to try to do this.

This particular alternative education program is designed to retrieve and retain "at-risk" youth in an educational setting. "At-risk" in this use includes those students 14-20 who have dropped out of school or are at risk of dropping out. Chronic truancy, involvement with the juvenile justice system, becoming a teenage parent, substance abuse, dysfunctional family life, poverty, and foster placement are the basic elements of at-risk youth. Growing up with any one of these conditions poses a challenge to a developing person, but to be raised when two, three, five or all of these situations are present is a threat. The youth, in response to this threat, through choices, decisions and actions, may get into gangs, abuse substances, drop out of high school, become a runaway, or even die.

So what are the basic tactics that one uses to approach and begin to develop a meaningful relationship with such a youth?

First of all, respect the young person. An adult earns a lot of trustbuilding points when he begins to treat a teenager as an equal being on the planet. It is something to call a fourteen-year-old "mister." Try it, but be sure you mean it. And do it with interest in what it is they have to say when you speak with them.

Be interested in youth. Be genuine and sincere. Remember that the keys of heaven are "sincerity, more sincerity, and more sincerity." And you can use these keys to open up any teenager who truly seeks to make his life better. It works great
with adults, too, even spouses and parents.

Be interested in what plans they have for their own lives. No plan? No problem. How much of what you thought you knew when you were fourteen or seventeen or twenty is true for you today? And you are OK, so give the kid a break. It's an awesome question, "What do you want to do with your life?" "What do you want

to do with your life?" That's a great question to have all life long. Lifelong learning at home.

Basic values? Being fair is a good beginning. Agreeing on being fair is good. Tolerance. "You can say 'shit' five more times today, then it's enough, OK?" Mutual agreement within the context of how hard it is to change behavior is an interesting lesson.

I once bet a kid he couldn't go all day without swearing. We started the bet at one dollar. It lasted about five minutes. We doubled the bet the next day, double or nothing. That bet lasted about ten minutes. The next day we doubled it again; we were up to four bucks. That one lasted about

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an hour. On the fourth day, at eight dollars, he made it. Largely because he chose to spend most of it studying, coming in late and leaving early. But he did it. He reduced his debt by controlling his own behavior. What a concept! Controlling one's behavior is new to these kids. It is an important lesson to learn. When a person has control over his behavior, it leads to having a choice in one's feelings and knowing how to direct one's attention. These are helpful tools in life and elements of maturation. Learning this control allows for more successful decisions and more effective actions.

Always be glad to see young people. Whateverthey've done, they are back and so be nice to them. Jesus was always saying, "Be of good cheer." Well, I'm sure he meant it, and I have found it is a great way to be.

Hemingway wrote of "a clean, well-lighted place." Creating and living in that kind of environment makes life better. Adding hospitality and grace makes it a lovely place to be.

Accept graciously the confessions of youth. When they do tell of their misdoings or undoings, they are inviting the discussion of the issues, feelings and consequences of such behaviors. Welcome it, be grateful that you are in a position to receive such gifts. Be thankful that children come to you for confession, for soon follows repentance and a request for forgiveness. Learn how to do that, too.

One thing I have found about my life now as a member of the spiritual community working with delinquent

and disadvantaged adolescents is that I can look at each of them as younger brothers, eager to know the truth, each with an Adjuster trying to lead the way. I know that I can be a recognizable signpost in their lives because I know we are of the same community. It is through their experience of re-recognizing that we are connected, that they respond to me. Rarely do I offer them anything they
haven't already heard about or thought about. I often act as a reminder of what they already know.

I love working with teenagers. Being with them gives me the opportunity to try out how well I amdoingon being perfect. They are full of life, growth and potential. They are real people with real concerns. Just like us."
© 1993 Michael Hill

December 31, 1992

## Dear Staff,

Thank you for my Winter 92 "Fruits of the Spirit" issue of The Circles. It was really quite a coincidence because last week I just hung the fruits on the wall of my new office.

A local agency here in the Quad-Cities acquired a grant to fund a counseling service for veterans' families, and I have been blessed with employment on the new staff as a caseworker/service coordinator. A large computer company which is downsizing at this time donated all our office furniture. While picking up the desks, files, cupboard cabinets, etc. I noticed the trash barrels overflowing with lovely walnut award-type plaques.

From these plaques I created a wonderful wall hanging. Each of the fruits I had engraved on brass plates. The letters are 1/4 inch tall and the plates are mounted on walnut blocks-all finished neatly. I simply removed the old plates with the salesmen's names and replaced them with the plates with the fruits. It really looks great! It's about three feet tall all together. Each of the blocks have several links of chain between them.

So now that my fruits are displayed, with the help of your articles in The Circles, I am preparing myself so that I will be able to discuss these qualities with my clients. Because many of them are depressed, disheartened, and lonely, I am using this as a conversation piece to enter into discussions with them about their spiritual needs. Thank you for continuing my subscription through the hard times. I know there have been years when I was without income that you continued to send me my Circles. And I will always be grateful. Thanks. Enclosed find my donation for this year. Hopefully this will be sufficient to help pay for someone else this coming year who may not be able to afford your fine publication.

Cordially Yours,
David Missavage
Agondonter

## God at Work?

## GOD AT WORK : GOD AT WORK GOD $\AA$ RT WORK + GOD AT WORK

The idea of God at work seems to be a strange concept to many people. When I ask people in my office about it, they look at me kind of funny and respond with "What do you mean, God at work?" It seems that for the majority of people I talk with, God is someone to pray to when at church or when they have a family problemor an illness; but they tend to distance themselves from God when they go to work. He is somewhere "out there" and definitely not in the office. I personally find this to be very sad because so many of us spend most of our waking hours at work. I know from experience that God will participate in my life just as much as I will let him; and the more I let him, the better my life is-especially at work.

Often I hear people complain that they don't like their job or that

their work seems unimportant. I understand these complaints because I have them myself from time to time. I find that those times usually come when I am not focused on God's will. So, is there a way we can carry on our day-to-day work that will keep us focused on God's will? I admit it is a challenge, but I have found a way that helps.

I remember one time when I was so discourageḍ at work. We were going through a tense time of lay-offs and my staff had been reduced from four to one. Consequently I found myself doing more and more of the clerical work I had done when I first started working many years earlier. I felt as if my career was going backward rapidly, and I resented it. Anyway, on that particular day I was typing file labels. In the heat of my frustration I began talking to God. I remember saying, "God I really hate this. My work seems so unimportant, and I feel like I am just spinning my


By Carol Weatherford Houston, Texas
wheels. Please help me to feel better about my situation."

As I continued working, I began to get the impression that I was doing something of importance. Then I remembered what Jesus had said, "When you have done it unto the least of these, you have done it unto me." What I had considered to be a mundane task really was a service that made work easier for others.

The next impression I had was that I was working for God. I remembered a book I had read by Brother Lawrence, "The Practice of the Presence." Brother Lawrence, a Carmelite monk, did everything for Godeven the menial kitchen duties to which he was assigned for many years. He peeled potatoes for God, he washed dishes for God, he mopped floors for God. And because he did everything for God, he found everything easy.
"Do it for God, Carol, and do it the best you can," were words that came to mind. Yes! I had been asking God for service work, but in my romantic imagination I envisioned myself doing meaningful work of great importance. I realized then that no matter what type of work you do, if you do it with the right attitude, it can be meaningful. You don't have to be a Billy Graham or a Mother Teresa to be used by God. If I can type those labels as if they were for God's files; if I can box and index those inactive files as if I were storing them for Jesus; if I can write that difficult memo as though I were writing it to him-then all my work will be an act of love. What happens inside of me when I do my work with love will remain forever. I don't always remember to do this, but when I do, it

See GOD on page 9 .

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# An Example of Using God's Help at Work 

In reading The Urantia Bookover the years, I have been intrigued by the many wonderful personality traits of Jesus. But the one that comes back to me again and again is the fact that he truly liked people. He cared about them-their concerns and needs. When I open my heart and mind to be of service to each and every person who walks in my bookstore, things happen.

I become more in tune with their needs. Many times I amable to judge whether they want help or prefer to be left alone. When I allow God to work through me, my listening and attentiveness skills help in finding that "right book." I've even had times when the person has shared a particular problem with me as I helped him or her to find a book.

I am really amazed at how different I am in relating to people when I really feel in the flow of loving people and being there for them. I am truly friendly. I want to help them-not out
of duty, but because I truly care about them. If you think this difference might just be my imagination, just come in on a day when I am not connected and in the flow. You can see for yourself!

As a young person I was very insecure and rarely opened my mouth except perhaps to say, "Hello." Ending up in a career position which involves relating to the public was, and continues to be, a real step in my personal growth. In fact, now that I have some wisdom and experience in this area, I highly recommend it to anyone who wants to be more extroverted and open in their personality.

But more important than anything else, I find that I am slowly learning to like people-not just to love them. As I am ringing up their purchases, I want to chat with them. I find myself asking, "How are you doing?"-and I really mean it. I want to smile at them and make eye con-


By Sharon Lanier
Austin, Texas
tact. Why? Because I really care about them as a human being, a child of God. I want to let them know that Ido.

Sometimes when a more personal feeling is needed, I go beyond eye contact and listening. Itouch the person on the hand or finger-whatever is needed to reach them spiritually.

There are times in these interactions when I truly feel God's presence. A feeling of expansiveness and joy permeates my being. In those moments I have confirmation that I am incorporating God in my work.

## GOD AT WORK $\$ 8$ GOD AT WORK GOD RT WORR' GOD AT WORK

Where do you think you'd find a job that's spiritual? Inside the walls of the Colorado State Hospital, where all day long one learns acceptance, patience, forgiveness, tolerance, as well as creativity, ingenuity, clarity in communicating, and recharging one's own spirit. There, all day long, I attempt to connect people to their center, their source, their balance and their real being.

It isn't scary or hopeless or backward...it's an attitude toward fellow beings who are very "separated." I am fortunate to work with a high turnover of new faces each week. I am also fortunate to experience working with a team which has
excellent trust, respect, rapport and wise leadership.

How do I make this job spiritual? I have to live what I teach. As I grow, I teach on whatever level the receptivity happens to be-by the life I lead."

> The back cover tells about our next theme. But we are most happy to have articles on other topics too.

## All Work Is Sacred...

## GOD AT WORK G GOD AT WORK GOD RT WORX

When I was in high school contemplating my future employment possibilities, I repeated numerous times that the last thing I would ever be was a teacher. Teachers worked too hard, were poorly paid, got no respect (yes, Rodney) and the kids could be so mean!! Never, ever would I possibly teach!!

And yet through several twists in the road of life and a few of my own choices along the way, teaching is exactly what I have done for 21 of my adult years. And, yes, I work too hard, am paid too little, get little respect from students and even less respect from a society which honors only one's money-making ability. And yet I love the opportunity to be a living example of a love-filled heart to my students.

Don't get me wrong; I amfar from perfect. I get cranky, irritated, and occasionally lose my temper. Yet, because of what I teach (high school French), I frequently have the oppor-
tunity to have the same students for two, three, even four years in a row. We work together in French Club; we practice for contests before school, after school, on weekends, even during holidays. We get to know each other very well. What is deep in my heart eventually shows on the surface.

My students see my hard work as an example of an adult who is dedicated to doing a job well just because it is the job at hand. They sense my love and concern for them as people. They see that I honor them as individuals because I am


willing to bend my rules when there is a real need. Yet I am a very demanding teacher and I always expect a little more from them than they think they can give me. That is because I want to stretch them beyond where they are right now. I always want a little more than "enough." In my class they do and learn more than they thought they were capable of before.

They learn, not only French language and customs, but also about themselves, about being more than they dreamed possible. They can do this by working a little bit more than "enough" every day and every week so that it eventually builds up into a greal deal of skill and knowledge. They learn; they progress; and in the end, if they have applied themselves, they can speak, read and write French very well. Hopefully they have also learned to apply this philosophy to everyday living: progress through sustained effort and love for those around them.

Because I teach in a public school, I am not allowed to openly discuss my beloved Urantia Book and the religion of Jesus. But I cantry to live many of the ideals and discuss and illustrate indirectly the values of the book. Is that not what we are supposed to do here in this life?-teach the values and ideals of Jesus through our lives wherever we are, however we make our living. I thank our Father for the opportunity to touch, in a small way, some of these young lives, minds and hearts while they are yet open to his guidance."


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## Major Decision

How many times have I seen men sweat And lose themselves, in ruthless material quest?

How many times have I seen men squirm As they compromise their values for the money they earn?

It's written on their hearts; how their soul's holler At their constant striving for the almighty-dollar!

Never having a moment's respite To contemplate, "Is this wrong or right?" Into this caldron of greed man is hurled For the profit, Money, rules the world. Always craving more than you need Fanning higher the flames of greed. It takes more and more to feed the fire Raging out of control-man's desire!

Till, finally, when all is said and done And man takes a last look at the race he's run.

Will he feel rewarded?
Or will he find his hopes thwarted?
Will his heart feel empty-handed?
Realizing the mark of the beast has branded
His very soul
and kept him from his goal?
But wait-what about his kids?
They grew up; but where was he?
Always too busy. Don't you see?
And his wife, she, too, is a stranger;
Both caught too intensely to see the danger.
Now by remorse entranced...
Oh! But for another chance!
My whole life, I'd rearrange.
Never acquiring the worthless thirst
Of lust and greed, but ever keeping people first.
More time spent quenching spiritual thirst,
Playing with children and reaching those in need, Seeking to serve in every capacity And at each occurring opportunity. Aye, only the ways of love are best And the sweet taste of the spiritual quest.


Yes, if I had it to do again, first, I'd never acquire that wretched thirst That brings out in man the very worst And proves to one and all, he is accursed!! With evil, lust and sin
Rampant and controlling him!
When the next promotion came due And the mighty dollar reared its head anew, I'd remember my sincere change of view And to relationships of significance be true. Refusing to be sucked in To the all-consuming, never-ending, Ever-spinning corporate slough: Materiality's treacherous whirling stew, I'd find the courage to communicate Feelings to my progeny and mate, To hold them dear, not hesitate. I'd dare to touch and share emotion Maybe, stirring others to this foreign notion Of caring for each other's priceless spirit Helping them learn to listen and hear it. Together, grow to understand How subtle, but precious God's command And learn to live accordinglyWith him in the lead, not me.

If only I had it to do again-
To trust his plan
And play my part as mortal man
Sights set soulward, in faith returning,
Truth, beauty and goodness, my ceaseless yearning
To make my life a pilgrimage
Of love, Father, back to Thee.
By Tommie Clendening
Tokyo, Japan

GOD from page 6.
never fails to make the work easier.
It's true that there are parts of my work that I can't love, no matter how hard I try. Probably there's a certain amount of drudgery in what all of us do. But if we can think of this as work
done for God, by our love for him we can make even the worst of jobs easier and the least of jobs meaningful.

God at work? You bet! Especially at work!"

## Avoid missing issues: <br> Send us your change of address.

## GOD AT WORK 88 GOD AT WORK $₫$ GOD 凡T WORX + GOD AT WORK

## Study Notes

[In the following notes, the quoted material appears in italics. Our comments about the reference follow in regular type.]

THE PROPER PERSPECTIVE
He [Jesus] made no direct attack on the possession of property, but he did insist that it is eternally essential that spiritual values come first. (1581:4)

Jesus made it clear that pursuit of the spiritual was more important than pursuit of the material. One's job should not come first. That is easy enough to agree with but seems more difficult to live in one's life. Just what does it mean to put the spiritual above the job? Surely that does not mean to neglect one's means of making a living. Jesus would have us pursue both spiritual and material goals in our work life. But when conflict arises, we should remember which has priority.
"And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manyfold more of joy and spiritual progress in this world, and in the age to come eternal life....The kingdom of heaven is at hand, and all who enter therein shall find abundant liberty and joyous salvation." (1537:1 \& 2)

This statement, made in Jesus inaugural sermon on the kingdom, suggests that there may be times when the material things of this world suffer as a result of our commitment to the spiritual. Those of us in materially endowed middle class America are a bit uncomfortable with that idea.

Jesus was taiking about loyalty to spiritual goals. Readiness for service in the spiritual universe is advanced by loyalty.

He [Jesus] sought to make it clear that the world is not to be re-
garded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God. (1579:5)

One's job, one's wealth and comfort does not necessarily interfere with the spiritual. In fact Jesus viewed the material resources of this world as God's gift to us, to provide for our material needs while in the flesh. It is not wealth or job that is a problem. It is the love of wealth or of job which preoccupies and spiritually wastes one's life.

And the rigorous experience of supporting his [Jesus'] family was a sure safeguard against his having overmuch time for idle meditation or the indulgence of mystic tendencies. (1393:6)

The material part of life has its place in the balance of life. The material necessity of providing for the material support of one's self and one's family can be a counterbalance at certain points in life to keep the spiritual from carrying the spiritually inclined into worry, preoccupation or even fanaticism.

So what conflicts might arise between one's job or wealth and one's spiritual life?
"Spiritual worship cannot be shared with material devotions; no man can serve two masters....the Father requires that the affections of his children be pure and undivided. Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom." (1803:3-5/163.3.1-3)

A job or personal wealth does not have to interfere with one's spiritual good health. These material aspects of life simply have to be kept in proper

By Kaye and Bill Cooper Arlington, Texas

## perspective.

"When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the support of yourselves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal." (1823:3/ 165.5.3)

Being a full time evangelist, on the other hand, is a job in itself. As there arise teachers, preachers and healers of the religion of Jesus as it is revealed in The Urantia Book, then it will be approapriate for believers to take on the responsibility of helping to support those who have chosen this as their life's work. Evangelists should not expect wealth or excess in this regard. After all Jesus would have us serve people, not amass wealth.

The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. (1480:4/133.7.12)

Another possible avenue of conflict between the spiritual and the job has to do with a conflict between the demands of the job and the will of God in the individual's life. Anyone who is in a supervisory position at work may well have run into a situation where the company requires him or her to treat the employees they supervise in ways which are not in tune with the ideals and ethics of Jesus. Many of my friends have their greatest difficulties in living accord-
ing to their spiritual ideals at work. THE IMPORTANCE OF IDEALS

The ideals of one generation carve out the channels of destiny for immediate posterity. The quality of the social torchbearers will determine whether civilization goes forward or backward....The driving power of even the most material aspects of cultural civilization is resident in the least material of society's achievements. (909:7-8/81.6.26-27)

This says that the driving power of civilization comes from its spiritual achievements. So, our highest ideals are needed. Certainly they are needed in our homes, our churches, and our schools, but they are also needed in the workplace too. Our ideals will contribute to the progress of civilization.
...his [Jesus'] enemies maintained that his teachings were impractical, that everything would go to pieces if everybody made an honest effort to live in accordance with his ideas. And the men of many subsequent generations have said the same things. Many intelligent and well-meaning men, even in the more enlightened age of these revelations, maintain that modern civilizations could not have been built upon the teachings of Jesus-and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. This world has never seriously tried to carry out the teachings of Jesus on a large scale... (1720:3/154.4.6)

The ideals from this book can be the foundation for a new and better civilization-if we are out there living our religion.

By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of irue social righteou'sness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven.

## (1862:8/170.3.11)

It is not enough to live our lives as
men and women before us have done, berause the world has "little known" lift as Jesus tried to reveal it to us. The Urantia Book's clarification of the ideas and ideals of Jesus' gospel gires our world a second chance to recreate our civilization along the lines that he had in mind. But this will only happen if we who know of these ideals seriously take his teachings into our lives-not just at home and socially, but at work too.

So v/hat are the principles of the gospel of the kingdom which will change our world?
...Jesus' ideal of the establishment of the kingdom in the hearts of men by the spirit's domination and guidance of the individual believer...(1865:4/170.5.14)
...the cardinal features of the gospel of the kingdom:

1. The pre-eminence of the individual.
2. The will as the determining factor in man's experience.
3. Spiritual fellowship with God the Father.
4. The supreme satisfactions of the loving service of man.
5. The transcendency of the spiritual over the material in human personality. (1863:6-11/170.4.8-13)

These are succinct statements of the principles on which a new and better civilization can be built. What do these look like in the world of work? Let's look at some possibilities.

Establishing the kingdom "by the spiril's domination and guidance of the individual believer" includes when the believer is at work. This passages says to me that we should treat our fellow workers, our employees, our bosses, our students, our clients, and our competitors as Jesus would treat them.
"The pre-eminence of the individual" suggests to me that employeos slould not be treated as interchangeable units in a vast machine, somelthing to be used and thrown away. Jesusonian respect for the individual would probably lead to efforts to fit an employee's talents with
a compatible job, education to enhance the employee's ability to perform, and consideration of the employee's human needs to take care of family members, etc.
"The will as the determining factor in man's experience" brings to mind the attempts a few years ago to involve employees at all levels in decision making and quality control. Social scientists have already discovered that one of the most important factors in employee productivity and satisfaction is the person's feeling that he or she has some authority and control over what they do. The functioning of will is important in all aspects of life.
"The supreme satisfactions of the loving service of man" would greatly improve life at work. Doing one's work as a service lifts it out of the realm of drudgery. I have noticed fromtime to time people who seemed to have incorporated this ideal into their lives. They shine like beacons as I do business with them. There is a joy and a radiance about them.

The improvements which would come in the workplace as the result of the ideals of the gospel of the kingdom no doubt extend far beyond my capacity to imagine.

## THE INFLUENCE OF THE SPIRITUAL

"Nathaniel, it is our mission to help men solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems. (1662:1/148.5.4)

If Jesus were on earth today,...he would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manyfold more competent to attack the solution of your purely human problems. (1581:4/ 140.8.17)

The spiritual has influence on the material world of work through individuals. It is not the place of a spiritual group or of spiritual teachers to preach specific economic reforms. It

See NOTES on page 22.

## Forgiving Ourselves

In past issues of The Circles there has been much discussion about the hard work of forgiving others. We have worked with techniques and prayers for forgiving and loving those who wrong us, but what about forgiving ourselves? I believe it is sometimes harder to forgive ourselves than it is to forgive others. We can use the spiritual tools like "Seeing with God's Eyes" and "Abundant Love" to see the good in another person. We can give the other person the benefit of the doubt because we don't really get inside his head. With effort we can learn to see him more or less as God does, as a struggling, imperfect child with potential for spiritual greatness. But for ourselves, if we are honest with ourselves, there are some situations in which we know our motives were not commendable; we know inside ourselves what a terrible person we were in that instance or on those occasions. There can be no benefit of the doubt because there is no doubt. We know ourselves deeply and we feel profoundly guilty for our actions.

So, how canwe go about healing this situation? I believe that there are three distinct steps to dealing with
our guilt:

1. Admitting we have wronged another
2. Asking for forgiveness
3. Accepting that forgiveness.

What do these three steps mean in practice? How do we work through them? The first thing to calm our guilt obviously is to be sorry and to sincerely ask for forgivenss, both from God and from those we have offended, if possible. For some of us this is much easier to say than to do. In fact, it can be one of the hardest things we ever have to do-to admit our guilt face to face with the person we have wronged. I can still remember my mother shaming me into saying, "I'm sorry," to my sister after an unpleasant incident in which she broke her toe. I had been truly sorry that she was hurt, but I quickly lost that feeling when I was forced to say those words. The "being sorry" must be sincere and heartfelt, something we have trouble doing when pride is also involved. But the asking for it is an essential step toward all forgiveness.

My little sister was born when I was already six years old, then the youngest of three sisters. I did not like this new intruder in my life. Once

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## By Mary Huggins Round Rock, Texas

she grew from baby to child, the jealousy reigned. Idid all in my power to make her life miserable. Naturally, I was always bigger and stronger than she. I took out all my frustrations and irritations on her and on her friends. Even with four children in the family, our parents never made the two of us share a room because it would have meant constant warfare. This lasted in some form until my last years of high school, and then I left home. Today, years later, we are the best of friends, but for a long time I have felt really guilty, knowing I was partly instrumental in creating the problems that caused her to be somewhat maladjusted. She went to therapy for several years and today is still not a very happy person. I have blamed myself for her adult problems. I know that she has forgiven me, but I also know my motives at that time were purely selfish and downright meanspirited. I am having trouble forgiving myself.

As an adult I can say to myself that I was just a child. I can look at my childish actions and intellectually forgive myself because I understand the weakness of a child. But it is much harder to emotionally forgive myself since I can see the results of my actions whenever I see or think about my sister. I have been through the proper steps: I know I wronged her for years. I have said, "I'm sorry," to God and to my sister. (We have had long discussions about our childhood.) I have looked at myself with adult eyes, from a higher perspective. But deep inside I still have trouble truly accepting that I deserve to be forgiven.

In addition to childhood regrets
such as mine, we all do things as adults of which we cannot be proud. Some of these are mild, but others are pretty devastating. We expect ourselves to behave as mature, responsible adults. When we don't live up to that expectation, we can be very hard on ourselves, even though we know intellectually that our Father has forgiven us. We have trouble loving ourselves enough to let God forgive us. We don't think we deserve his forgiveness.

Jesus loved to tell the stories of the shepherd looking for the one lost sheep, and the woman looking all through the house for the one lost coin, because he wanted to illustrate that God comes looking for us, that he searches us out even before we are sorry for our misdeeds. He sees us and loves us for our potentialwho we are and who we will be-not what we have done. He sees us as lost children-and we are very young children in the universe scale of things. Our mistakes are a part of our growing process. It is these very mistakes that give us the experiences we need to learn and to grow. We are toddlers learning to walk spiritually. If we give up trying to walk as soon as we fall down, we will never learn to walk spiritually.

As a foreign language teacher, I encourage my students to get out there in the conversational middle of things. They need to make grammatical and vocabulary mistakes as they try to communicate in French. It is in catching and correcting those mistakes that they learn best how not to make them in the first place. They might have to "catch themselves five or ten times, but eventually, they will stop making that error and the correct way will become automatic, natural, easy. We are spiritual learners. We will make spiritual errors that hurt others and ourselves. It is a natural element of the growing process.

In The Urantia Book it says that divine love does not merely forgive wrongs, it absorbs and destroys them. "The forgiveness of love utterly transcends the forgivensss of
 Dear Friends,

I am thankful for the challenging article, "Forgiveness as an Experience," by Steve Finlan, published in the Potpourri section of The Circles, Winter 1992. I have always used the admonition of Jesus to, "Turn the other cheek" as my standard of behavior and his supreme example while on the cross of asking his Father to, "Forgive them for they know not what they do," as the ultimate teaching about forgiveness.

While Steve is pointing to the actual experiencing of the effects of sin, there seems to be some experiential element between the experience of pain, loss, destruction, or whatever negative experience of being wronged and the actual act of forgiveness which needs illumination and understanding.

Jesus did not "have it out" with Herod, Pontious Pilate, Caiaphus, nor with the centurions who killed him. He simply forgave them. He trusted the Divine Justice of the Universe which is administered by his Father and EXPERIENCED forgiveness which in itself is a spiritual response by one whose life is in eternity, whose experience of life is sublime peace, whose joy of Sonship is such that it desires as much for everyone else, whose trust and reliance on the Heavenly Father is complete enough to realize that sin has no effect other than upon the sinner.

The quote, "the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self," (1132:01 103.2.10) which Steve uses to support the contention that we must demand amends from wrongdoers, is out of context here and irrelevant to a discussion of the forgiveness of sin.

Of course, we should personally avoid abuse if so doing doesn't interfere with our other priorties, and on the social level we must set up a civilized order of justice to regulate behavior. In the Kingdom, however, the matrix of our lives is the Father's love. In this reality we can truly, "Hate the sin but love the sinner;" and we will EXPERIENCE FORGIVENESS as a loving response to a brotherisister in trouble.

## Martin Greenhut Monterey, Massachusetts

mercy. Mercy sets guilt to one side, love destroys the sin and all weakness resulting from it." (2018:1/ 188.5.2, emphasis mine) God is more than the governor pardoning the condemned criminal. He removes the cause of our guilt. He destroys the sin, the hurt, the pain, and therefore the guilt. If God has this attitude towards our misdeeds, can we not believe him and forgive ourselves?

Jesus admonished the disciples to "forget those things which are in the past while you push forward to embrace the greater realities of the kingdom....you must not only be cleansed from all conscious sin, but you must refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscience void of offense." (1736:3-4/156.2.6-7)

See FORGIVING on page 20.

# The Teaching Mission: If Not Actual Personalities, Then What? 

## INTRODUCTION

The channeling activity in the Urantia movement, called the "Teaching Mission" by its supporters, poses an interesting question for those who cannot accept the activity for what it purports to be. Of course, the activity purports to be the opening of the circuits of communication between mortals here on Urantia and the unseen spiritual and morontial personalities involved in the guidance of Urantia. The interesting question is: If not actual personalities, then what? What plausible explanation is there for these manifestations, other than they are what they purport to be? To merely give the activity a label explains little. Statements such as it is "all in the mind," "split personality," "alter ego," etc., without the underlying argument and details, leaves a thinking person cold, or even disposes him or her to consider the contrary position more seriously.

What I am doing in this brief article, is referring the person who is asking the above question to an essay by psychologist Carl Jung, entitled, "On the Nature of the Psyche," (1954), which is published in The Collected Works of C. G. Jung, volume 8, pages 159-234. (The Collected Works consists of about twenty volumes and each is now available in paperback.) The essay, which deals with the structure and dynamics of what we know, as students of The Urantia Book, to be the material mind, goes a long way in providing a model for understanding how channeled material manifests in the material mind. Such an understanding is important whether the

By Robert L. Blackstock Concord, California

manifestation is spiritual in nature or "merely" psychological. It should be kept in mind that everything we experience is, in the most fundamental sense, psychological, whether inner experience or external stimulus. For us, with our material minds, spiritual experience and psychological experience are always a mix, and trying to prove whether a manifestation is one or the other will almost always be an exercise in futility. However, it is essential to have a satisfactory model for interpreting such manifestations, and to gain a psychological understanding if we are to end the confusion and divisiveness in the Urantia movement regarding such phenomena, for until we have gained an adequate understanding, we are likely to see such message and channeling phenomena continue, or repeat itself in different forms.

## I.

It is fairly well known that Jung postulates two areas of the unconscious, a personal unconscious and the collective unconscious. His hypothesis or model of the collective unconscious has aspects in common with The Urantia Book's 'functional existence of the superconscious" (1095:4/100.1.9); and the "cosmic mind," in the sense expressed in this passage:"Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space." (1216:3/111.1.2) As implied by the term "collective unconscious," one of its main characteristics is that
it is common to us all, like the air we breath; all of our minds are connected with or in this collective unconscious and thereby share common material. This idea of a common substratum underlying our individual consciousnesses is the key to understanding how something like "The Teaching Mission" can occur. As discussed below, the concept of a limited collective unconscious which is unique to the Urantia movement subculture can account for the otherwise perplexing phenomena of manifestations of similar or related material by channelers in different geographical locations.

In Jung's model, the collective unconscious has different levels; e.g., the human race has a common level, Western man and the Orient each have theirs, European man and America, the nations, clans, even families have their common unconscious. This model is well established by the evidence acquired through study of legends, myths, art, etc., and it is an essential tool for understanding the functioning of the human mind.

The constituent elements of the collective unconscious are archetypes, basic patterns or inclinations underlying thought. These archetypes are common to all humanity at the broader or deeper levels of the collective unconscious, and become less extensive (less universal) in the newer or less broad levels (e.g., nations, clans). As inner experiences they often appear as a subject with apparent perception, thinking, feeling, volition and intention, in short, they appear as personalities. We

See TEACHING on page 20.

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October 2, 1992
Dear Bill and Kaye,
Thank you for the wonderful gift of your article on channeling. Ihope everyone in the movementreads it and takesits balanced wisdom to heart.

If Urantia Book students need enemies, perhaps they can choose enemymindedness itself. In my work with people as a counselor, that's one of the most difficult hurdles to get overpeople's tendency to focus on what they don't want rather than what they do want. When we see enemies, whether outside ourselves or inside ourselves, we live as people threatened. When we see ourselves as sons of God, we live lives of overflowing abundance, service, gratitude, spontaneous friendliness, wisdom, and healing. If we need enemies to bring us together (?!), we have missed the point, and thank you againfor reminding us of it. Hopefully the movement at large will get beyond suchfearssoon andfocus without distraction primarily on sharing our inner lives with God. Then we'll find all enemies and dangers transforming into spiritual adventures-opportunities to serve the call of human need. May that day come soon, and the humility and faith that will bring us to it.

Thank you.
Colorado
October 1992
Dear Bill and Kaye,
I wanted to let you know how much I appreciated your article on channeling in the Fall, 1992 issue of The Circles. I thought your article was balanced, fair, wise, and replete. It seems unfortunate that things keep coming up that divide the movement rather than unify it. But perhaps it's part of a natural evolution-
ary process. Further, the present situation may be an opportunity to practice tolerance and seek unity despite divergent beliefs.

A few decades ago, my family and I joined a Methodist church soon after we moved to a new city. We didn't realize that the minister had been recently assigned to the church and that he was one of those called charismatic. The charismatic movement was increasing rapidly at the time and creating tensions in both Protestant and Catholic churches. The minister handled the situation wisely: He didn't bring charismatic trappings, such as speaking in tongues, into the Sunday morning services or any other forum where non-charismatics would be present. Some of the most liberal members left the church when the minister first arrived, but after this the church grew and the two contingents worked harmoniously together and neither group attacked the other's beliefs or religious style.

We did eventually leave the church because we felt our son was being taught fundamentalist doctrine in Sunday School that we didn't agree with. But the several years we attended the church were an opportunity to work with and learn about the charismatic folks. It was a valuable and enriching experience.

Keep up the good work with The Circles. I look forward to the next issue.

Best Regards,
North Carolina
October 7, 1992
Dear Bill and Kaye,
I read with interest the article in the latest Circles [Fall, 1992] about channeling and thought it was quite good. I really liked the way you looked at these potentially controversial occurrences, reminding your readers that it's important to not let this divide us. The Urantia Book mentions that never will all religionists always see eye to eye on everything, and that it is important to focus on the goals that we all have in common. I believe that'sespecially true in this case.

I have been a reader of the book for over ten years. About three years ago, I was so put off by all the many things in The Urantia Book that insulted my sense
of truth, of goodness, of beauty, most notably the gender biased language and a dualism that I saw as being at the root of many environmental problems, that I went for a long period of time during which I was completely disinterested in all the book had to say. However, during this time of absence, $I$ was exploring other sources of truth, and came to find that the true message of Jesusis alive and well in the hearts of many people. Despite the fact that institutional religion hasfor centuriesfocused on the message about Jesus, the Spirit of Truth continues to work with many individuals of many backgrounds.

Individuals and groups, it became apparent, were talking the very same truths that had seemed so novel when I first read The Urantia Book; and these folks were doing something with this truth-attempting wholeheartedly to put it into their lives. Most of these people had never heard of The Urantia Book; and because of the high quality of their lives, it didn't seem necessary. It soon became apparent to me, that something was/is happening, not just with the lives of the handful of readers of an obscure book, but globally, on a much larger scale, among many people pursuing many differentpaths. The Cosmic Christ is indeed alive and well.

When a friend and longtime reader of The Urantia Book called this summer to tellme about the channeling and invite me to a special study group meeting where this was expected to happen, I was, at first, extremely skeptical. I consider myself to be very anaytical and not given to such fanciful entertainments. But I felt almost compelled to go, even though it meant driving many hours late at night, a trip I never make. The experience proved to be pretty impressive for I have repeated the trip on several occasions. At these gatherings, I have found this channelled being to be much more articulate than the human person through whom he speaks. The message of truth was quite consistani with what I haveread in The Urantia Book (and have experienced elsewhere) and was extremely relevant, not only to me, but to the others present.

See LETTER on page 21.

# Parenting 

By Gene Joyce
Richardson, Texas

## Self Esteem

By Sharon Summers<br>Dallas, Texas

Healthy food, nice clothes, a good education (both academic and spiritual) are all important to growing children. "However, helping your child become who they really are and who they are capable of becoming is truly sacred work."* If a person sees himself as a worthwhile, useful, lovable, competent human being, he or she will be able to lead a happy, productive life. If, on the other hand, he feels himself to be worthless, unlovable and incompetent, his life will be plagued with self-doubt, self-pity, interpersonal ineffectiveness, and lack of success in all that he does.

As loving parents we sincerely want the 'best' for our children. But, as we all learn very early in life, wishing doestn't always make it so.

A great deal of research has been done to determine what conditions in child-rearing most frequently lead to helping children develop high self-esteem:
(1) Full acceptance of the child by his parents, unconditional positive regard.
(2) Clearly defined and enforced limits.
(3) Respect for the child as a person and willingness to take his wishes and needs into serious consideration.
(4) A high level of self-esteem in the parents. **

Sound like a tall order? Clearly, The Urantia Book gives us abundant guidance in regard to parenting.
"....let me ask what father among you who is a worthy and kindhearted father would keep his son in anxiety or suspense regarding his stature in the family or his place in the affections of his father's heart? Do you earth fathers take pleasure in torturing your children with uncertainty about their places of abiding love in your human hearts? Neither does your Father in heaven leave his faith children of the spirit in doubtful uncertainty as to their position in the kingdom." (1601:2/142.5.2) "There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, which forever precludes all disposition to bargain for the Father's love and mercy." (1585:2/140.10.4)

Clearly defined and enforced limits have the effect of giving a child a basis for evaluating his performance in terms of expectations and taboos of parents and community. It also provides high standards of performance which are usually met. "Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and whole-hearted obedience." (1401:3/127.4.3) This particular mandate seems to give parents a particularly hard time, as we often think of 'discipline' in the negative sense, rather than understanding it to be a loving foundation which
will aid and strengthen their children throughout their lives.

Respect for the child as a person means that the child is not a pawn to be maneuvered and manipulated, nor a servant to act upon the command of a dictatorial parent. Parents must be willing to negotiate family rules within carefully drawn limits. They also have less need for punitive discipline and more often reward positive behavior than disapprove of negative behavior. Such parents show their positive regard through availability for discussion, taking an interest in their child's friends and in his or her social and academic life generally. "While Jesus was most methodical and systematic in everything he did, there was also in all his administrative rulings a refreshing elasticity of interpretation and an individuality of adaptation that greatly mpressed all the children with the spirit of justice which actuated their father-brother. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his family." (1401:4/127.4.4)

A high level of self-esteem in parents is important. Parents with high self-esteem can fulfill the other three requirements calmly and lovingly. By accepting the love of God, our spiritual Father, by loving ourselves, as Michael so beautifully exemplified here on Urantia, we begin to understand the ongoing and ever-expanding pattern extending throughout the universe.

In neurotic development there are always circumstances which instill in the child a feeling of worthlessness. While a healthy person feels competent and loveable, a neurotic feels inadequate to master the situations that face him or her and undeserving of love. Parents should be especially careful to avoid overprotectiveness, which gives the child a feeling of being incompetent. Excessive criticism creates a feeling of "I can't do anything right." Exaggerated praise creates standards im-
possible to reach and subsequent feelings of unworthiness. Too many "don'ts" make the child feel that everything he does is sinful and evil. The lack of fundamental respect for the child as a person gives him the feeling of being unimportant and worthless. "In his home and throughout his public-teaching career Jesus invariably employed the 'positive' form of exhortation. Always and everywhere did he say, "You shall do this-you ought to do that." Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance." (1401:2/127.4.2)

An important thing to remember is that a high self-esteem family is not the "FatherKnows Best" image of the late 50 's. A healthy family reflects a high level of activity in its individual members, strong minded parents dealing with independent, assertive children, stricter enforcement of more stringent demands, and greater possibility for open dissent and disagreement. Yes, there will be arguments!!! "They did not maintain the patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of family nature." (941:10/84.7.29)

A strong, emotionally healthy child will possess firm convictions, will be capable and ready to assume leadership, and will not be treated casually or disrespectfully. Self-esteem is established through respect and approval from others, actual achievement and success, and acceptance of and acting upon inner nature.
"The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forebearance which are so essential to the realization of brotherhood of all men." (941:9/84.7.28)

Over and over again The Urantia Book tells us that the family is man's


By Gene Joyce

Richardson, Texas
The angels "love human beings and only good can result from your efforts to understand and love them." (419:1/38.2.1)

During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel... (428:4/39.5.11)

Last Christmas my family had much to celebrate and give thanksgiving for: my father had survived a stroke and serious complications following it, recovering much of his strength and ability. I had spent many days at the hospital while he was so very sick, but had returned to Houston and not been at home for any length of time since then.

As my husband and I stood in the kitchen puttering and talking with my father, he began to share with us his experience from the darkest of his days in intensive care when he came very close to dying.
"I was lying in the room in intensive care. At some point I noticed that the room seemed to become foggy. There were many people there. Some I knew; some I didn't. Across
greatest purely human achievement, and civilization's only hope for survival! With the awareness and emphasis being placed on "family values" in today's society, surely we can take the time in our busy lives to think, pray, and practice these sound and love-motivated guidelines.
"...a true family-a good fam-ily-reveals to the parental procreators the attitude of the Creator to his

the room a door opened, and a man stood there. From time to time people would go up to the door and talk to the man. Some went through the door, some didn't.
" I slowly made my way through the people over to the doorway. I asked the man, 'What's going on here? Where are these people going?' He replied, 'They're going to be with the Lord. Are you ready to go?' I knew it would be a wonderful place, and I wanted to go.
"But suddenly you, your brother, your mother, and all our grandkids were there in front of me. And I said to the man, 'No, I can't go. I can't leave my family.' And then it was over. Not long afterward when the pain and discomfort got so bad, I thought to myself, 'I should have gone on. Then I wouldn't have to be going through all this.'"

With tears choking my throat, I asked my father if that "near death experience" had changed his life. "Oh yes," he said with a far away look in his eyes and emphasis in his voice. "Everything is different. Everythingis different..."

> Kaye Cooper
> Arlington, Texas
children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children..." (942:1/84.7.30)"

[^7]
## The Nature of Human Nature

By David Jaquith<br>Newberg, Oregon

Red alert. The scourge of Hu man nature has reached epidemic proportions. It has become more virtual than virtual reality. More talked about than talk shows. Crisis center hotlines are on overload. Environmentalists are petitioning to have it declared unconstitutional. Film at eleven.

My good friend and alter ego, Pennypickle, dropped by last week for tea, gingersnaps and good conversation. It was not long before we were heavy into the ins, outs, ups and downs of his favorite subject and mine.

What else? Human nature.
Our discussion ranged from hydrometric stubbornness to symptomatic group psychosis. "Group dynamics." Pennypickle calls it-
why groups form, what keeps them going, and why they dissolve.
"Every organization or movement has its lunatic fringe," he began. And looking directly at me he added, "lt must be a comfort to you to know that whatever group you may join there's sure to be a place for you."

I had to laugh. He's like that. All his little zingers. It must be that Mary put too much ginger in the snaps.
"I'm not much of a joiner," I told him. "I've always been a one-man lunatic fringe. I'mused to being out of place wherever I go."

He played along. "Good for you. Everyone deserves to have at least one distinctive character flaw, even if it's the same as everyone else's."

He'll do that to you. He'll keep a straight face while he makes the il-

## Poultry Ponderings



logical appear quite sensible, and vice versa. You end up having to pay attention. And even go so far as to think. A scary business, even in broad daylight.

Actually I look forward to his zingers. They're an education. He says that when a man is sure of his place in the Grand Design, it is not possible to insult him. So I was ready when he told me, "For a man whose goal is to confuse everybody, you handle your many successes with admirable lack of modesty."

I thanked him for his generosity. He assured me that a man of my impressive conceit deserves only the mosi carefully crafted put-down.

Alter egos worth their salt seldom let you get bored. Helping himself to another gingersnap, Pennypickle announced expansively, "All the world's a psychiatric ward, where those of us who are a bit strange and know it try as best we can to get along with those who are a bit strange and won't admit it."

Mary poured fresh tea, and asked what would happen if all the lunatic fringes in the world were to break away and form a single group.
"They've already done it," Pennypickle informed us. "This new group is called the human race."

Now, there's a global village for you. One big fringe. But will there be

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fringes onthe fringe? Frayed fringes, maybe? "Sounds like an old throw rug we used to have," Mary said, clearing the tea table.

Pennypickle had a speaking engagement. As he got up to leave, he made this final observation: "There are three basic groups in the world. For no matter what happens, one group will tell you it couldn't possibly have happened, another group will tell you it was bound to happen, and the rest will run around in circles saying, "What happened? What happened?"

Then he was gone. But our conversation hung in the air long enough for me to make notes before it could slip through this big sieve I call my memory. Here are a few:

- Every individual is a special interest group-a cluster of conflicting beliefs that require sorting out.
- Some groups exist to divide. Such division is cellular, organic, the way of growing things. It's nature's anti-stagnation policy.
- Timely division is really healthy multiplication.
- Only when people are free to separate can true loyalty-or unityexist.
- Nature takes many forms; inanimate, animal, human, divine. And who knows how many more, as yet undetected.

So went our day. It seems we humans are called to moil and smarn in a sea of assorted natures. A zesty business. It was enough to make me think, alright, right here in broad daylight.
"Who has not dreamed of a better life, a better world," Pennypickle asks. "What are such dreams but the Ultimate Nature, ever at work in the human breast, calling the heart to a greatness beyond itself?""

WORK from page 3.
indifference and isolation. I have diffused many tense work situations by engaging the tools of humor and self-effacement. There is something endearing about someone who can honestly laugh at himself and find the
humor in the absurdities of living on such a planet as Urantia. We all share the same sense of belonging to the mortal fringes, spinning about at the edge of our universe, trying to find our place. Since the specter of death is not as daunting as we imagined and we have the reassurance of Jesus' resurrection, the actual forging of a life on Urantia represents the effort of young souls feeling our way about awkwardly recognizing the triumph of truth-a loving Father watches over us and has created a multitude of beings to help rear us from our mortal origins.

God insists that we work for our progress, and we each have aunique vocation within us. How hard we work depends on our ability to understand the task at hand. When pondering your place in the work of the world, it is important to remember: "In the spiritual world there is no such thing as menial work; all service is sacred and exhilarating; neither do the higher orders of beings look down upon the lower orders of existence." (273:10/25.1.1)

It matters little what occupation or title is conferred. There is no consideration of social caste or intellectual preference. How we handle success, failure, monotony, selfimportance, and many other emotional tendencies is the key to growing while we work. Imagine the exhilaration that can come through aiding an associate in need; this same feeling can come from an individual sincere gesture as would accompany such service to a multitude. The gesture of service is what is important. The "second mile" may not be as difficult as it may seem at the outset; you may enjoy the journey. A job well done in even the smallest way is truly the work of the world.
"They will ask: If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well balanced poise-a stabilized and spiritualized attitude-throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence?" (555:3/48.6.25)"


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FORGIVING from page 13.
What is meant by the word "confess?" if we confess-if we acknowledge our wrong, if we say we're sorry-it is gone. Once we have, deep down in our hearts, been sorry, the wrong (the sin) disappears. Our brooding over it is a slap in the face at God. It says we don't believe he has forgiven us, that we don't believe he loves us enough to overcome our weaknesses. It separates us from him, from experiencing the forgiveness he has already offered. We must refuse to harbor feelings of guilt.
"Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long distance view of your destiny, a universe expansion of your career." (1739:3/156.5.8)

I remember playing with a pair of old German binoculars which my father had "liberated" during World War II. They were sturdy and very heavy. I could see the house across the street, and the clouds looked ciose enough to touch. Then, out of normal childhood curiosity, I turned them around and looked in the other end. Wow! The exact opposite happened! The chair next to me in the room looked like it was across the street and was so tiny! This is the perspective we need on our immediate problems and on our guilts. God sees them as realitively insignificant in the long term, because he can see all of eternity. We need to reverse the binoculars and see how really small this "horrible burden of guilt" really is. When we attain Paradise, we will be able to see that this was a necessary step for all involved.

When we have hurt or wronged others and have already been through the appropriate steps to ask for forgiveness, continuing to torture
ourselves after we have been forgiven is keeping a very limited view of ourselves. While still on this earth, we will probably remember with chagrin the regrettable incidents of our past, but we will eventually be enabled to forget our mistakes and remember only those parts from which we grew spiritually. We need to learn to look at ourselves from the long end of the binoculars. We need to turn it around and see how small things appear. Our present actions are much less important in themselves than the fact that we have experienced this life and lived through its trials and tribulations."

TEACHING from page 14.
ourselves being personalities, tend to experience inner mindal urges or patterns (archetypes) as personalities.

Whatever the archetypal material may be in itself, it is real, or represents reality. Just as our evolutionary experiences have set down archetypes in the collective unconscious, so are there archetypes residing in the collective unconscious the source of which are spiritual reality, from the Adjutant Mind Spirits, information from the superconscious. Archetypes generally have a significant energy component; the more archaic or distant, long established but still unconscious archetypes are, the greater their energy, and if conditions are propitious, then such material can manifest or erupt into consciousness.

## II.

Over the past several decades, starting with Dr. Sadler and the early forum, there has developed a subculture or "clan" of readers of The Urantia Book (and others who accept the book but who may not read it that much). If various races, nations and even families have their own collective unconscious, it follows that in the Urantia movement subculture there is developing a collective unconscious around the concepts and information in The Urantia Book. This (limited) collective unconscious is
unique to the Urantia movement, and is not found in the general culture.

Much of the material (concepts, images) found inThe Urantia Book exists in the older, broader levels of the collective unconscious (of mankind), but generally does not erupt into consciousness, because the general culture has no reality sense in its consciousness of such material, e.g., an invisible celestial government guiding us and our planet. However, in the Urantia movement, in addition to its collective unconscious (described in the previous paragraph), there has also developed a collective consciousness, consisting of these ideas in The Urantia Book, which also correspond to a great extent with the oldest, most energy laden archetypes (e.g., the hero and teacher archetypes). A pathway or bridge has been established between this collective consciousness inthe Urantia movement, and the older, more distant archetypes actually established in large part by the Adjutant Mind Spirits over millions of years).

So we have the archetypes from the collective unconscious attaching and infusing energy into images and concepts in the Urantia movement's collective consciousness; the gulf which ordinarily keeps these two distinct levels apart is bridged by the Urantia movement's collective unconscious, the intermediate level which is not far distant, relatively, from each of the others.

## III.

One dramatic result of these developments is that, just knowing about the book, and maybe having read it only a little, or merely hearing of the concepts and information in it, can hook a person into the reality sense of the Urantia movement's collective consciousness, and create an identification between the person and the Urantia movement on the unconscious level; and thereby people with little knowledge of the contents of the book, new readers, etc., may be channelers, and material pours forth which they cannot

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possibly know consciously.
In the spiritualistic/para-psychological literature, as reported by William James, Jung, and a number of lesser known students of such phenomena, many cases of group manifestations can be found wherein individuals in different geographical locations independently produce related material, e.g., different parts of a single message. Under certain conditions, identical or similar material will manifest in people in different geographical locations, independent of cause and effect. What conditions? Usually an energy charged condition, such as impending disaster, or tense expectation, will be found in connection with such group manifestations. The collapse of the Urantia Foundation and Brotherhood relationship, and the removal of the book from normal distribution channels, among other developments in the Urantia movement, may have been the precipitating events for the unconscious group phenomena we are now witnessing.

## IV.

I have heard arguments in support of the "Teaching Mission" to the effect that we should be willing to recognize and accept truth regardless of the source, and that our inner guidance is sufficient to tell us whether or not something is true. In response to that position I would say that the human mind has been evolving with the guidance of the Adjutant Mind Spirits and a host of other spiritual influences for millions of years. We now have consciousness, will, and reason. Inner experience should be pursued, but these hard gained rigorous human attributes of will and reason should be kept close by.

The Urantia Book mentions that, "The four points of the compass are universal and inherent in the life of Nebadon. All living creatures [including mankind on Urantia] possess bodily units which are sensitive and responsive to these directional currents." (378:7/34.4.13 insert mine) As we do not hesitate, when we are traveling unfamiliar roads, to get out
the road map to supplement our inherent magnetic compass, we should likewise not fail to utilize the psychological viewpoint as a supplement to our personal inner experience.

## CONCLUSION

The foregoing is an effort to address the question "Channeling, if not actual personalities, then what?" It is difficult material and impossible to write anything very meaningful in such short space, and my intention was to refer the reader to Jung's essay mentioned above. This psychological viewpoint is not inconsistent with the teachings of The Urantia Book. On the contrary, they have much in common and to a great extent are mutually confirming, and the study of each in light of the other proves very interesting. Such an approach can be a fascinating undertaking, and at the same time provide that necessary grounding, without which the material in The Urantia Book can be disruptive to the human psyche, in both the individual and the group."

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LETTER from page 15.
Weeks later when "the voice" began "speaking" to me, I had more serious doubts. However, this voice was so insistent, that I wrote down what I was asked, again finding high quality information. And I continue to do this regularly. I am constantly reminded by this being (if it is indeed a being) to look for the truth wherever and however it is packaged, and the primary message continues to be a very personal, re-focusing on doing the will of God, and living each moment in the presence of God. The messages contain much truth, and since l've been "introduced" to this being or this channeling, I'm more committed to a life of loving service than ever before. I still haven't decided if this is my subconscious speaking or is, perhaps, some reflection of a group knowledge. The fact that this being has identified himself with a name I have been unable to
rationalize, and why I am somehow back into studying The Urantia Book despite my many continuing dissatisfactions, I cannot say. And while it is possible that this entire channeling movement is simply "Millenium fever" exhibited on a widespread basis, I have come to the conclusion that it really doesn't matter.

What does matter is that despite overwheming ugliness, sin, and chaos in the world today, a wave of goodness seems to be moving in the hearts and minds of so many people on this planet. Those individuals who are participating in this channeling in one way or another, are fairly convinced that something major is afoot. It's obvious that the lives of all of those people who I have had contact with in relation to this have changed for the better, sometimes dramatically.

The Urantia Book is filled with references to possibilities that these things could indeed be happening. This statement is especially revealing: "Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the paradise ascension scheme? This undoubtedly presages the future concentration of other ascendent activities on the bestowal worlds of Michael and lends a tremendous and solemn import to the Master's personal promise, I will come again.'" (409:1/37.3.4)

Again, we learn that the seraphim are "...ever in service of the lower orders of spiritual personalities making contact between these beings of the spirit world and the mortals of the material realms."(421:3/38.5.4)

Yet another provocative passage makes this statement: "One or more companies of the mortal finaliters are constantly in service on Urantia...." (345.11/31.0.11) And elsewhere we are told, "During the present universe age we of the higher

See LETTER on page 22.
levels of spiritual existences now come down to administer the evolutionary universes and minister to the ascending mortals, thus endeavoring to atone for their deficiencies in the realities of higher spiritual experience." (353:10/31.10.14)

In addition, the Chief of Seraphim stationed on Urantia, presenter of Paper 114, looks for "Melchizidek's appearance any day or hour." (1251:3/114.1.4) And in the section titled, "The Return of Michael," it is speculated that Jesus will return to Urantia many times in the coming ages. (1919:1/176.4.4) There are many other passages far too numerous to catalogue here that seem to hint strongly at the possibility that we Urantian mortals might have help available to us from other spirit personalities, and the ongoing process of revelation to each generation seems to be pretty much assured.

You mention in your article that epochal revelation is ongoing, and I believe that it is quite likely that The Urantia Book is a process rather than a finished product. Language changes alone create the necessity for the book to be written anew for each generation. One of the major problems with the Christian Bible is the fact that the language has changed, and too many individuals cannot see past this and want to freeze the truths contained in it, thereby cutting themselves off from new revelations of divine truth.

I truly believe that the Spirit of Truth is operating in a big way just now. I sense it in many places-in the Catholic church-school my daughter goes to, in the environmental movement of which I am a part, in the women's spirituality movement, in the new age movement. I have been acquainted with truth seekers from all these places and more, and we find common ground and common goals-especially in the realm of spiritual truth and in that area where the material world and the spiritual worlds interface, or come together.

I don't have to look far or look hard to see the need for dramatic change in the way we humans live our lives. It is so obvious that material and spiritual leaders are badly needed on Urantia, and I would very much like to believe that Machiventa or Gabriel or Michael would actually materialize and move things along. I have heard that Machiventa has materialized three times recently, but don't know any details or even if this is a rumor.

If this planet is no longer isolated, if the Lucifer Rebellion has finally been adjudicated and we are no longer such outcasts, I think it highly likely that spirit beings would indeed be flooding there to help, in just the same way we humans rush in to help after tragedy strickes. But even with much spiritual help, I am more of the feeling that the really hard work of cleaning up the mess on this planet will have to be done by us, that no matter how much spiritual help we are given, the day-to-day changes will need to be accomplished by us, without miraculous intervention, and in ways that will seem slow to a generation who have witnessed and continue to witness incredible changes in our brief lifetimes.

If indeed these spiritual visitations are just wishful longings on our part, I would like to think that this too could be considered a gift of the spirit. For if our lives are changed for the better, if we become more aware of God's total love for us, if we become more deeply and experientially convinced that Michael has not forgotten us, and is helping us every day in very real ways, if we are revitalized in our search for God, and if our desire to be more like him is rekindled, then this project will have been a success.

## Sincerely, <br> Indiana

NOTES from page 11 .
is the transformed individuals who will solve the material problems of the workplace with refreshed and creative minds, individuals whose ideals are founded on Jesus' concepts of
the kingdom. In fact, our spiritual resources are a source of success.
[describing Jesus as a young adult] He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. (1405:4/127.6.12)

What an intriguing statement! I pondered over its meaning for years. Then recently I realized that another quote may just be the explanation of how this spiritual drive turns the mechanism of material achievement.
[Jesus to Fortune] "Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems...But most valuable of all your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.
"This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake.... Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity. "(1438:0-1) 130.6.3-4)

Every time I read that amazing
passage, I amimpressed again at the potential available to me. And the key seems to be overcoming fear withfaith andtaking action. The spirit within will vitalize all parts of our lives, energize us, and inspire us to solve the problems of the material world!

OUR REAL BUSINESS
"If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives." (1466:2/133.7.2)

In this secular society it is frowned upon to bring religion into the workplace. Of course, part of that attitude stems from concern that some people will impose themselves on others via their religious dogma. But part of it stems from the pervasive secular attitude that God should be kept out of any aspect of our lives except church and charity. Perhaps the proper place for dogma is church, but God is with us no matter where we are. Those of his values which we have claimed as our own direct our every decision-or else we are caught in the pain of inner conflict. Either God is revealed in the way we live or else we are just fooling ourselves -we do not really know him.

I looked for examples from The Urantia Book for God at work, and I found three. The first example is actually advice which Jesus gave to the mistress of a Greek inn about infusing her work with spiritual meaning.
"Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."
(1475:1/133.4.8)
I suspect that developing a service motive would improve the quality of life at work for most people. My mother-in-law has a tax preparation business. She gradually became involved in the work years ago to help my father-in-law. On his death she continued with the business. Not being particularly fond of arithmetic, she might be expected to dislike the work. Her attitude, however, is one of service. She enjoys trying to be sure that people pay no more tax than is their part. She takes pleasure in treating her customers with courtesy and respect. The joy of her service transforms what might be drudgery into a challenging and rewarding business for her.

The second example of God at work involves Ganid.

Ganid....had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a He brew proverb aid the most good, and that word of wisdom was: "Whatsoever your hand finds to do, do that with all your might." (1481:1/ 133..8.3)

It appears that Ganid approached the employee and his problem through the spiritual! Can you imagine that happening today? What wonderful things might be the result of such an approach?

The third reference was an example from Jesus' life. As he worked on a broken steering paddle alongside a young workman named Anaxand, Jesus "dropped" comments from time to time-spiritual com-

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ments, of course.
When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" [How like this young man we are, still thinking that it is God's job to solve our problems.] He was startled when Jesus replied, "Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you. I predict that the good in you could overcome the evil in him if you gave it a fair and living chance...."

Anaxand was mightily moved by Jesus' words. Presently he told his superior what Jesus had said, and that night they both sought Jesus' advice as to the welfare of their souls. (1430:2-3/130.2.4-5)

There was quite a bit more to what Jesus said to Anaxand. He issued quite a challenge to the boyand he did it while they worked. The boy had the courage to approach his foreman-someone he considered cruel and unjust-with a spiritual approach. Jesus didn't seem to mind taking God to work with him."

## THE STUDY GROUP HERALD <br> 

## Aging on Urantia



Joan Biek of Middleton, Wisconsin with her mother (See Page 7)
Florida Study Groups...Pg. 24

# Shiare With Other Readers 

By Jean Ramsay Victoria, British Columbia

With the thought in mind of sharing with other readers some of the thoughts and feelings I experienced in the formative years leading up to my introduction to The Urantia Book revelation, I must refer back to the time in my life when I was faced with something called, "an identity crisis." A failed marriage had plunged me into a deep depression to the point where my life no longer had meaning and thoughts of suicide obsessed ne. I sought help in counseling and was advised go to church and turn my messed-up life over to God.

Up to that time, my knowledge of God was barely what I had picked up from the meager gleanings of various Sunday School teachers and I was not impressed with the picture. I grew up with a distorted image of a harsh and cruel master who punished disobedient little girls and slew old people and even little babies by casting them alive in an awful place called Hell. I wanted no part of this God! But, in my desperation I seemed to have no other choice. So, off to church I went. And I began to listen to a whole, new concept of God as a kind and loving Father. I began to read the bible and discovered the gospels. I found a friend in Jesus who seemed to understand my need. I liked what he said and taught conceming the Kingdom. He was simple and straight-forward. The theme of his message never varied. He was no respecter of persons, nor possessions, nor even the scribes and the pharisees. And he loved people and had compassion for the poor and the afflicted. He talked to God as to a loving, wise, forgiving Father, "... who so loved the world that He gave His only Son," not to condemn us, but to help us and to teach us Kingdom Truth that we should not perish but have eternal life. I loved this new concept of God and turned more and more to the study of the scriptures.

But, as the depression lifted, I became somewhat confused by the many contradictions I encountered. I questioned my teachers, but got no satisfaction. I visited other churches and found only sectarianism and intolerance. No two were alike in their beliefs except in one respect; they all thought that they, alone, were right and all the

others wrong. But, surely someone, somewhere had the TRUTH. Or were they all wrong? I turned back to Jesus who claimed to be the truth and I read again as for the first time In the Book of John, chapters 14,15 , and 16 of a promise he made to his grieving, bewildered, disciples. He would ask the Father to send a "comforter"..."Holy Spirit"... even the "Spirit of Truth" - who would lead us into ALL truth. Wow! Just what I needed! But how do I get it? - "Ask, and you shall receive." So, I asked. Nothing happened. I asked again and again. I just kept hammering at the door.

Six months later (and about to throw in the towel) in a moment of quiet waiting in the home of friends, the Heavens opened and I was suddenly caught up in a blaze of effulgent glory that defies mere words to describe. I tasted and drank of the pure spirit of holiness and purity such as man can only dream of. I was transformed instantly into the image and likeness of The Son - and for one shining moment I was privileged to stand on holy ground.

This happened to me forty-four years ago, on February 26, 1948 and I've never looked back. My life was changed and my real search for the truth began in eamest. I had never so much as heard the word, "Thought Adjuster" but I know with certainty that He was, even then, the guiding principal that patiently and wisely watched over me, and helped shape the events and circumstances leading to the experience above. And
eventually, through much learning, listening, and following the light, having read and devoured many great books by devout and dedicated searchers after truth - I was brought face-to-face with the greatest of all books, The Urantia Book. Ilooked at the name, Urantia, and something went "twang" inside of me. I knew a moment of magic, as The Spirit witnessed with my spirit. This book was for me. I took it in my hands and felt the weight of it and knew there were treasures just waiting to be claimed between the pages. I was not bemused. I just knew, and knew that I knew. And, somewhere in the unseen realms of spiritknowing, I think my faithful Thought Adjuster smiled.

Another epoch in my life had been reached. In 1989 I attended my first readers conference. I met other members of a growing family of readers and I found a warm and lovely spirit of openness and acceptance. We were all of one mind and the fellowship was sweet like honey in the comb. There were no age differences, neither color, nor creed. I loved it. I greatly enjoy the weekly group meetings where we are free to share our thoughts and feelings as we read together through the voluminous papers, tasting and sorting the meanings and values of what is written.

The high moments for me are when I come across a word or a phrase in the book that triggers a "twang" (for lack of a better word) inside, of recognition, confirming a truth or concept I had
already formed, and to which I had never given voice - pure evidence of that Spirit of Truth, promised by Jesus. I heartily recommend it for all who read these words.

In the presence of non-readers, I deliberately cultivate an air of "quiet confidence" that seems to challenge certain people into asking me a reason for my cheerfulness, plus an appearence of youthfulness that belies my eighty-seven years. I'm quick to seize this opportunity and teli them first about the blue-green algae food supplement that I take daily for my bodily needs - and, second, I read Urantia for my soul's great satisfaction! This method seldom fails in gaining one new reader of the book, and I can count at least twelve trophies to my credit.

Thank you all for listening. I welcome your comments and would enjoy hearing from anyone who cares to write. I have many things waiting in my storehouse available to those who ask, the ripened fruit of all the years of my pilgrimage. Especially to my peers now, I call you seniors.

Please write and share with me as I have shared with you. Teenagers, wouldn't you like to know what life was like when I was sweet sixteen? Then, write to me. Every letter will be answered.

Yours for a closer walk with God.
Jean Ramsay
3850, Saanich Road

# A Letter from New York State 

THE AMERICAN MANSE WHITNEY-HALSEY HOME

39 South Street
Belmont, NY 14183
April 5, 1993

## Dear Janet,

Ihope this letter arrives in time for the spring issue. I received the $12 / 92$ issue of The STUDY GROUP HERALD today.

As I will be 75 on Sunday, April 11th I thought it best to pass on my experiences at the above mansion. I did not recognize the house for what it is. Usually I converted large houses into apartments.

Because of the delay in clearing the deed I was allowed to move in. Once I settled (ha!) in, people kept knocking on the door asking, "Can we see the house?" After a few of these experiences Ir researched the history, then opened the house for public tours. I refurbished the house twice (updated), sold antiques, had a B\&B (bed and breakfast inn), and I am still restoring the house.

In 1955 I had the awareness of the Urantia Papers, but due to my forthcoming world tour that year I felt I would not be able to read it due to limitation of space and time. Consequently, I did not read it until the winter of 1965 in Florida. The Urantia reader Joseph Katerina of St. Petersburg shared some of the knowledge and later gifted me with the book.


After reading The Urantia Book in 1975, I celebrated Christmas here in August, giving tours and Christmas parties on August 21st at noon. The tree is up all year to remind me to share the Jesus Revelation. I give them some of the excerpts from the good book in hopes it will entice them to read it. A lady tourist from California mentioned that she reads The Urantia Book and an employee of mine said that he had heard of it. I feel this project exists to share this information of love and excellence.

My hope for the future of The Urantia Book is that the copyright be eliminated and that it be produced at a lesser price, produce movies, and give radio programs to widen the scope of readers. The Urantia Book and Concordex or Key Word Index should be sold as a unit to inspire further reading.
'We' have a study group in Waverley, New York outside of Elmira. Dr. Zehr and his wife Betty have a beautiful home overlooking the valley. I named it "Paradise II." We had a meeting yesterday.

Because of this will of God project I am kept young in spirit, but at the moment I am very upset about the copyright contest. Eric Shaveland of Boulder summed it up in - "The Urantia Papers are a revelation!... 'Nooot.'"

The TRUTH will set us free!
In Christ I am
Ruth L. Czankus

# Childhood Days at the Forum 

By Mark Kulieke, Green Bay, Wisconsin

|n the days of the Forum, bringing the Urantia Papers into being and planning for their publication and dissemination was apparently regarded as a serious adult matter. The custodians of the revelation at 533 Diversey Parkway in Chicago did not want kids around gumming up the works. Children were not permitted within the precincts of 533, with just a couple of exceptions. As a Forum kid, meaning a child of Forum members, I recall the occasions where we were let in and I looked forward to each event with keen anticipation. The first one of the year was Palm Sunday. My father, mother, sister Lynne and I along with numerous uncles, aunts and cousins would usually all rendezvous at my grandparents' home about three miles down Diversey Parkway. We caravaned in from there. Usually six to twelve kids were at these special events. Children were allowed to go to the Forum meetings for the annual communion celebration, and then attend the party held afterward that included punch and cookies. I recall being included in the solemn Remembrance service and drinking the grape juice out of the tiny communion glasses. When we weren't participating in the service, we generally removed ourselves to one corner of the first floor and tried to play and socialize in a somewhat muted manner. I believe we all realized we had to be on better-than-ordinary behavior at the Forum.

The next family occasion of the year was Dr. Sadler's birthday celebration in mid-June. This was not a meeting, but a party held in the doctor's residence on the third floor. This was especially enjoyable for we were celebrating not only his birthday, but also the end of the school season and the beginning of summer. Dr. Sadler received his visitors solidly ensconced in his favorite overstuffed armchair at the head of the living room which lined up with the hallway. He was short and chubby with white hair and glasses and he had the anatomy of a Santa Claus sitting there. Forumites filed by one at a time to extend their greetings. In my child mind, Dr. Sadler was the epitome of a revered, wise old man and all kids were always quite decorous and in awe of the Forum's leader. Beyond piping up, "Hello," conversation was generally limited. It was a setting where he talked and we listened.


The author, Mark Kulieke, about to embark on a Forum outing.


Dr. William S. Sadler welcoming guests to Beverly Shores picnic.

The third occasion which was a family affair was the celebration of Michael's Birthday on August 21st at 8:00 p.m. Whatever else might befall us; the world might crash, but we came to know that we would still be at 533 Diversey Parkway on the evening of August 21st. This annual service was first initiated about 1935 and continued right up into the nineties at the same time and the same place. My cousin David and I recall that the outside temperature on the evening of August 21st was invariably 100 degrees with no breeze and this was long before air conditioning arrived at 533 . We always sought window seats. It didn't help much. We came to accept that celebrating Jesus' birthday meant sweating profusely, perhaps to remind us of what the temperature in Palestine was like and what Jesus himself probably went through. In fact, after air conditioning was added, it always felt like something was missing from an August 21st celebration. Recognizing the importance of the occasion, we tried hard not to squirm in the heat and did our best to listen intently as the most honored of Forum leaders would read of the Master's life on Urantia.

While a handful of Forumites may have glared at us kids severely, the overwhelming majority always seemed to greet us warmly, almost like long-lost friends. Old Mrs. Kellog was always very friendly as well as Christy and the other ladies who then and later worked in the 533 office. The parties on the third floor generally involved punch and various trays of goodies and hours of storytelling by Dr. Sadler. He would generally keep the entire room enthralled as he told of his various experiences in detective work, undercover work, medicine and psychiatry, as well as the many anecdotes involving superhuman visitors and his best forecast of the future of our planet.

The only other Forum event we were allowed in on was not held at 533. It was the annual picnic. From around 1950 to the mid 60 s , it was held at Dr. Sadler's summer lodge at Beverly Shores, Indiana. Prior to that, it had been held at the senior Hales' residence in Oak Park, just west of Chicago. But from the time I was ambulatory, around 1950, Forum kids were seen scampering about the sand dunes every summer in late June at Pine Lodge in Beverly Shores. There were generally about one or two dozen kids at these events in addition to 50 or 60 adults.

Pine Lodge was a grand estate, made entirely of logs. There was a very large main house with a big fireplace and wooden porches running the length of two sides. It was fun to run up and down and hang off the rustic porches. The front of the house had a nice elevated view of Lake Michigan. Two small bunk houses were just down the drive from the house where Forumites could change into their bathing suits and head down the long wooded drive to the beach. A three-car garage with an apartment over it bordered on the extensive back yard. There were several horseshoe pits and a shuffleboard court behind the garage. The estate was entirely surrounded by wooded dunes. Because no other homes could be seen, the area felt like an island of Urantia activity amid an ocean of vegetation.

The beach was broad and sandy and the water at the southern end of the lake was quite $u \mathrm{rm}$. Swimming was generally the first item on se agenda after a long, hot drive through Chicago and northern Indiana. Kids and adults alike splashed in the water and played ball in the sand. This was followed by a picnic on the broad lawn and some group singing led by my father and Uncle (Warren and Alvin Kulieke). There was, of course, considerable socializing going on throughout the long afternoon by all. Afew adults napped in the shade. In the early evening, most people started to work their way up to the manor house to visit in the large main room with its cozy fireplace. This was, once again, an occasion for listening intently while Dr. Sadler served up story after story. He was a natural storyteller in the grand tradition. His talks, it seemed, served to inspire us all and give us all another boost of morale before we went back into the world where nobody knew, or could appreciate, the new revelation of truth we felt part of. At least this is how I felt and others scemed to feel. When Dr. Sadler talked, the clock stood still and we would become conscious once again of the experience we were all sharing in.

I remember in those days feeling odd and different in the everyday world. When I came together with my relatives at a Urantia gathering, it felt good and normal to be involved with the Urantia Papers. These occasions were the payoff times when you felt you were among a special oup of people and blessed to be a part of this edgling project. The picnics reminded me that I was participating in a historic moment on this beleaguered planet.

The Pine Lodge property was sold a few years before Dr. Sadler died when he was in failing health. Last year I tried to go back and visit the grand old estate to bring myself up-to-date with my childhood memories and found a vacant meadow where the house and outbuildings once stood. The property is now part of the Indiana Dunes National Lakeshore. The long drive up the dune looked like a woodland path and only some old pine trees and some utility poles revealed the positions where the buildings and grounds once existed. I stood in the meadow where once a hundred Forumites used to picnic and the sun streamed down and the only sound was that of innumerable birds. In this reflective moment, I pondered how fleeting our mortal lives and doings are and how rapidly the elements of history having to do with the birth of our revelation are escaping from our grasp. Many of the physical sites of significance are gone and 533 itself may soon be beyond our recovery. Only a handful of the old Forum members are left to share their memories of the times when God and man worked together to shape a new revelation.
(Portions of this article are modeled after a recent feature in Pervaded Space and are used th permission.)


Arriving at Beverly Shores: Larry Bowman, Carolyn and Tom Kendall with Barrie Bedell, and Clyde Bedell.


Jane Allen, Phil Copenhaver, Jr., Mrs. Edmond Kulieke, Kenton Stephens, unidentified child, Olga DuVal, Edna Schell and Bob Burton at buffet.


Dr. Sadler, Art, and Sandra Burch with 81-candle birthday cake.

# Caring <br> Atoiang Parent 

By Joan Biek, Middleton, Wisconsin

This is the story of my personal spiritual strug. gle as it relates to the care of my frail, elderly mother. Have you noticed that sometimes our greatest trial or challenge turns out to be our greatest blessing?

Caring for my father during his six month terminal bout with cancer was hard, but this past four years caring for my mother has seemed much more difficult and stressful. Mother helped care for him. Now, as the only child, I have no one with whom to share the responsibility of her care except my two cousins, the paid caregivers, and a wonderful support network. Dad's mind was clear to the end. Mother failed physically and mentally. My dad and I were very close. Although I love my nother, I've also had a lot of resentments toward her.

STRESS IS A GIVEN WHEN CARING FOR THE AGED. A respected geriatric nurse columnist says: "No matter how well families plan, adjust, and cope, the stress of caregiving can affect physical and emotional heaith as weil as strain the family ties and marital bonds." I work full time now and spend every other weekend at mother's home, 65 miles away. It was necessary to locate and schedule caregivers after mother had successive hip and vertebrae fractures and a minor stroke which destroyed much of her short-term memory.

There is a lot of work involved in keeping her in her home: paying bills, struggling to comprehend medicare and insurance statements, arranging for medical appointments, replacing dentures and hearing aids, and arranging for meals to be prepared or for meals on wheels. Homecare is often a necessity and may be provided by a Home Health Aide via a Home Nursing Care Agency or sometimes by asking local friends for recommendations. (I have placed an ad for a caregiver.) I've also learned that old houses, like elderly people, have various systems that need repair or replacement.

Mother and I both have our emotional and social needs. It finally struck me that I was spending a lot of time doing things FOR my mother but not much time doing things WITH HER. Mother enjoys large print romance novels and videos of old musicals which are both free at my local library. Sometimes we invite one or two of her friends over to share her video, popcorn, and a
snack or to play cards. I've noticed that visits by her friends have dropped off as her capacity to converse has diminished. It's important for me to have some fun over the weekend, too. Before I leave, instead of rushing about trying to finish up various details, I need to take a few minutes for intimate, close time with her, maybe to hold her hands, rub her back, or share something to help her feel valued and loved.

THE GRIEF PROCESS is what we experience whenever we lose someone or something important to us. The elderly suffer so many losses: spouse, general mobility, independence, physical and mental strength and competence, dear friends, social life, self-esteem, and their attractiveness. Mother's world has shrunk incredibly. I, too, feel sad and grieve over her losses. She's not the same person I knew in the past. We can't talk and share as we did. It also puts starkly, before me, the vulnerability of my own aging.


The author's mother in a recent photo

PATIENCE IS A CARDINAL VIRTUE. Didn't the two major defaults on our planet occur in large part due to lack of patience? On Urantia Book page 941D we are told, "The family is the fundamental unit of fraternity in which parents and children learn those lessons of PATIENCE, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men." Patience is NOT one of my long suits, and I frequently pray for it (and right now, please, as the joke goes). Our elders, as they lose their sense of judgment and some bodily control, can develop some very irritating behaviors. Sometimes mother eats off the serving spoon and then puts it back into the bowl. Not being able to hear and not being able to remember results in her repeated questions, "Huh?" "What did you say?" or after a phone call, "What did Mary all have to say?" She may ask this question up to five times in ten minutes.

At a study group meeting, we read in The Urantia Book (P.1213D) admonitions from a personal Adjuster who pleaded with his human associate, "..that he more faithfully give me his
sincere cooperation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors..." and I was very emotionally moved. My study group observed that I seemed to be in a lot of conflict. Why was I so frustrated and feeling such conflict between my behavior and my ideals? I have reactions that fall far short of what I desire for my mother and me.

A Urantia Book reference that I found comforting and encouraging under the heading, PROBLEMS OF GROWTH on page 1097 is: "New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict... Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation." Perhaps this difficult situation has meaningful lessons and some real advantages for me, too.

SELF-RESPECT is addressed on p.1765D. Jesus emphasized: "...Forget not that I will stop at nothing to restore self- respect to those who have lost it, and who really desire to regain it."Because I strongly believe in self-esteem development, I consciously try to avoid mentioning an accident or episode that would embarass mother. We try to avoid doing for her what she can do for herself. When I pay her bills, I encourage her to sign the checks to give her a sense of control and confidence. One day she said, "It really makes me feel good to sign my checks."

FREE WILLCHOICE is stressed frequently in The Urantia Book. For example, on p.1217C: "The Adjusters manipulate but never dominate man's mind against his will; to the Adjuster the human will is supreme..." and on P.1204D: "The adjusters respect your sovereignty of personality; THEY ARE ALWAYS SUBSERVIENT TO YOUR WILL." Isn't that an incredible statement! Since our heavenly Father is so respectful of the human will and holds each human will in such high regard, can we afford to disregard that divine pattern in our relationships?

I am learning more and more to appreciate how important it is for each of us to maintain as much control over our lives as possible. In "Making Peace with Your Parents," Harold Bloomfield, M.D. (psychiatrist) says, "Any loss of independence or control can be a blow to an older person's self-esteem. Most older people will fight to keep their independence as long as possible. Some will deny or mask their dependency. They'll insist they can manage very well, will refuse any offers of help or will even attempt to control the lives of other family members."

I needed to reread that. I believe older folks sometimes seem so stubborn about little things because they have so little real control to hang onto. What they can control becomes exaggerated in importance. The battle for control often becomes very bitter and we who are ministering to

Continued on page 22

There comes a time in all our lives when we have to deal with the death of our parents, and other loved ones. For many of us, that time is upon us. As Urantia Book readers we may not want a traditional Christian service for our loved one. We may be faced with the challenge to design a memorial that reflects our beliefs. In most of our families our parents, siblings, or spouses do not share our understanding and beliefs. This adds to the challenge.

In my family we recently had a catastrophic tragedy in which my father was killed and my immediate family permanently, partially disabled, including me. We were hit head-on by a drunk driver who crossed the center line. I was driving. As the headlights approached, and the crash was imminent, I remember praying, "I'm in your hands now, Lord."

My Father was in the front passenger seat. After the crash he did not regain consciousness. He only took one breath, and that was when they released his seatbelt. Ironically, he and I had discussed his wishes a few days before. He had a living will and did not want "heroic means" used to keep him alive if he had brain damage. He wanted to be cremated. At the scene of the crash, we had to make the decision whether or not to initiate CPR. While my sister and I were still trapped in the car, before our own injuries had been seen to, we made one of the most difficult decisions of our lives and his. I told the rescue workers that he had a living will, that he did not


By Laureen Oskochil, Portland, Oregon

want "heroic means" used to bring him back to life. They pressed me. "Do you mean you don't want us to intubate him?" I asked, "How long has it been?" "A long time," was the answer. I asked my sister, "Do you agree?" She did. She agreed. That was the last time I saw my father.

After that decision was made, the paramedics began to deal with our injuries. We had to be cut out of the car. That was when the pain began. The hour and a half ambulanceride was excruciating. I was in serious condition with a collapsed lung, three broken ribs, a fractured pelvis, and six fractures on my right leg. We all needed extensive orthopedic surgery. While my sister, my mother and I were in the trauma room, my spouse had to
make all the surgical decisions for the three of us. He also had to make arrangements for our father to be cremated. His ashes were brought to the hospital in a box about a week later. There was nothing further we could do until all of us had recovered sufficiently. Our energies were absorbed those first few days in dealing with our own pain. Then, with learning how to walk, dress and care for ourselves. We were in no condition to plan or arrange a funeral.

Eventually, we all went home from the hospital. My sister left the hospital in an ambulance to fly to Wisconsin. She was still in a wheelchair. My mother left the hospital for an intermediate care center in Florida. She just couldn't face going home alone in her condition. Dad's ashes were placed in the back of a closet and remained there for over a year. I did not walk for six months. My recovery was slow. I had to have additional surgery when the "hardware" in my leg failed. All of us did extensive physical therapy before being able to walk again. Throughout this time, I drew deeply from my spiritual well of faith. I needed the strength to survive, to deal with the pain and not despair, to find meaning and comfort, to find the patience to wait for recovery. Finally, this spring we were all together and well enough to complete the cycle.

My mother is a fundamentalist Christian who thinks I belong to a cult. My sister is an honest-to-goodness atheist. However, they both

Continued on page 22
'Scattering Service' at sea. Memorial of Joseph William Oskochil, September 13, 1915 - November 3, 1990


# An Experience with My Dad in a Nursing Home 

By Martin Greenhut, Monterey, Massachusetts

## "...ONE MORE DAY TO DO THE FATHER'S WILL AND EXPERIENCE THE JOY OF KNOWING THAT WE ARE HIS SONS" (P.1928-Jesus speaking of his last free day on earth.)

V'hen we have to face some of the crippling circumstances of ailing and aging human bodies, the true nature of the mortal estate confronts us in its fullness. Our bodies, like work animals that have burnt themselves out over a lifetime of laborious stress and physical abuse become weak and cumbersome organisms requiring inordinate attention and care. Our spirit must draw on whatever strength it has achieved to deal with the withering physical vessel.

And this is not only so for the aging individual, but a powerful experience for the family members who must associate with one going through this deterioration and death. It has all given me a (hard won) appreciation for the value of affliction in our spiritual education and the importance of separating our identity of self from our physical bodies.

In going through this most difficult experience I often have wondered, "Could this possibly be God's will for a man to suffer so?" and as I reflect on the overall value of the experience for all concerned I can only see once again the need to make important choices relevant to eternal survival and loving service. It all seems once again to put our lives into their true spiritual focus and give us another opportunity to reach out in faith, to experience God's presence, and to manifest the healing power of His love. At ground zero of this battle, suffering has only been in the experiences where we let go of His hand.

When My Father came to live in my hometown he was 89 years old. He was still walking around (though, weakly) and looked forward to enjoying relief from his isolation from family and friends. I, too, anticipated with joy the chance to include my aging father in my life.

Because of his severe health problems, he required around-the-clock supervision and nursing care. We found a nursing home only ten minutes away from my home that is known as one of the very best in the area.

I sensed the help of angelic hands from the very outset of my effort to get him here and can feel the presence of their caring and purposeful ministry as I witness his extremely rapid physical deterioration which I did not anticipate.

Dad never allowed himself to hear about the Fifth Epochal Revelation of God's loving presence in and among us. He had made other commitments to a religion of traditional authority


Martin Greenhut with his dad, July, 1992
and was not to experience the comfort of knowing these things.

At this writing he is failing in strength and has physical problems that seem to be overtaking him. I spend several hours with him each day and have retained the help of two personal attendants who stay with him mornings and evenings. It is a time when the windows of truth are open. We can see our emotional reactions to his agony on the backdrop of our joy of finding him at peace of mind.

Father In Heaven. Thank you for this opportunity to see the way of love in contrast to otherwise useless endeavor. Thank you for using us as vehicles of your loving care to our brothers and sisters. As we learn to manifest you in our life struggles such as these we will gradually open the curtain of your living truth on our world and enter the glory of light and life.

POST SCRIPT: This was my story as I submitted it to Janet, the Family Life Editor of The STUDY GROUP HERALD the week of March 11. (Janet was due to deliver a baby and was already having contractions of labor for the delivery of her daughter, Hannah, who was born on Thursday, March 16.)

This week, my father had given up the fight to stay alive. He announced his desire to die and even said that he would kill himself if it weren't for us three kids. He stopped cooperating with Chris, his morning attendant, and refused to get up for breakfast or to get dressed. When I got there afternoons he was still in bed and I was given the report of how he only drank his orange juice and would eat nothing else. On Friday, March 12
when I went to see how dad was doing he was sleeping. I woke him up and he cried out to leave him alone. I said that if I were lying in bed having decided to die and would not eat or do anything he would not leave me alone either and would insist that I eat something.
"I will leave you alone, but first you must have a cup of soup," I said. "And we must pray together because you have made such an important decision. Then I will leave you alone." I went out to a nearby restaurant where they happen to specialize in Mexican cuisine and got him a cup of albondigas (meatball) soup which is one of the tastiest of soups that I could get for him. When I returned with the soup, Ruth, his evening attendant, was quietly sitting by his bed while he slept. I woke him again and told him that I was back with the soup. We got him to sit up on the side of the bed and while I held him, Ruth fed him until he said that he could eat no more.

It was Friday night and I began reciting the Prayers for the sabbath that he was accustomed to and then I began to recite some of the prayers that were relevent to his situation such as the praise of God for healing the sick and resurrecting the dead. Then I asked that we speak directly to our Father in heaven and dad spoke out loudly, "Father in heaven, bless my son." And I said, "Father in heaven, my dad wishes to die. If it is your will, take him quickly and mercifully. If it is your will for him to live here longer, return him to health and give him strength for his life."

And with this all said and done, dad laid back down on the bed and I bade him and Ruth good night.

That was the last time I saw him. Because of the blizzard of March 13, I could not see him that Saturday but got a call from his doctor just past midnight that he had died.

The blessings that accrued in these last months of dad's life have filled me to overflowing. After his passing and after the inordinate struggle to care for him and the burden of watching him deteriorate - after the funeral service where my estranged sisters and I found that he had brought us back into family unity by his move to my hometown, I am astounded by the spiritual proportions of this experience.

Let me not again question the wisdom of God's manner of creation. We are not here, in the flesh, except to bring spiritual values into being in our lives and to share God's love with our associates. This experience of the last months of my father's life in the flesh has come out as a truly Supreme and joyful experience. Let me not shrink before suffering and affliction but thank God for the priceless gift of love.

## INTERNATIONAL READERS

# LETTERS 

Chilufya M.K.Tompson, Kitwe Zambia, Editor
April 14, 1992
Rockford, IL, USA
Dear spiritual sister in Jesus, Chilufya,
Thank you for sharing your spiritually inspiring message of/from our true living, loving Father God, Jesus! In The STUDY GROUP HERALD, Vol. 1, No. 2, P. 18.

Georgia, my wife, and I lived in Madagascar, Tananarivo area when I worked in electronics at the N.A.S.A. tracking station in 1965-1971. We flew through Nairobi and Djbouti on Air France many times. During this time we were learning the truth that we are all spiritual brothers and sisters in our Master, Jesus!!

This is a beautiful poem that I found:
COMPANIONSHIP
No distant Lord have I,
Loving afar to be.
Made flesh for me
He cannot rest
Until He rests in me.
I need not journey far
This dearest friend to see.
Companionship is always mine
He makes His home with me.
I envy not the twelve.
Nearer to me is He .
The life he once lived here on Earth
He lives again in me.
Ascended now to God
My witness there to be
His witness here am I
Because His Spirit dwells in me.
O Glorious Son of God, Incarnate Deity,
I shall forever be with thee
Because Thou art with me.
-By Maltbie Davenport Babcock, 1858-1901
If you wish to share more, either personally or contribute truth gems (prose, poetry, artwork) in our worldwide "Now Highlights for Truthists," I would be very pleased and happy to share more with you.

Peace and progress in Jesus' love, light, and life eternal,

Your brother, Dave (David L. Strang)
ED. NOTE: If you wish to receive David's newsletter, Now Highlights for Truthists, write: The Jesusonians Study Group Fellowship, 2326 Hecker Ave, Rockford, IL 61103-4032, U.S.A. (There is no charge for this subscription.)

May 10, 1992

## Rosemont, Montreal, Canada

Dear Chilufya,
Ireceived your letter asking for details of our study group, Les Pre-Morontiens. The group is very small. Only two persons since my husband died of cancer March 13, 1992. We meet every

Wednesday night from 7:00-9:00 P.M. We read in The Urantia Book and sometimes stop if we have remarks or questions about our readings. This we have done for fifteen years. Besides, I read six pages of The Urantia Book every day with the result that I read the book every year once. I believe in the $U$. Book teachings. I believe also in God.

Yours in our Father's care,
Roxane Proulx


Leopold Proulx


Les Pres-Morontiens, Roxane Proulx and Gaetan Charland

May 5, 1992
Los Angeles, California, U.S.A. Greetings from Los Angeles,
Dear Chilufya,
I just got "The Herald," Vol. 1, No. 2, and I saw your photo and read your "Message to My Soul."

I've been reading The Urantia Book since 1973 but have been out of contact with other Urantians since 1980. I am the single parent of three children, ages 23,16 , and 14 . I am in need of [contact with] other Urantians. Due to an accident some years ago, I am unable to attend study groups at this time.

Since I am housebound for now, I would like to get some international pen pals.

In the last year I have made much progress
with the help of art therapy. I paint angels and I work with potters clay. My children haven't read The Urantia Book although they know much of it from me. Please print my name and address so others the world over can write to me. There must be other Urantians who are isolated and need contact.

Keep smiling and God bless us all, Karen Johnson 3264 Shelby Drive Los Angeles, CA 90034

To International Readers, Recommended Method of Reading The Urantia Book:

1. Page 2069-2097-The last two papers of the book entitled, "After Pentecost" and "The Faith of Jesus."
2. Page 805-the three paragraphs on "The Profit Motive."
3. Page 1462-1465 entitled, "Counseling the Rich Man."
4. Page 1094-1142-the papers called, "Religion in Human Experience," "The Real Nature of Religion," "Foundations of Religious Faith," and "The Reality of Religious Experience." (Although at first glance, this sequence may seem to have no continuity to it, it will, in fact, give a would-be reader some idea of what this extremely complex book is all about.)
5. Part IV, "The Life and Teachings of Jesus" starting on page 1323.
6. Part III, "The History of Urantia" starting on page 651.
7. Part II, "The Local Universe" starting on page 351 .
8. The Central Universe and the Superuniverses.
9. The Foreword-this is probably the most difficult portion of the book to understand.

## Cuitivating the Heart of Compassion

A man in Madras asked me if I would like to celebrate his birthday the next day. I said I would and he asked me to be ready at 7:30 A.M. sharp. It seemed a strange hour to celebrate a birthday, but I was there and waiting. I joined him and his family in his car and proceeded to 'the birthday party.' He drove across the city to the poorest ashram in Madras - it houses the poorest of the poor, who are also old, sick, or mentally disturbed. They all stood about with tin plates.

Inside the trunk of my friend's car were huge pots of rice and 'dal (lentils) and steaming vegetables prepared by the family during the night. Each family member and I were given a pail and ladle, and we served over 200 people. When we were finished, my friend said, "What a wonderful birthday party! Thank you for helping me celebrate." -Ram Dass

Submitted by Marven Gibson,
Phoenix, Arizona, U.S.A.
May 21, 1992

## Ottawa, Ontario, Canada

Dear Ms. Thompson,
I have just today received your letter dated April 20, 1992. Imoved from Winnipeg to Ottawa several months ago.

Thank you so much for writing me. I am very pleased that the International page is being developed. The STUDY GROUP HERALD has he potential to become a forum for all aders' contributions!

I have enclosed a photograph of our study group taken just a few weeks ago. We were very fortunate to have a reader from Nigeria with us that evening and he was returning the next day back to Nigeria.

Our study group meets once a week on Tuesday evenings and we read a paper during a meeting. We begin by having a short meditation time - generally broken up by the many children playing either downstairs or outside. We take turns reading and discuss the content as we go. Our study group has a mixture of new readers and longtime readers and this format allows for a lot of sharing of ideas and thoughts. This group devised their own game based on The Urantia Book and finds it to be a great study aid. I may be available at the International Conference in 1993.

You probably are aware of the International Conference being held at St. Hyacinthe, near Montreal, Canada. I am the chairperson for "Family Experience" at the Conference (It is the children's level of the conference). Brent St. Denis who I live with is the chairman of the conference.

The theme of the conference is "Touch the World." The objectives are to promote interaction, spiritual intimacy, and sharing among the participants. The accent is on family living. The conference begins July 31 and runs until August

5,1993 . Our hope is that we will have a positive effect on the realization of the brotherhood of mankind on Urantia.

We want very much for this to be a truly international conference. It is very important to have readers from all over the world attend. We are currently looking at ways to subsidize international travel expenses.

If I can be of assistance to you in any way please do not hesitate to call. Your work with The STUDY GROUP HERALD is very much appreciated.

In fellowship and with love,

## Julie Dubuc

April 19, 1993

## Victoria, British Columbia

## To The STUDY GROUP HERALD,

Imust write with encouragement and a warm hug of gratitude and grace to you in your humble ministry. Your most recent issue came at a time of sickness and depression for me and within moments of beginning to read its contents, I was overwhelmed with a feeling of communion and fellowship from all parts of my Urantian family. I am reminded to look beyond my own limitations and struggles and see that I am not alone - that the spiritual brotherhood of faith children of the Living Father are my companions on this sometimes chaotic journey. This revelation of truth is definitely destined to alter the course of human evolution. Those pictures of our African brothers and sisters were a great blessing and filled me with a light and hope and a desire for fellowship. I must
now share a few words for Chilufya and her brothers and sisters in faith...

Thank you for the wonderful inspiration and gift of correspondence your long-distance Urantia bulletin board has become! I now feel so connected to a larger manifestation of the Father's love through your request for assistance in building the kingdom. Our study group has been meeting rgularly here on Vancouver Island for over twenty years, although my wife and I have only been readers for five years, and present here for two. This island in the Pacific northwest is a paradise and we are so thankful to be living here, without the cruel Canadian winter. Our study group meets each Wednesday evening for paper-by-paper reading and frequent discussion. My wife and myself have come from an evolutionary religious background, and although we found it too restrictive and stopped attending a couple of years ago, we still hunger for an aspect of prayer, worship and communion that the North American Urantian movement at large often seems reluctant to embrace. I wish you light and life in your study and prayer sessions, and if we are ever in your neighborhood, we will be sure to join you! Do continue your journey and know that you have reached out across the oceans and continents with love and hopel

In Michael's love and service,

Richard and Julie Mitchell Members of Circles Study Group<br>Victoria, British Columbia, Canada

## Study Group Photo. Back row (left to right) Norma Ezri, Orville Burgess, Eric Rancourt, Byron Poley, Olu Oljede (visiting reader from Nigeria), Wendy Gold and Babbie Jahsmin, Murray Langs. Front Row (left to right) Gerry Charette, Julie Dubuc, Brent St. Denis, Claude Lafleche, Joseph Saliba. Other regular readers who were absent from photo, Michael Ezri, Roland Ezri, Blaise Marchildon.



## TOPICAL STUDIES

Motaquest
Prepared by George Zuberbuehler, White Haven, Pennsylvania

The purpose of this study is to enhance our understanding and appreciation of each of the 28 statements of human philosophy utilized by the morontia instructor on the first mansion world in a lesson on Page 556:1,2.

Mota is morontia wisdom (518:2). This study is a pursuit of that wisdom contained in the mortal philosophy of this lesson through references to these concepts found in The Urantia Book.

ED NOTE: This study was presented at a fall, 1992 meeting of the Connecticut Fellowship, for readers of The Urantia Book.

1. A display of specialized skill does not signify possession of spiritual capacity. Cleverness is not a substitute for true character.

Page Number Begins/ends with
1779:3 Ability/farseeing vision...
1186:1-4 The voluntecring/value.
1831:2 The Father's/Father's will.
27:0 ...The God/and goodness.
1287:4
315:6-316:0
316:1
1738:1
412:4
51:4-5
192:6
1112:3 Revelation/morontia worlds.
1572:7
1705:4
1981:5-6
1999:9-2000:1
1572:8
1284:4
909:4
909:7
1999:6
2056:2-9
848:7
1621:2
1775:7
806:16
1583:1
60:4
1673:4
596:6
1922:1
1582:1
1582:4
1777:3
1777:4
What man/brotherly service.
The Solemnity/of trust.
On Urantia/or betrayal.
It was/and divine."
The methods/character.
All/disappointments.
In the local/and values.
Revelation/morontia worlds.
Strong/right doing.
The second/of heaven."
Until the/entered upon.
The Master/living God.
By their fruits/of men.
The temporal/ son of God.
Character/society.
The racial/civilization.
Jesus had/against him.
Judas met/in the flesh.
The observation/inheritance.
You earn/through faith.
Mutual/normal character.
CHARACTER/in statehood.
The three/egotism.
The bestowal/of Calvary.
On this/mediocrity.
The post/augmentation.
Love/begun.
...Fidelity/fishermen.
The one thing/in heaven.
...Meditation/receptivity.
When these/energies.

1874:5
1094:6
1236:5
507:9
1221:1
2. Few persons live up to the faith which they really have. Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul.

1733:5
1576:7
1580:3
1137:3
1097:4
2087:1
2087:3
1107:5
1443:5
2048:5
1211:3
1575:1
1739:3
1710:2
1459:4
1766:4
141:7
1004:2-3
1098:6
1104:1
1596:2
1757:3
1135:1

Now,/and spirit.
...I am/of men...
Have faith/eternal goodness
Revelation/material world.
...Man may/living faith.
Jesus enjoyed/spiritual.
Jesus did/of Nazareth. The realization/unlearned. If the/in the next.
...Thomas, you/of God.
The Mastery/eternal God.
Being sensitive/suspicion.
Do not/your carreer.
What is/fear-ridden soul...
Man tends/of living.
The world/doubt-unbelief.
Your religion/materialism.
Mystery/God is love.
The progression/sonship.
Religion/eternal God.
...Fear is/of liberty."
...Then said/unbelief."
But man/and state.
3. Inherent capacities cannot be exceeded; a pint can never hold a quart. The spirit concept cannot be mechanically forced into
the materiai memory mold.
578:5
1096:1
27:1
27:2
313:3-4
1289:2
1954:1
1209:5
481:1
482:1
1118:6
1119:4
1621:3
2065:8
35:0
68:9
69:1
357:2
383:2
565:1
591:4
598:2
641:5
738:2
739:9
1007:2

Culture/ready made...
...Spiritual/of love.
...God is/world.
As a reality/and space.)
...The beings/of you...
Men all/to be bestowed.
"The Father/of the soul.
When the/to the first.
Adjutant/two adjutants. The ability/time and space.
...There must/grown man.
The indwelling/less.
Prayer led/to prayer.
Prayer did not/worship.
...In endless/therefor.
Evolutionary/of Truth...
The difficulties/comprehension.
These universes/universe.
Having started/the way."
But mortal/material mind. ...Religion is/revelation. Spiritual/of man.
The material/attainment. The physical/associates.
As mind/certainly does.
...Always must/receptivity.

1101:4
1129:1
1165:2
1298:8
1395:8
1733:1
1174:5
1474:3
348:4

The characteristic/insight. ...Man's/Universal Father.
Thus does/deity.
...It is/emergence...
This physically/development.
...While the/thereto.
The Universal/appreciation. ...Said Jesus,/inquirers."
The glorified/and space.
4. Few mortals ever dare to draw anything like the sum of personality credits established by the combined ministries of nature and grace. The majority of impoverished souls are truly rich, but they refuse to believe it.

314:4-315:0 ...The Memory of/heart. 381:3
2017:8
1469:1
100:2
1164:2
...Even though/handicaps.
The entire/debtors." ...Ganid,mercy/precise... In addition/Infinite Spirit. God the/Creator Sons.
5. Difficulties may challenge mediocrity and defeat the fearful, but they stimulate the true children of the Most Highs.

1740:8 The true/kingdom builder. 1954:5-1955:1 The peace/human heart.
313:0 And by/seraphic hosts.
1578:6-8 During this/Most High.
1563:7-8 James and Judas/Kingdom.
1931:4 ...The consciousness/ personality.
851:4 The Adamic/physical uplift.
1096:4-5 Jesus/attainment.
1400:6 For four/their poverty.
1438:1 "This day/eternity."
1731:4-5 Shame/coming Kingdom...)
1739:8-1740:0 God knowing/right thing.

## 6. To enjoy privilege without abuse, to have liberty without license, to possess power and steadfastly refuse to use it for selfaggrandizement - these are the marks of high civilization.

804:18-805:0 Idealism/the weak.
906:1-5 But cultural/human minds.
977:2 Someday/followers.
536:5 It is/conquest...
613:8-614:1 Unbridled/fellow beings.
1519:2-4 In this/worlds of space.
1639:4 Prayer/destitute.
819:3
Although/in aggression...
7. Blind and unforseen accidents do not occur in the cosmos. Neither do the celestial beings assist the lower being who refuses to act upon his light of truth.

[^8]1830:5
1830:8
481:6
735:1
290:2
507:8
865:6
1257:2
80:1
286:3
34:3-4
47:4
52:6-53:0
55:3
55:5
56:2-4
560:5-6
665:7
1579:6
2077:2
66:1
83:1
136:2-4
176:4-5
401:6
637:2
1002:7
1002:9
1246:4
1620:6
1620:10
8. Effort does not always produce joy, but there is no happiness without intelligent effort.

| 578:4 | Because/survival values. |
| :--- | :--- |
| 1223:5-6 | May I/earthly endeavor. |
| 138:6 | Brotherhood/brotherhood. |
| $380: 7$ | The divine/gives life." |
| 1131:5 | ...There may/human will. |
| $51: 13$ | ..Is pleasure/possibilities. |
| $259: 3$ | There is/function. |
| $274: 3$ | ..The satisfying/realities." |
| $548: 7$ | Most//erriment. |
| $794: 12$ | ..It is/happiness. |
| 1097:7-8 | ..Effort is/understanding. |
| 1134:3 | Human happiness/ |
| reflection. |  |
| 1220:6 | happiness/with others. |
| $1766: 6$ | You shall/about God. |

9. Action achieves strength; moderation eventuates in charm.

1436:6-1437:0 One thing/the girl.
552:5 These seraphic/motivation.
2065:4-5 Pentecost/ever known.
1302:7
1931:5 you are/under provocation...
1687:0 ...Jesus had/death below.
1774:1 ... You cannot/tolerance.
1382:1 At the/every consideration.
1447:3 ...Restraint/is good.
10. Righteousness strikes the harmony
chords of truth, and the melody vibrates
throughout the cosmos, even to the recognition of the Infinite.

193:5 Virtue is/know them...
1574:1 ...Only those/power...
1683:2 You cannot/perfection.
1217:1 Mind is/eternal survival...
1107:4 Your deepest/true and good.
1576:4 I demand/Father in heaven.
36:7 God is/altogether...
41:3 Righteousness implies/of God.
238:8 ...Virtue/freewill creatures.
380:8 ...The seed/of righteousness.
1460:1 Spiritual evolution/goodness.
1726:2 Let me/coordinated life.
1739:7 Kingdom believers/communion.
1861:9-1862:4 Jesus was/of such love.
1862:6
300:6
301:4
499:4
499:11
500:6
1465:8
2080:5
1276:3
55:2
241:4
507:4
1306:4
1288:3
The righteousness/the brotherhood.
The higher/group relations.
Harmony is/worship...
...Spirit melodies/universe.
Melody of thought-/Havona.
...It is/of Havona.)
...I propose/instead of one."
Science/supermathematical.
The grand/vibrant cosmos...
..."We know/their prayers."
The Master Sons/of time.
Beauty,/divine beauty.
Man's universe.../growth.
The act of/Supreme Being.
11. The weak indulge in resolutions, but
the strong act. Life is but a day's work -
do it well. The act is ours; the consequences
God's.
1777:3
1211:2
1286:3
794:11
2049:4
435:6
555:5
273:12
1475:1
1732:4
153:3
1466:3
1928:3
951:6
45:3
1590:2

The effort/energy...
The motivation/Deities. Man/consequences God's."
The weak/indolence.
...You believe/within you.
...It is/reward.
You will/of death.
Though/existence.
To the/divine spirit.
Never forget/beauty.
...You have/night.
...If we know/our lives."
It was/his sons.
...Mankind/consequences...
...Even in/incarnation.
The Master/free will.

216:2
806:7-14
908:2
538:5

Wisdom is/progression.
Education/God consciousness.
Knowledge/truly wise.
...The organization/tolerant.
13. Stars are best discerned from the lonely isolation of experiential depths, not from the illuminated and ecstatic mountain tops.

51:7 ...Is hope/uncertainties.
1000:5-6
1273:3
1291:4
1391:4
1985:1
2055:3
1740:3
1663:1
Religious/credentials.
The local/creature.
But no/Supreme.
...He craved/alone.
These are/attainment.
...And did/long periods.
The measure/real self.
...While Job/understanding."
14. Whet the appetites of your associates
for truth; give advice only when it is asked for.
51:9 ...Is the love/possible.
1459:5-6
1581:4
1740:2
370:8
371:2
1420:6
278:3
1383:1
1390:3
1430:3
1437:3
1777:3
2049:1

Revealed truth/imagination.
...In his/human problems...
As the/spiritual kingdom?
...he bears the/as requested.
The Faithfuls/asked for. At the/for it.
...The higher/of others.
...As a youth/eternal God. ...Jesus had/emanate.
Anaxand was/their souls.
"...And since/and despair..."
...Granted the/forces.
...Admix/philosophy.

## 15. Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.

1101:7 The unfailing/all truth.
1907:1 "Furthermore,/their fellows.
2089:2 The faith/no sense childish.
1579:1 One week/ignorance."
1570:3 Then Jesus/dark world...
549:2 When we/of ego.
1094:5 ...The chief/ignorance.

## 16. You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.

12. The greatest affliction of the cosmos is
to never have been afflicted. Mortals only.
learn wisdom by experiencing tribulation.
1661:5-1662:2 At another/the dust. '"
1664:3 Then Jesus/righteousness.
1649:4 Many of you/mercy...
1305:4 Much of/character.
1533:3 While you/the earth...
1779:6-1780:2 Success/glorifies culture.
614:2 Even wisdom/motivation.

8:9 $\quad$...Mind. The/spirit level.
42:7 Intellectual/flavor.
50:4-5 Mortal man/affection.
51:6
1121:6 Material/benevalicy.
1099:3 But emotionerence.
1104:7-1105:1 The divine/to mankind...
1132:5 Remember/theories.
1219:5 Mind knows/reality-izes.
1435:2 Knowledge is/experience.
1687:1 ...This turbulent/disappointment.
1705:5 Jesus taught/transformations.
17. Ambition is dangerous until it is fully

| socialized. You have not truly aquired any |
| :--- | :--- |
| virtue until your acts make you worthy of it. |


| $21: 7$ | The transcendent/of Urantia. |
| :--- | :--- |
| $508: 2$ | But every/desires. |
| $518: 3$ | From time/therewith. |
| $780: 1$ | Today,/servitude. |
| $783: 7$ | War is/quarrelsome... |
| $786: 0$ | ..During past/invention. |
| 907:3 | Capital goods./with ambition. |
| 1223:8 | Much of/animal indolence... |
| 1739:2 | Forceful/like him. |
| 1756:1 | ..At the time/their hearts. |
| 193:3 | As a result/get there. |
| 193:9 | Moral acts/in heaven. |
| $927: 8$ | Monogamy/self control. |
| $51: 12$ | ..Is unselfishness/contrast. |
| 1805:6-12 | Peter exhorted/maladies. |
| $1673: 4$ | ... He called attention/vice. |

18. Impatience is a spirit poison; anger is like a stone hurled into a hornet's nest.

| 1295:7 | Patience is/understanding. |
| :--- | :--- |
| 1400:7 | Jesus possessed/invisible." |
| 846:3-4 | In estimating/perfection) |
| $57: 8$ | The eternal/Father. |
| 1573:9 | The faith/of happiness. |
| 1673:3 | ..."Let your/sonship." |
| 1204:3 | ...All physical/evolving soul. |

19. Anxiety must be abandoned. The disappointments hardest to bear are those which never come.

| 51:11 | ...Is loyalty/of default. |
| :---: | :---: |
| 258:11 | The confusion/universe. |
| 548:1 | ...Current humor.ffuture. |
| 549:4 | The higher/for it... |
| 1101:1-2 | One of/the ultimate. |
| 1405:4 | Jesus is/defeated. |
| 1525:3 | "...In the coming/in heaven." |
| 1577:7 | "...You cannot/thereof. |
| 1579:6 | Jesus made/God's will... |
| 1611:4 | ...They had made/themselves. |
| 2049:1 | "...Be less/disappointment..." |
| 1436:5 | ..."My son/the tree... |


| 2080:0 | ...Poetry is/values.) |
| :--- | :--- |
| 1094:2 | Spiritual growth/living. |
| 1616:6 | Worship - /thythmic poetry... |
| $504: 2$ | The rhythm/harmonization.) |

21. The high mission of any art is, by its illusions, to foreshadow a higher universe reality, to crystalize the emotions of time into the thought of eternity.

43:1
67:2

364:4
506:7
646:5-10
1730:3
2079:10-2080:1
2080:7-8
22. The evolving soul is not made divine by what it does, but by what it strives to do.

1216:7
1225:8
1584:5
1739:4
51:10
1133:6
1134:5

> Mortal mind/etemity. ..When bestowed/of mind.
> That evening/of earth. Make not/good purpose. ..Is idealism/better things. God the Father/divine love. The pursuit/experience.
23. Death added nothing to the intellectual possession or to the spiritual endowment, but it did add to the experiential status the consciousness of survival.

484:3
533:5-6
1003:4
1105:3
1136:2
1459:8
2017:4
2017:8
2054:4
24. The destiny of eternity is determined moment by moment by the achievements of the day by day living. The acts of today are the destiny of tomorrow.

1653:1
365:3-4
1098:3
1169:2-3
1296:1
1439:6
1719:1
361:3
1134:8
1285:2
1393:1
1393:7
1860:2

Mind/the infinite. On mansion/and space. ...The Holy/experience. ...Mota/the flesh. Human life/God-eternal. ...Salvation/mortal men..., This entire/your debtors." "Peace be/eternal god..."
25. Greatness lies not so much in possessing strength as in making a wise and divine use of such strength.
...The ascending/own tongue. Greatness is/one in God... ...To be great/character.) ...The recognition/attainment. ...The Adjuster/human being. ...The highest/on Urantia. In my Father's/of all... ...Verily,/material world. No sooner/in heaven.

| 1656:6 | ...The Father/fail not... |
| :--- | :--- |
| 999:9 | Do not/at hand. |
| 1096:3 | ...He gives/not faint." |

26. Knowledge is possessed only by sharing; It is safeguarded by wisdom and socialized by love.

196:0 ...The social/civilization. 279:13 ...As you/to others. 339:6 The entire/progression. 342:6 ...As morontia/of man. 614:7 With the/perfection. 1109:3 ...The laws/knowledge. 1221:3 The doing/universes.

## 27. Progress demands development of individuality; Mediocrity seeks perpetuation in standardization.

1089:12
1094:1
508:1
518:4
1210:8
1226:3
1227:8
1582:7
1266:4
1749:3
1097:3
54:6
1286:4
1653:1
1745:1
99:2
1107:9
1736:3
1174:7
2094:9-14
1658:1
1095:6-7
191:8
1458:1
1592:2
1092:2
1682:5
190:13
316:5
345:9
786:2\&8
1942:4
887:5
887:8
888:1
888:10
1245:4
1405:1

True religion/formalized. The experience/of all.
There is/self expression. Under the/Adjuster. The seventh/local universe. ...Personality/would cease. In the human/realities. Jesus knew/before God... All this/Supremacy. Thus did/living progress... The association/evolving. Can you/lawmaker. The progressing/progression. ..."My children,/are today. ..."I say/eternal realities... ...The Paradise/and Center. Religion/consciousness. The theme/of believers. Sooner/will of God. The human mind/evolution. Each/question hours... ...Spiritual/beliefs. There exists/the cosmos. The spiritually/authority. Many times/the kingdom. Sectarianism/destruction. "...It is/therein." Through this/identification.
The universal/adventure... ...All/identity... ...The perils/benumbing. Notwithstanding/standardized. ...Slowly/civilization. ...And above/Shang-ti. The great/human life. ...For centuries/progress. Seraphim function/progress. This year/understanding.
28. The argumentative defense of any proposition is inversely proportional to the truth contained.
30:5
... You can/of believers.
1107:6

$\qquad$

JOSEPH AND MARY LIVED AND DIED WITHOUT EVER LEARNING THAT THEIR SON JESUS WAS THE UNIVERSE CREATOR, INCARNATE IN HUMAN



EARTH TO LIVE. A MYSTERY KNOWN ONLY TO THOSE DIVINE SONS THAT HAVE PASSED THROUGH THE BESTOWAL EXPERIENCE.

1317
( $P$ 1317)

JESUS HELPED HIS FATHER IN THEIR SHOP AND LEARNED THE



HAVING REACHED THE THPESHOLO OF MANHOOD AND GRADUATING FROM THE SYNAGOGUE SCHOOL, HE WENT TO JERUSALEM WITH' HIS PARENTS TO PARTICIPATE IN THE CELEBRATION OF HIS FIRST PASSOVER. SATURDAY APRIL 9-7AD. THE INTELLIGENT LIFE OF ALL NEBADON LOOKED ON WITH FASCINATION AND AMAZEMENT AS ALL THIS BEGAN TO UNFOLD IN THE THINKING
AND ACTING OF THE NOW ADOLESCENT, CARPENTER'S SON ( 1373
A CONSIDERABLE COMPANY (103) MADE READY TO DEPART FROM NAZARETH EARLY MONDAY MORN APRIL4 FOR JERUSALEM (P. 1374 )





By Wayne Ferrier, Williamsport, Pennsylvania

It was well past noon when Jesus and Jude a arrived in Jerusalem but the two brothers still had time to register Jude for the Passover ceremonies where he would become a "Son of the Law," a full fledged, grown up, and responsible citizen of the people of Israel. They also hoped to have time to take a look around.
"Jerusalem, you are magnificent!" Jude announced to the city. They were nearing the temple and he could hardly get there fast enough. Even when he had first seen the temple from the outskirts of Jerusalem Jude's breath had been taken. "This is truly the heart of Israel!" he cried. Jude was bubbling with enthusiasm but Jesus' only reaction was a cordial nod and a warm smile.

Jesus remembered the elation he felt when he toured Jerusalem when he was twelve. Jesus also recalled how his first visit to the temple had disagreed with him. Being initiated as a full citizen of Israel was a big deal but to Jesus, the ceremony of sacrificing defenseless lambs hardly seemed God-like, not his vision of God, anyway.

Both brothers had a tendency to drift in their thoughts and hardly noticed Lazarus of Bethany until he was right in front of them. Lazarus had been friends with Jesus since the Passover when he was twelve years old. At that time, Jesus and his family were staying overnight at the house of Simon of Bethany, Lazarus' father while Jesus was being initiated. Lazarus had grown very fond of Jesus during their visit and he was overjoyed to see his friend again.
"Jesus!" Lazarus called, "I was hoping that I would find you here."
"I am going to become a Son of the Law during the Passover ceremonies," stated Jude without giving Jesus a chance to speak.
"And peace be with you my friend, Lazarus," Jesus said, politely cutting in, "This is my brother, Jude."
"After the ceremonies will you have a chance to celebrate with us at my home in Bethany, Jude?" But Jude did not hear Lazarus' invitation, he had absentmindedly wandered off and was taking in the sites. Jesus and Lazarus watched as he meandered through the crowd. The city was indeed a sight for those who were new to the experience. The very rich and the very poor existed side by side. In one glance one could see the humblest holy man and at the same moment the most profane sinner.

Vendors were scattered everywhere, calling out to pedestrians and those who rode by on
donkeys, "Buy these fine baskets! Buy my wine! Fresh fruit and vegetables for salel" Every conceivable object could be obtained at the right price if one were skilled in the art of shrewd negotiaion. And, just standing back and watching the sheer diversity of people that were on the streets could entertain anyone for hours. Jesus and Lazarus laughed. It was all too apparent that Jude was enjoying his first visit to the holy city.
"If the Father's will permits, we'll certainly try to stop over," said Jesus. He was happy to see his friend and hoped to see his other friends in Bethany. As they were discussing the details of their get-together, they were interrupted by a disturbance not far away. Two Roman soldiers had made obscene gestures towards a young Jewish girl. They were whistling and laughing at her when Jude addressed the crowd who was watching the spectacle.
"What fools these Romans are! Swine in the sty are of more substance than the likes of them!" The Romans were not the kind to take such a response lightly and they set upon Jude and promptly arrested him. Before Jesus had time to step in and defuse the situation, Jude made matters worse by showering the Romans with all kinds of nasty insults. Years of bottled-up frustration against the Roman Empire surged from deep within him. Jude let his indignation roar and it got the better of him. In his heart, Jesus' little brother felt that the Romans had no right to be in their country. He had temporarily forgotten about the initiation ceremonies and knew only that he could not tolerate such indignity.

Alas, Jude ended up in military prison. The sun was setting, the last final rays fell through the little window at the top of his cell. The stone walls felt cool and it was dusty and bleak inside. He had been there several hours.

Meanwhile, Jesus tried his best to have his brother released. After waiting a long time, the magistrate finally saw him.
"My brother is young and unthinking like so many of his age; he has traveled here intending to participate in the Passover ceremonies, and of course, he had no intention of squabbling with the authorities. His tongue is quick buthe is harmless. The ceremonies begin shortly," Jesus implored. "Surely you can make an exception and let him attend."

But the magistrate remained steadfast. "You seem like a reasonable man but your brother is a hothead! I might consider an early hearing. But during the festival time it is neither wise nor prudent to release him. We cannot risk unrest. Besides, maybe a few days in prison will squelch your brother's radical temper. Another flare-up like this can be of no good to you nor will it be of any good use to Jerusalem this evening. I'll hear your case the day after Passover." And with that Jesus was dismissed.

Jesus returned to the hoosegow with the news. He had brought a lit candle and handed it to Jude. As the night set in Jesus kept Jude company. The flame slowly melted away and the andle grew smaller and smaller. The night came and both brothers fell asleep.

Two days passed and Jude was released.

Jesus argued in his brother's behalf and apologized to the magistrate for Jude's outburst. It was humiliating for Jude, especially since he felt that the soldiers had been wrong. He appreciated being free again but the Passover ceremonies in the temple were over and Jude missed his chance to be formally initiated as a lawful Son of Israel in the annual temple rites.

On the way home Jesus and Jude stopped at Lazarus' house.
"What will your mother say when she hears about this?"Lazarus asked, taking Jesus aside and out of reach of Jude's ears.
"It is not my purpose or desire to handle my brother's responsibilities," Jesus answered.

Lazarus looked puzzled. "I do not understand," he said. "Not your purpose? And what if he does not reveal the truth?"
"Then the family will not know what happened," replied Jesus.

On the road home Jude was deep in contemplation. Jesus was inclined to make the jour-
ney with others who were heading in the same direction but Jude persuaded him to walk home together without company. Jude was in no mood to socialize. His anxiety rose with each passing mile. They traveled by many landmarks that he recognized from his journey down to Jerusalem, the old shade tree where they had partaken of a midday meal, a lookout on top of a hill where the countryside was visible for many miles, and the stone ovens where two old women made and sold unleavened bread for the travelers. None of these places seemed to have the charm that they had when he had first visited them.

Birds were singing, gloriously celebrating spring, but all Jude could think about was what his mother would say when she heard the bad news. What was Jesus thinking? Could he ever be forgiven? He looked ahead on the road and pondered on what the future might hold.

Jesus never did tell the family about what happened to Jude during their visit to Jerusalem. Jesus never told, but Jude eventually did.


## CONTINUED ARTICLES

## ASK (Continued from page 6)

We didn't tell my dad she had died. It seemed his mind was gone. He shuffled around, babbled nonsense, and needed to be cared for like a baby. He had no consciousness of who he was, much less, who his children were. In its absence, Ibegan to understand the significance of personality. It was horrifying to be in the presence of my dad's disadjustered, soulless body. "The body minus the volitional mind is no longer human." (p.1230) I was comforted, however, by the sense that he will choose to survive and we will meet again some day.

This week he was hospitalized with pneumonia. Tied to a bed for a week, he has forgotten how to walk and feed himself. I pray the unprayable prayer: "Father, please take him." It's a selfish prayer. I don't want to see him this way. No one should suffer such indignity. But it is not to be and we have decided to bring him back to New Jersey. Once again I've come face-to-face with
the scandalous health care system. The hospital refused him the physical therapy he needed to get him walking again. The nursing homes are waitlisted and unresponsive, and air-ambulance charges $\$ 12,000.00$ for the trip home. The details of arranging for this move are formidable. I am exhausted.

And then I feel the Seraphim at work and my faith is renewed. A friend of my parents appears from the past. She is a social worker on the oncology floor of a large, nearby hospital. She knows where the empty nursing home beds are. She knows where it's clean and kind. She knows the system. She loved my parents and she wants to help!

Looking back I see that help was always there, seen and unseen. My sister and brother have shared the burden and responsibility with me from the beginning. We've become the friends we never were as children. My husband and best
friend, Steve, has been a constant source of strength and wisdom as I grappled with my sense of loss. Always steadfast in his search for understanding, he inspires me with his vision of enduring life. I've been touched by calls and love-filled notes and prayers from friends and acquaintances. No one escapes the vicissitudes of life, some pain and sorrow. But in reflecting back on my experiences I've realized several things. There is help available from friends and community resources. There is joy in serving and solving problems with family members, and the reservoir of spirit help is endless. Sometimes the events of life are very difficult, but the awareness of the greater realities of the universe provide comfort, and help is there if, in faith, you ask.

February, 1993.
Post Script: Jack Goldman died peacefully in his sleep in a hospice house in Florida on May 11, 1993.
welfare, health or safety. Driving home on Sunday, I was appalled to realize that I'd had a big squabble with her over what she would wear to church. Sometimes it takes a flagrant mistake to force us to realize the now obvious error of our ways.

This past weekend my mother and I prayed together as I tucked her in bed. We each prayed for forgiveness for our many mistakes and shortcomings with each other. She prayed for faith, courage, and strength to meet any trials during her transition. She recalled how special it was that
quotes from the Bible, and some favorite hymns. My sister had some photographs that reminded her of "the man" and important times in his life. I wrote small remembrances about what he had taught me, values I hold that come from him, times we shared. My son returned from Central America to join us. My brother-in-law handled the video camera. Afterward we would go out to a Hungarian restaurant for dinner. My father was a first generation immigrant.

Once we were out to sea and anchored, the ceremony began. I rang some Tibetan hand cymbals (tingshas) three times, to announce our "intention" - what followed after would be ceremony. I "smudged" everyone in the boat with cedar and sage smoke. This was to "cleanse" or purify us. I then opened the service with a brief invocation, "We come together today to honor the man, good husband, loving father and grandfather and to remember the life he shared with us." My mother played a tape of a favorite hymn. They had been happily married for 47 years. She read a poem, burnt the paper she had written it on, mingled the ashes from the poem in the water with my father's ashes. Then she placed a flower in the water. Each of us, in turn, made a statement, mingled the ashes of our remembrance with his ashes, and placed a flower in the water. While we were doing this, we had some Hungarian music playing my dad's favorite violin piece. When we

Dad said to her, "I'll be waiting for you." And I recalled his saying the night before he died, "I'm going to wake up in the morning to a beautiful surprise." We held hands and I really wanted to hold her, embrace her, and kiss her a lot. We recalled how grateful we were for a lot of precious moments those last few months with Dad. I wrote in my journal: "Now I'm thankful for those precious moments together with Mother. I told my mother that I love her and really mean it. Thank you, Father for your answer to my prayers."
had all honored him, my mother played another hymn, "The Old Rugged Cross." While this was playing I burned the last of the "smudge" and dumped those ashes into the water, ending with another three cymbal strikes.

It was a sad, but beautiful event. As we were coming back into shore, as the sun set, a dolphin followed the boat. In the Native American tradition, if a dolphin appears to you, frothing through the waves, you are to be a link to some solution for the children of earth. You are to link with the "Great Spirit" and bring answers to your own questions and those of others. One is to imitate dolphin and ride the waves of laughter, spreading joy in the world, break existing barriers and connect with the "Everliving One." I found this to be a poignant ending to the cycle that began that terrible day in November, 1990.

I hope this very personal account of dealing with one of life's cycles provides you with some inspiration. I can only pray someone will honor the life I have lived with such love. My faith has sustained me, nourished me and grown through this tragedy. Those of us who suffer are truly blessed, albeit tested. May you find peace in life's struggles that lay before you. May your relationship with God nourish you, as it did me.

[^9]
## MEMORIAL (Continued from page 8)

recognize the strength of my faith. They consider me "the spiritual one." I resisted it, at first, when they asked me to plan the memorial service. It "wasn't fair" of them to ask me to be strong when they were not. I had testified to the grand jury, represented the family's interests in court and faced the woman who hit us since I lived in the state where the crash occurred. As we healed physically, we began to deal with our grief. Eventually I came to accept the great honor they had given me. What greater love could I show than to provide them with an opportunity to honor the man who had shared so much with us?

I read, prayed, and meditated trying to find a ceremony that would meet all our needs. Each person would be provided an opportunity to memorialize him in their own way. We decided not to have a priest or pastor. I would facilitate an intimate ceremony. Only the immediate family would be invited. It had been eighteen months since his death. We all knew he was no longer with us. But, we needed to say goodbye to this man we loved.

We set a date when we would all be together. I finalized the ceremony. Mother arranged for a "scattering service" to take us out onto the ocean, three miles out. We all flew to Florida, bringing with us whatever we wanted to include in the service. My mother had some favorite poems,

## Ascending Currents

## A MEMO

FROM: The thick of the fray
Bogged down by crippled companions In hope, faith, and in dedication At the edge of the transition.
TO: The Promise of my eternal destiny
In infinite and abiding love.
Thank you, Father,
I hereby empty my misconceived and erring perceptions into the void of unreality from whence they came. I return my heart to your care and fulfillment... making sure that this empty cup will be filled by you and your gifts only...
We stumble in impatience, letting go, for a moment, of the secure hand of faith — only to find ourselves lost in darkness, exhausted by confusion, and frustrated by negativit).

Fill my mind with your truth Fill my heart with your love Guide my hands in your work And my tongue in your words
Peace be unto all mankind.

A PRAYER FROM AN ANGEL
Version by Larry R. Geis,
San Francisco, California
Remember, my child, do not be afraid. I am your shepherd, your caretaker. You shall not stray nor be in want. Always am I by your side, leading you In beautiful paths of life everlasting. You shall not want for food nor thirst for water.
Though you go down into the valley of doubt;

Though you ascend into worlds of confusion;
Though you move in loneliness or in the company of friends;
Though you exult in triumph or falter in solitary despair;
My great spirit of love shall enfold you,
And my glorious angels will comfort you.
Even though you descend into darkness
And death itself, do not doubt me or fear me,
For this I promise you above all else:
One day, in the fulness of time, you shall rise up
To sit with me in eternal safety and peace.

## A PRAYER

Father, Michael, Brother Jesus, Teach us the lastingness of loyalty The steadfastness of courage The longsuffering watchcare of love And the desirable peacefulness of faith.
As we discover the community of our Father's friends,
Lead us to open our hearts to new personalities and to
new possibilities, that we may ever be as yeasted bread
And hosts to growth and evolution. Grant us your peace.
-Stephen Zendt

SHINE THROUGH ME, DEAR FATHER, PUREST RADIANCE TO ENLIGHTEN MY SMALL WORLD.
-Matthew Klein

## FLORIDA

## Students of The Urantia Book

MEET THE STUDY GROUPS David Glass, Fort Worth, Texas, editor

ED.NOTE: The Florida study groups are of particular interest to me because I was a resident of Florida for many years and I witnessed the early growth of this movement which has led to the formation and maintenance of some thirteen study groups in the state.

In the early 70s there was one study group in Florida, in Melbourne, led by Larry Jones. Readers assembled from two or three neighboring towns along the Atlantic shore. As is not uncom-
mon among study groups, this first one "went to seed" being scattered to California, Germany, and elsewhere.

In 1975 I attended a Urantia Book reader's conference in Evanston, Illinois. It seemed amazing and amusing at that time that several of us Florida readers met for the first time in Illinois since many of us lived within driving distance to each other's homes in the Tampa-St. PetersburgSarasota area. Soon thereafter, several study groups were formed and Florida readers began holding annual conferences which attracted readers from all over the state.

Study groups took shape in St. Petersburg in the home of Richard Bain, in Tampa, where I met Kevin Goodman and Steve Law, and another in Sarasota. The proximity of these groups to each other has contributed to their maintaining a spiritual-social "super-group" which continues to function vibrantly. Quarterly gatherings are held at which study programs and pot luck dinners are shared in joyful comradery. A larger association of readers known as "Florida Students of The Urantia Book" has been developing which includes the active study groups throughout the state.

Florida readers at 1988 conference


TAMPA BAY AREAREADERS Reported by Chris Johnston, Temple Terrace Readers in the Tampa Bay area, including the Beasleys and Maryanne Uranowski of Brandon, Jim and Chris Johnston of Temple Terrace, Kevin Goodman and Susan Fox of Tampa have been taken up in prayer and support for the Amyx family whose mother, Pat, died of cancer.

This has been one of the very active groups in the Florida Students of The Urantia Book movement and its members have also been active in the Fellowship and as volunteers on The Study Group Herald.

As many study groups have discovered, meetings wax and wane in attendance and regularity, they experiment with various modes of study, hosting practices, ritual approaches to the sharing of the spiritual experience, and sometimes even wonder if the group itself will survive. Over the years the membership can change; yet every step along the way is a profound experience in human association and eternal friendship and is never forgotten. Such is the experience of the Tampa Bay Readers.

CLEARWATER, FLORIDA STUDY GROUP Michael Bartolo reporting
Our group in Clearwater has been meeting since December of 1991 at Joycee Henrion's house. For most of the past 15 months, our sessions were every two weeks on the first and third Thursday. Recently we switched to every Thursday.

We decided at our first get-together to pick topics for our meetings and have so far employed that plan. While some meetings go off into various subjects (especially when new readers are present, with questions) we've found the subjectfocused technique to be advantageous. One possible modification we're considering is to set aside time each week to read from the Life of Jesus.

During the past year-plus we've read and discussed the following: Seraphim, Personality Survival (Paper 112), Lucifer Rebellion (53-54), The Planetary Rebellion (67), aspects of universe reality ( 2 weeks), Thought Adjusters, personal transformation, the Rodan papers ( 160,161 ), Celestial Artisans (44), The Melchizedeks, the Urmia Lectures, Bestowals of Christ Michael (119), The Bestowal of Michael on Urantia (120), The Times of the Bestowal (121), Birth and Infancy of Jesus (122), Selecticom's excerpts on Life and Teachings of Jesus (3 weeks), worship (2 weeks), prayer and Selecticom's excerpts from The History of Urantia section (2 weeks).

About three years ago, The Urantia Book study group members revived the practice of having quarterly meetings. These are also held at Joycee's house which has a suitably large 'family room' to accommodate the $20-30$ people who show up for a pot-luck meal, socializing, and a presentation/discussion. The topics for the last six quarterlies have been: Thought Adjusters, Handling Modern Stress, The Transition Years, The Mansion Worlds, Purpose in Life, and Worship.

On March 7th there was a special meeting for the area Urantia Book community on the subject of prayer and healing dedicated to the Amyx family. Pat is battling liver cancer.

## THE BRANDON STUDY GROUP

Bill and Sharon Beasley are the two remaining members of what was once a study group that rotated meetings in the different homes of its members. Sharon and Bill attend the quarterly meetings in Clearwater at the home of Joycee Henrion. Bill recently presented a study of "angels" at one of the quarterly meetings. The Beasley children, now grown up and gone from their parental home, were raised with the benefit of a "Urantian" home and, with some other children of readers, made presentations to the assembled groups of the Tampa Bay area. One of their presentations was of the colored races of Urantia and they traced each race's migrations on a world map with pins whose pinheads were the colors of the various races.

## WINGS OF RAGLES STUDY GROUF

## Jupiter, Florida

Meetings are held at the home of Paul and Francine Herrick on the first and third Mondays at 7:30 P.M. We range from two to sixteen attendees and weread and discuss The Urantia Book. The only ground rule is that whatever we talk about must be U.B. related, and since the U.B. covers about everything, we have some very diverse and interesting discussions. Our study group members come from as far north as Stuart and as far south as Fort Lauderdale. We currently don't include worship as part of our meeting because of the feelings of some toward "organized religion," but some of the study group members have recently expressed a desire to change that. We do include music and worship at our annual Florida Students of The Urantia Book (FSUB) meeting, however.

ED. NOTE: Paul and Francine are very active in Urantia Book outreach. They operate Urantia Book booths at the Miami Bookfair International and The West Palm Beach Bookfest annually, and are very conscientious about library placement of Urantia Books especially in their travels abroad. They have placed books in libraries in Hong Kong, Bankock, and Prague. Paul and Francine are involved in publishing "The Sonshine Messenger," a quarterly for FSUB.

## FIRST UNTTED SONS OF ENGLEWOOD-

 FUSELee and Connie Lester and their friend Norma who drives up to Englewood from Venice, Florida, a neighboring town on the Gulf coast, comprise this study group. For ten years all three had been attending a Jehovah's Witnesses Kingdom Hall together and had been good friends even prior to having discovered the revelation. Through this activity all three had become wellversed in the Bible. Lee and Connie had made a strong appeal in prayer for more truth and they soon encountered The Urantia Book. The Lesters said that they had employed the universal injunction, "Seek and you shall find; knock and the door shall be opened to you." They sought, asked, and found. When Lee and Connie discovered the book, they were immediately and greatly impressed by it and shared their enthusiasm with Norma, who proved initially skeptical, but who shortly became interested. The three have been
meeting at the Lester home for a decade, and for much of this time they did not know of any other readers or study groups. The Lesters report having taken some time to "disindoctrinate themselves" from some of the belief systems of the Jehovah's Witnesses. They used to meet twice a week and now get together every three weeks or so.

This study group has discovered "the higher concepts of the book and how they form a belief structure into which other subjects covered in The Urantia Book can be fit in." They say that with subsequent readings, more of the "overall picture" comes into view and the book as a whole becomes more comprehensible. Connie and Lee read together frequently and the revelation is an essential part of their lives together. They have been the personal conduit through which many copies of The Urantia Book have passed into the hands of new readers.

The First United Sons of Englewood also call themselves "The Salt Shakers" as they strive to be the "salt of the earth, salt with a saving savor." (1572:2) With regards to the disapproval of their former associates, Jehovah's Witnesses, Lee states that loyalty to a higher teaching requires "stick-to-it-iveness, true dedication, a nonwhimsical attitude, and personal commitment."

## THE TROPICAL ASCENDERS

## Fort Lauderdale, Florida

This group meets at the home of Sheryl Bellman. Sheryl requested of the former Urantia Brotherhood the part of their mailing list that included readers in her area. She contacted these individuals and invited them to a get-together to discuss the desirability of forming a new study group. The decision was affirmative and the group was formed.

The meetings begin with prayer and meditation. Leadership of the meeting rotates among the members. Readings from The Urantia Book are sometimes supplemented with readings from other sources. Sheryl describes the study group as "quiet, dignified, and orderly." Discussion is encouraged and can often become lively. When contrary ideas or divergent interpretations arise, the parties are encouraged to "agree to disagree agreeably" rather than to argue. All the readers listen to one another as they speak. Reading the papers sequentially, the group shares personal cultural interests and views on ethical mores which are frequently subjects for discussion.

## THE JACKSONVILLE STUDY GROUP

## Reported by Steve Wallace, Jacksonville

We have our meetings once a week on Mondays. We alternate from house to house on a monthly basis. We decided on this rotation to give everyone a Host Home month. The Host Home idea works out nice because it gives everyone one month in which they don't have to drive to someone else's house for the meeting. In addition, it gives everyone the chance to have the honor of being host to the Urantia meeting. Of course, the Host Home is an option. If someone can't or doesn't want to have it at their house, that's all right too. Our meetings begin at six-thirty P.M. and usually last about two hours.


Anna Mae Seemeyer, Wanda Donner, Laurie Saputo, Jim Herrli, Ann Roncaglione. Forty-eight people attended a birthday party in Sarasota.


Clearwater group, L. to r.: Maartje Lewis, Pat Sullivan, Lee Stelling, Barbara Edwards, Don Bennie, Gail Rash, Norm Owen, JoAn Edlund, Michael Bartolo.

We begin our meetings by asking The Holy Spirit to join with us, minister to us, and guide us in our search for Truth. We let the Spirit lead us as to what we will read and discuss.

Our group currently consists of five members ranging in age from the thirties to the fifties. As in any group of diverse people our interests vary. My dear brother Jim, (he introduced me to The Urantia Book) is a very creative person with an excellent sense of humor. He is a superb musician (guitar) and has played in both country and rock bands. Jim writes songs occasionally and has his own recording studio in his house (he has tapes of his owninspired songs). Maria is a unique personality. She is an inquisitive and energetic person. She came to us from Sarasota, Florida Betty and Barbara are the newest members of our
group. They are wonderful people. Betty's background is metaphysical and Barbara's is Pentecostal Holy Spirit.

The papers are read sequentially and topical subjects are sometimes specially chosen and presented. We share an enthusiasm for introducing the book to new readers and engage in library placement of The Urantia Book in libraries that we find in our travels abroad (such as in Japan).

SARASOTA
In Sarasota there are two Urantia Book study groups led by Patije Mills: "The Inscenders" who meet Monday evenings from 7:15 to 9:30, and "The Truth Seekers", Wednesday mornings from 10:00 to 12:00.
"The Inscenders" is basically a topical stud: group, but one which reads sequentially when n special topic has been chosen. The group read and discusses that which is of present interest $t$ its members. The subject for discussion might b any Urantia Book relevant topic.
"The Truth Seekers" is a group for beginnes which has been meeting for about three year Often this group shares ideas from their ow reading or considers subjects related to notewo thy current events. Some recent topics have bee: war, government on a neighboring planet, th celestial administration of the universe, and $t$ seraphic transporters.

Current or recent Part III topics of discussic in Patije's groups have been: the colored race biological evolution, the evolution of religio


Gene Strattmann and Gorden and Margaret Stahl at a planning meeting for Jesus' birthday celebration, 1991.


Jacksonville, FL study group, I. to r, back row: Steve, Maria, Jim; front row: Timothy, Betty, Barbara, Christopher.


Inscender's study group, July 1991. Hal Nicholas, Elma Carreer, and Lynn Blunier.


Several members of Truth Seekers study group during a toast Michael. L. to r.: Wanda Donner, Ann Star, Elizabeth Fowler, Patije Mills, John Roncaglione.
and papers 100-103, beginning on page 1094. Popular discussions on teachings from Part II have included the mansion worlds and mansonia life. From Part I the section on the inevitabilities (p.51) has provided topics for many meetings. Patije has cross-referenced the inevitabilities, as well as the 28 human philosophy-morontia mota related statements on pages $556-557$ and specifically selected teachings of Jesus from Part IV.

All meetings begin with prayer and five minutes of silent worship. The study groups also use the Bible, the Paramony, and the Concordex.

## ATELLITE BEACH

Reported by Mary Dickinson, Satellite Beach
Ours is a small group-only 5 as a rule: Slade and Rita Ballou, Lauren Ball, Linda Ginish
and I. We started about three years ago meeting in each other's homes but the driving distances are so great that we decided to use my home as a regular meeting place. This way Lauren drives over twenty miles from the south and the Ballous about the same distance from the north. Linda sometimes brings her younger children, and fortunately, my husband shares his TV with them and feeds them ice cream. (He isn't interested in the U.Book.)

We tried meeting twice a month, but have settled on once a month, on the first Friday, 7:30 P.M. We have tried various ways of selecting our course of study. Sometimes we select certain papers to study, then, let each one report on some aspect that they find particularly interesting. Rita and Lauren have been typing their reports and
providing copies for each of us. We have each accumulated a nice file of the topics we have studied.

We thought it would be good to expand our group, so we ran ads in a weekly paper that covers our whole county. We received four calls and one woman came to some of our meetings. She had not actually read the book even though she owned a copy for twenty-five years. She finally dropped out. The others had various reasons for not joining us-but they were all glad to talk with us on the phone, and we sent some of them literature which they enjoyed. They said that at least they felt less alone just knowing that other readers were trying to contact them. We try to get to the Florida state conference at least every other year. We always feel that we come home with expanded outlooks.

## LETTERS

## March 29, 1993 <br> To The STUDY GROUP HERALD,

Some time ago I loaned a Urantia Book to Bill Ferrell, a good friend of mine with a quick, analytical and perceptive mind. I had thought he might be interested in The Urantia Book. After speed reading through various parts, he returned the book with some amusement. His opinion was that the book was a mish-mash of some strange thoughts and he explained that he was not interested. However he did have an idea that questions the validity of the two billion year space pulsation theory. The question is: If there is a two billion year expansion-contraction cycle, why does it not appear in the astronomical measurement of the universe? The current age of the measurable universe is generally considered to be about 15 billion years. According to The Urantia Book, the universe expands for one billion years, stops and then contracts for one billion years, then stops and starts expanding again. It seems in measuring the age of the universe, that these stops and starts would show up as gliches, blips, or abberations of one form or another. For the current universe age of 15 billion years, there would be about 15 such blips clearly indicating something unusual or extraordinary has been taking place. Why haven't these abberations been discovered, studied, and accounted for? Please send your explanation to George Thornbury, Box 451, Pikeville, KY 41502. Thank you.

George Thornbury
Pikeville, Kentucky
P.S. Did you know that paradise (as in the Garden of Eden) originally meant a walled city?

## April 6, 1993

## To The STUDY GROUP HERALD,

Yahoo editor and elves, and yahoo again to all sons and daughters of the Knowledge... I just received your December issue, hasten
to include a contribution for continuing receipt, wonder if the spring issue is coming soon because it is so heartening to know we are growing 'round the globe, interchange happening, happening, and the world needing more-than-ever to know the truth of the matter, but patience is called for most obviously, if your success at interesting others in the book are as dismal as mine.

I particularly enjoyed the piece on Clyde Bedell, as his Concordex is a most helpful aid. I might have gone crazy without it!

I've been an astonished and grateful reader for many years, mostly solitary owing to a rural location and an unreachable social shyness that probably won't cease to be an impediment until I'm out of this combustion body. Really, the only thing I can go on and on about is The Urantia Book even to the dismay of my family who look on me as a friendly kook with a fixation.

Finally, four longtime readers are meeting here in the Ukiah, California area every Tuesday [(707)-743 1355] to read a paper of rotating choice. We each read three paragraphs, and it seems to go very nicely. We are just getting to know each other, but we all agree contacting the reality of the Supreme is our aim.
...Well, great things are happening even if the newspaper headlines aren't that great. In wonder and near dis-belief that the Word could have become book,

Your Friend, Juan Juan
Potter Valley, California
April 8, 1993
To The STUDY GROUP HERALD,
This letter is prompted by Sharen Clampitt's note in The HERALD under "International Readers." Her interest in a pen-pal program (national - international or both) is something I have thought about and would be interested to help in.

I am now living in Clearwater, Florida and am a new member of the study group here. I first got a copy of the book in 1971 in Key West,

Florida. I hosted a study group there from 19811984, meeting weekly in my home. One member, a teacher and inspiration was Joe Liszka, your Treasurer.

I have a special interest in international UB contact because I grew up in Montevideo, Uraguay, SA (1940-1950) where my father was President of the YMCA University for future Latin American "Secretaries" of The YMCA. He then returned to The U.S. and for ten years was the International Director of the YMCA with offices in New York City.

I had some ideas about a UB pen-pal program, not necessarily using The HERALD but it would certainly simplify matters if your publication were involved. Please contact me with any ideas or recommendations you may have. A penpal program would promote communicationnetworking among readers and that can only be good.

Sincerely, Eric Nystrom
P.O. Box 3551, Clearwater, FL 34630

ED. NOTE: Due to lateness of publication of Issue No. 3 of The STUDY GROUP HERALD we went to press with this Issue No. 4 before all of the letters in response arrived. These will be published in Issue \#5.

April 19, 1993

## To The STUDY GROUP HERALD,

...There are very few readers in Maine and there has been no study group here for many years so it is very exciting to find new people to communicate with on this level.

Thanks so much for publishing such an exciting and touching newsletter. The interview with Clyde Bedell was especially compelling. Keep up the good work and keep in touch.

Mary Anne Amrich Saco, Maine

## Patricia Amyx journeys on

It is with "sorrow and joy" we report that following a long and difficult illness, Patricia Amyx has left Urantia. The following is an excerpt from Dan Amyx's letter to us:

In February, Patricia was diagnosed as having colon cancer that had metastasized to the liver. She underwent surgery and three types of chemotherapy. She fought hard and lived much longer than the doctors and nurses expected. Her spiritual strength and faith were unwavering. She showed amazing courage to all who saw her. Often she would be heard
comforting someone who came to comfort her.

Her love for others during this terrible time was so disarming that many of her nurses traded shifts so they could serve her. Some of thesenurses came to our home to visit. Literally thousands of people were praying for her throughout the United States and from nearly forty other countries, including Russia, Poland, Austria, Malaysia, Great Britain and the Far East. Her life touched many people. Her departure is our greatest loss.

This morning [May 29, 1993] at 9:25

AM, Patricia Ann Amyx took leave to begin her Eternal Career toward Paradise. I am sure our Heavenly Father is very proud of his daughter, my wife, Patricia. She did more than her share to make this planet a better place for us all.

Donations in lieu of flowers may be sent to the PATRICIA AMYX FAMILY BENEFIT TRUST, c/o Unity Church, Kevin Goodman and Susan W. Fox Co-Trustees, 332 Horatio Ave., Tampa, Florida 33609.

For the consideration of a donation of $\$ 20.00$ to ? STUDY GROUP HERALD, up to one col--in inch of this classified section will be made available for your notice. Maximum size for notices is 2112 inches. Submit all notices with donations to The STUDY GROUP HERALD, 529 Wrightwood Avenue, Chicago, IL 60614. Make checks payable to The Fellowship.

The STUDY GROUP HERALD does not accept responsibility for products or services herein advertised. In no way do these ads represent policies of The Fellowship or of the editorial staff of The STUDY GROUP HERALD. This classified section is published as a service to enable the networking of readers.

THE URANTIA BOOK for sale plus extensive secondary works. For a free catalogue write or call: The Good Cheer Press, P.O. Box 18764, Boulder, CO, 80308. Tel: 1 (800) 767-LOVE.

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FRIENDSHIP WITH GOD. Book by Kaye and
'Cooper on how to feel God's presence and whim as a friend. $\$ 11.95$ (includes shipping). Send check to Adventures in Spiritual Living, Inc., P.O. Box 680857-H, Houston, TX, 77268-0857

## FTR BULLETIN BOARD

WE ARE REQUESTING submissions of your journal writings to God, your Father, special prayers that you have written down to use again and again; even the prayers your family uses at the dinner table or bedtime. Send to: Stephen Zendt, Editor, Ascending Currents, feature of The STUDY GROUP HERALD 4130 Army St. \#51, San Francisco, CA 94131.

ADVENTURES IN SPIRITUAL LIVING would like to put on a weekend spiritual retreat or a one-day intensive in your area. Contact: Kaye Cooper, P.O. Box 680857-H Houston, TX 77268 0857, (713) 586-9109.

THE JOURNAL of The FELLOWSHIP seeks any good photos or high quality poetry. The Editors are also interested in fiction or other creative prose. Contact The JOURNAL of The FEL LOWSHIP. 529 Wrightwood Avenue. Chicago, IL 60614.

[^10]CHILDREN'S BOOK. GETTING TO KNOW GOD, by Kaye Cooper is a spiritual activity book for parents and children ages 4 to 8 years. Wonderful for family spiritual time and Sunday School too. $81 / 2 \times 11,28$ pages. $\$ 5.95$ includes shipping (inquire about discounts for 2 or more). Order from: Adventures in Spiritual Living, Inc., P.O. Box 680857-H, Houston, TX 77268-0857, (713) 586-9109

NEW: EVOLUTION OF THE SOUL, by Dr. William Sadler. Also, ANGELS ALL AROUND US coloring book for children. For free catalogue write The Good Cheer Press. P.O. Box 18764, Boulder, CO 80308

BIRTH OF REVELATION, the story of the Urantia Papers is now available, 44 pages. $\$ 5.00+$ postage. Also in French, Finnish and Spanish. Contact: Mark Kulieke P.O. Box 9343 Green Bay, WI 54308. Also have: FUNERAL SERVICES FOR STUDENTS OF The Urantia Book (\$5.00) and THE NEW MEANING OF CHRISTMAS (\$2.25).

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OUR MOST POPULAR product ever! Introducing 18 completely different mustard seeds. Book marker size bits of mighty Urantia Book truths. Excellent for spreading truth. Good Cheer Press, P.O. Box 18764, Boulder, CO, 80308.

FLOWERS PROGRAM of The Fellowship can lend a large helping hand to groups wishing to engage in out-reach for readers of The Urantia Book. Write: The FLOWERS Program, The Fellowship, 529 Wrightwood Ave. Chicago, IL 60614.

THE STUDY GROUP HERALD received a FAXMACHINE from an anonymous agondonter which has been used in the production of this section. We still seek a PHOTOCOPIER for the purposes of production of The STUDY GROUP HERALD. Write if you have a spare machine to contribute to speed up our procedure and save money. All of our staff donate their time and talent to this, your STUDY GROUP HERALD. Thank you.

IF YOU ARE INTERESTED in having information about organizing "A Women's Corps" in your community, the Boulder Women's Corps of Boulder, Colorado will share their experience and inspiration with you. Write: Shelly Anderson, 2120 Edgewood Dr., Boulder, CO 80304 or call (303) 443-9806.

IF YOU ARE FORMING a new study group or would like to have information about study

FOR THOSE DEALING WITH DEATH-inspiring, beautiful magazine reviewing The Urantia Book's promise that faith in God ensures eternal life in a loving, orderly, universe. Good Cheer Press, P.O. Box 18764, Boulder, CO 80308

STILL AVAILABLE FROM THE FELLOWSHIP: Special Conference Issue of the Journal (40 pages, summer 1981) \$4.00 U.S. \$5.00 Intl., An Artist's Conception of the Master Universe $\$ 3.00-\$ 4.00$. Study Groups for The Urantia Book: Ideas and Suggestions-special double issue of The Journal (8 pages Winter/Spring 1990), \$2.50$\$ 3.50$. SCIENTIFIC SYMPOSIUM I (66 pages), $\$ 5.00-\$ 6.00$. Special Conference Issues I and II ( 58 pages each-1990 Intl Conf. Snowmass, Colorado), $\$ 5.00-\$ 6.00$ each. The 1992-1993 International Study Group Directory (\$1.00-\$2.00). Glossary and Pronunciation Reference of Selected Names and Words in The Urantia Book, $\$ 2.00-\$ 3.00$. Write to: THE FELLOWSHIP, 529 Wrightwood Avenue, Chicago, IL 60614 or call: (312) 327-0424.

THE CONCORDEX of The Urantia Book helps you plan study groups, research topical studies, introduce new readers, save time and energy. On sale \$11.95. Call Good Cheer Press, 1 (800) 767 LOVE.

NOW A SINGLE SOURCE for most Urantia Book inspired works including THE PARAMONY by Duane Faw, art prints by Byron, and CALL OF THE SPIRIT by Merritt Horn. Call 1 (800) 767 LOVE.
groups in your area, write THE STUDY GROUP HERALD, 529 Wrightwood Avenue, Chicago, IL 60614.

A REVISED EDITION of the RESOURCE GUIDE FOR SECONDARY WORKS of The Urantia Book has now been published. Secondary works are based on, inspired by, or designed to supplement The Urantia Book. They include study aids, introductory materials, slides, tapes, films, videos, software, graphics, literary works, and publications. The Resource Guide contains listings of titles, authors, and short summaries of the secondary works and how to obtain them. To obtain your copy, contact The FELLOWSHIP at 529 Wrightwood Ave., Chicago IL 60614, (312) 327-0424. Fax (312) 327-6159.

ANNOUNCEMENT: Grand Canyon Society for Readers of The Urantia Book has recently gone to press with a cookbook containing 150 recipes from readers, friends, and relatives.

Contact Peggy Johnson, Cookbook Chairman, Grand Canyon Society for Readers of The Urantia Book, P.O. Box 2621, Scottsdale, AZ 85252-2621.
(Continued on the following page)

## BULLETIN BOARD (Cont.)

FOR UNTO US A SON IS GIVEN. August 21, 7 B.C. to August 211994 A.D. - Join in a celebration of the 2000th anniversary of the birth of Jesus In Israel August 19 through August 29. An extended trip to Egypt is planned for August 29 through September 5. - Estimated price for the Israel Trip is $\$ 1886$ per person and for those going to Egypt, an additional \$1207 per person. 126 people have already made reservations with room

## CALENDAR

June 11-12
The Finnish Urantia Society's Annual "Summer Days" Conference near Helsinki. Contact Joel Rehnstrom, 10160 Degerby, Finland.

June 19
Mini-conference presented by School of Meanings and Values, Mercy Center, Burlingame, Califomia. Theme: "Spiritual Community Connections Within and Without." Contact Delores Nice, (415) 369-6803.
June 26
Annual Picnic of Washington, D.C., Virginia, Maryland, and Delaware study groups. Ellicott City, Maryland. Contact Buddy Roogow, (301) 461-9063.
July 4
First Society of Los Angeles gathering in Tapia Park, Malibu, California. Contact Marlene Chicoine (714) 229-9658.
July 31-August 5
The Fellowship's International Conference '93, Ste Hyacinthe, Near Montreal, Quebec, Canade. Call the Fellowship Office, (312) 327-0424.
August 21
Jesus' Birthday celebrations: Oklahoma
City, contact Berkeley Elliott, (405) 843-
4900; Society of Glenview (Illinois) contact Glorianne Harris, (708) 272-2922; Heart of America Society, Kansas City, contact Betty Teresso (816) 453-5177; First Society of Los Angeles (at Corona Del Mar) contact Marlene Chicoine (714) 229-9658; Pilot Light Society, Bothell, Washington, contact Carol Erickson, (206) 481-2923; Evergreen Society of Washington (in East Wenatchee) contact Alice Clark (509) 884-4655.

September 12
First Society of Los Angeles meeting in Santa Monica. Call Duane and Lucile Faw (213) 456-9708.

September 26
Topical Study: "What Is It Really Like in the Mansion Worlds?" Society of Greater New York. Call Adele Levy (718) 2412819.

October 1-3
2nd Annual Frontier Conference, Boulder,
for a total of 200. Contact Berkeley Elliot, 14 SW 97th St., Oklahoma City, OK 73139 (405)8434900.

HELP! HELP! Our computers were stolen along with all of our back-up records for The GOOD CHEER PRESS. If you would like to be on our new mailing list send your name and address to Jesusonian FDN, P.O. Box 18764, Boulder, CO 80308

Colorado. Sponsored by Rocky Mountain Spiritual Fellowship, Grand Canyon Society, and First Society of Oklahoma. Topic: "Worship." Contact Peggy Johnson (602) 944-4766.

October 2-4
The Australian Conference, ' 93 , Brisbane. Theme: "Welcome to the Shores of Paradise." Neil Francey, c/o 6-0-6. 0.0. Box 616, Sunnybank, 4109, Queensland, Australia.
October 3
First Society of Los Angeles Meeting in Santa Monica. Contact Duane and Lucile Faw (213) 456-9708.
October 8-10
Ozark Retreat, Lake of the Ozarks, Missouri. Contact Pat Heinerikson (314) 3653325.

## November 7

First Society of Los Angeles meeting in Santa Monica. Contact Duane and Lucile Faw (213) 456-9708.

## November 20

Pilot Light Society gathering. Contact Carcl Erickson (206) 481-2923.

WOULD YOU LIKE TO SHARE your own, original, home-made study aids with the rest of us? Sharen Clampitt, Unit 1,81 Seabrook Ave., Auckland 7, New Zealand is The STUDY GROUP HERALD's new Feature Editor for study aids. She is trying to find you and your creations to share in these pages. Please write and send her your study aids and a photo of yourself. We will all appreciate it very much.

## December 5

First Society of Los Angeles meeting in Santa Monica. Contact Duane and Lucile Faw (213) 456-9708.
December 18
Pilot Light Society gathering. Contact Carol Erickson (206) 481-2923. Society of Glenview (Illinois) Christmas gathering. Contact Glorianne Harris (708) 272-2922.

Ongoing Meetings
Fort Wayne Society (Indiana), 1st Sunday in October through last Sunday in May except two Sundays around Christmas and Easter Sunday, Contact Irene Sprunger (219) 745-4363. Evergreen Society (Wenatchee, Washington), Sundays 8:00 P.M. Contact Alice Clark (509) 884-4655. First Society of Houston (Texas), Thursdays 7:30 P.M. contact Glenn C. Bell (713) 433-8267. Urantia Society of Dallas, Mondays 8:00 P.M. Home of Gene Joyce (214) 235-1724. Connecticut Fellowship, 5 annual study meetings: September, November, January, March, May. Contact Dave Elders (203) 656-2518.

## northeast annual winter retreat

## Reported by Bobbie Dreier

The Third Annual Winter Retreat sponsored by the Society of Greater New York was held at the Hudson Guild Farms in Andover, New Jersey on the weekend of January 16, 1993. This year's workshop, "Community of the Soul" was led by Marta and Dave Elders.

After jokingly taking a "Psychic Circles Placement test," participants were guided through a series of exercises designed to lead us into the consciousness of the soul. We were lovingly encouraged to focus on the God-like reality of our fellows and to explore the beauties of a silent soul experience.

In the sharing that followed Alice Haughtaling (Of Schenectady, New York) offered this gift:

> Because our voices were still'd, I could hear each one of you. The intensity of joy and the desire to touch, to serve,
> To let you know how much I care and how connected I feel Is overwhelming.

# FROM THE EDITOR 

Issuenumber 3 was more than eighteen months in production. Some of the letters that were published in the International Readers section were that old. Please accept our sincerest apologies for the delay and be assured that we are working very hard at solving our production problems.

We wish to thank an anonymous agondonter from Pennsylvania for his generous donation of a fax machine to The STUDY GROUPHERALD. This will saye us considerable time and has already been used in getting last-minute ads and notices for this issue.

Several more hands are needed in production of The STUDY GROUP HERALD; Illustrators, Editor of Calendar of Events, Bulletin Board, and of Topical Studies, a Copy Editor, and others that we haven't thought of yet. If you are inclined to participate in this amazing experience please let us
know by writing or calling the Fellowship office.
As for the monies that are needed to get this publication produced and mailed, don't forget your annual donation of $\$ 5.00$. The telephone, postage, delivery services, photocopying, and materials of production, in addition to printing and bulk-mailing costs of The STUDY GROUP HERALD must be covered even though we have a volunteer staff. Please remember to send your check.

## A NOTE ABOUT THE STUDY GROUP MOVEMENT

We would add a note about the Study Group Movement as it emerges into view in this medium. The many letters from isolated readers who have no one to read and study with and whose yearning for fellowship is so clearly expressed causes one to reflect in appreciation of the privilege of study group participation. It is a truly joyful and nourishing spiritual experience that we are sharing. One that is treasured but one that is not necessarily easy.

Many study groups disperse because of personality friction, many never get underway for
lack of leadership, others wither on the vine for lack of commitment or due to unwise structuring. Those of us who have experienced disruption of our study group or other difficulties in study group participation know that a successful study group requires wise leadership, takes effort, commitment, and even disciplined participation.

The STUDY GROUP HERALD invites letters and articles about study group development: successful and unsuccessful study group techniques and structures, schedules, activities, modes of study, worship, socializing, study aids, problems of hosting and the like. We have already seen much of this in letters and invite others to share in this important area.

Readers who have any inclination to seek the study group experience might be able to find each other and get together however frequently or occasionally if they knew of each other's whereabouts.

Let us take a moment to meditate in inexpressible gratitude and in joyful brotherhood on the great blessing of the Fifth Epochal Revelation to each of us personally and for all of us together.

The STUDY GROUP HERALD is published by the Fellowship for readers of The Urantia Book twice annually (Spring and Fall). Quotations are from The Urantia Book unless otherwise specified. All opinions herein expressed are those of the individual authors and do not represent policies of the Fellowship or of he editorial staff.

Written material, artwork, classified advertisements, notices, or announcements should be mailed to

The STUDY GROUP HERALD, c/o The Fellowship, 529 Wrightwood Avenue, Chicago, IL 60614.

The STUDY GROUP HERALD Editorial Advisory Board: Leonard D. Massey (Education Committee), Melissa Wells (Publications Committee), Mo Siegel (Domestic Extension Committee). Managing Editor: Martin Greenhut. Art Director: George Lallas. Associate Editors: Janet Farrington (Family Life), Adrienne Jamagin (Classified, Bulletin Board, and

Calendar of Events). Typography by Nancy Johnson. Feature Editors: Allen Collins (Comics), Brent St Denis (Light-en Life News), Cece Forrester (Periodicals of the Movement), David Glass (Social), Mark Kulieke (From The Archives), Michael S. Smith (Young Readers), Chilufya M.K. Thompson (International Readers), Stephen Zendt (Ascending Currents). Proofreaders: Lynn Ellis, Beth Bartley, Mary Anne Uranowski.

Name
Enclosed is my contribution for \$

Name

Name
Address

Name

## Address

> Please add the following names to your mailing list:
$\square$
${ }^{65}$ We came to accept that celebrating Jesus' birthday meant sweating profusely...Recognizing the importance of the occasion, we tried hard not to squirm in the heat and did our best to listen intently as the most honored of Forum leaders would read of the Master's life on Urantia. ${ }^{99}$
(See Childhood Days at the Forum, Page 4)

## IN THIS ISSUE:

## SPECIAL FEATURES

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## STUDY FEATURES

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## The Journal

The Journal is a literary and artistic as well as a philosophical and investigative publication for readers of The Urantia Book. It publishes works of excellence related to the teachings of The Urantia Book and chosen from submissions of readers throughout the world. Both content and quality are considered by editors in choosing what to publish in The Journal.

The publication includes poems, artwork, photography, essays, and other forms of prose, including fiction. Non-fiction may include philosophical essays, scientific articles, and speculative pieces based on issues in The Urantia Book.
The artwork or photography chosen for the cover of each issue must be of exceptionally high quality due to its prominence. Cover art is currently sought for the next issue.

## Submitting Material

Everyone is invited to submit work to be considered for publication. But we ask that you send only a few of your best poems or a related series of poems rather than a book of many poems. Shorter essays have the best chance to get in. And it is better to send a high-quality photograph of your artwork or a camera-ready copy of your photoart that does not need to be returned. Of course, if original artwork must be sent directly to us, we will return it, though it is still preferable at least to send a photograph first to help the decision as to whether it will be published.

## The Journal

Published Semiannually by the Publications Committee of THE FELLOWSHIP 529 Wrightwood Avenue Chicago, Illinois 60614
Subscription Price: $\$ 8.00$ per year
(International Subscribers add $\$ 1.00$ for postage)
Managing Editor: David Kulieke
Planning Committee: Scott Forsythe, Lynne Kulieke
Essay Editor: Bob Buselli
Poetry Editor: Byron Belitsos
Art Editor \& Nameplate Design: Glen Thorsander
Graphics \& Typesetting: Nancy Johnson

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## Cover Artwork:

This unique work was created by the Silent Artists. Through art, this group of artists is dedicated to achieving a greater understanding of who and what we are relative to the universe. It represents the entire universe as described in The Urantin Book published by the Urantia Foundation located in Chicago, IL. This unique perspective on religion, philosophy and science has inspired the Silent Artists to undertake this one-of-a-king endeavor. The painting came to fruition through the skills and effort of some 25 individual artists. This project is dedicated to the readers of The Urantia Book.

Poem for Duo Friends
Byron Belitsos
Am I this child,
the child that is running to my arms, weary, with Longing eyes?
$I_{1}$ that the child that $I$ was?
$\mathcal{O}_{r}$ are we three this same child,
running toward each other
wanting the love that we partake
as children of God,
running to the arms of God?
Can we hold each other's hands
in a ring of delight?
Can we dance like fiends
in a festival of, Learning
where wisdom a the invited guest?
-where the gushing wine of passion
Becomes the flowing auer of know ledge?
When els did nothing
become something
in the hands of friendship?
When, if not now,
did the cup of honesty
overflow with gentleness?
Are those who mourn most
not those to Ge most comforted?

# Insights Related to Historic Religious Conflict 

Meredith J. Sprunger<br>Delivered April 27, 1994 at a First Society Miniconference, Northwestern University, Evanston, Illinois

In order to understand the origins of religious conflict, we must realize that every individual has a unique mind, personality, and religious experience. When these complex individuals in various geographic centers interassociate in their religious experience, each group evolves a different social expression of their religious experience. These characteristics of human nature make diversity and conflict inevitable in all social relationships. Since religion deals with the central values in human experience, religious conflict is charged with great importance and emotion.

## An Overview of Religious Conflict

It may be helpful to take a bird's-eye view of the major conflicts in world religions. Hinduism, the oldest of the world religions, has experienced many reform movements. Mahavira, the son of a Hindu rajah, protested against the domineering Brahman priesthood and bloody animal sacrifices. His efforts resulted in little change in Hinduism, but started another religion, Jainism. Gautama Buddha, another Hindu prince, rejected the hereditary caste system and the excessive ceremonialism of Hinduism. The older religion did not change much, but Gautama's efforts founded another religion, Buddhism. Nanak, a second-caste Hindu, preached tolerance between Hindus and Muslims, declaring that both worshiped the same God. His efforts did not bring much tolerance between the two religions but did start a new religion, Sikhism. Dozens of other prophets have attempted to modernize Hinduism, which has resulted in significant evolutionary changes.

These new religions founded in India were also divided by conflict. Jainism witnessed a struggle between the White-clad sect in the north who wore clothes and the Sky-clad sect in the south who wore no clothes. In Buddhism there was a struggle between the followers of the Lesser Vehicle, Hinayana Buddhism, who had an atheistic religion, and the devotees of the Greater Vehicle, Mahayana Buddhism, who regarded Buddha as a divine savior. Sikhism is divided between the Quietistic Group who follow Nanak and the Militaristic Group who follow the tenth Guru, Govind Singh.

In China Confucianism was opposed by Taoism. In Japan Shintoism is divided by Sectarian Shinto, which is a religion, and State Shintoism, which is a patriotic cult. Judaism is segregated into three groups: Orthodox Judaism, Conservative Judaism, and Reformed Judaism. In Islam we have the orthodox, traditional Sunnis, the

Shiites, who follow Ali, the son-in-law of Mohammed, the Sufis, who are mystics, and the Baha' i , which was founded by the Bab, who claimed to be the twelfth descendent or Iman of Ali, and his disciple, Bahaullah. Baha'i has become an independent religion. Christianity, as you know, is divided into hundreds of divisions and sects. This brief and oversimplified survey of religious conflict and division in the world's religions illustrates the basic divisiveness of evolutionary religion.

## Historic Christian Conflicts

Conflicts are indigenous and pervasive in the social expression of religion. It may be instructive to examine some of the major conflicts in the history of Christianity.

1. The Apostles of John and the Apostles of Jesus. The most serious disagreement between the apostles of John and Jesus was the place of baptism in the new teachings. The acceptance of baptism was the price which the followers of Jesus were required to make in order to win the loyalty of the followers of John. A secondary question centered around the priority of repentance and belief.

## These characteristics of human nature make diversity and confict inevitable in all social relationships.

"John's apostles preached, Repent and be baptized.' Jesus' apostles proclaimed, 'Believe and be baptized.'" (1625)
2. Abner and Paul, et al. There was a traditional antipathy between the Jews in Jerusalem and the Jews of Philadelphia. Abner disagreed with Peter and James over the administration of the Jerusalem church, and he parted company with Paul over differences in philosophy and theology. "Abner was more Babylonian than Hellenic in his philosophy, and he stubbornly resisted all attempts of Paul to remake the teachings of Jesus so as to present less that was objectionable, first to the Jews, then to the Greco-Roman believers in the mysteries.... In his last years Abner denounced Paul as the 'clever corrupter of the life teachings of Jesus of Nazareth, the Son of the living God.'" (1831-2)
3. Mithraism and Christianity. During the third century A.D., Mithraic and Christian churches were in close competition. They were very similar in appearance and ritual, although Mithraism encouraged militarism and early Christianity was ultrapacific. The triumph of Christianity over the mystery cults was due to Paul and his successors' organizational ability and willingness to
make compromises with Mithraism, such as accepting the birth date of Mithras as the birth date of Jesus, and the admission of women as full members in the Christian church.
4. Gnosticism. Gnosticism was a pre-Christian syncretistic mysticism. The Gnostics believed in a "special" source of knowledge. They denied the real humanity and actual death of Jesus. Jesus' body only appeared to be material-a view known as docetism. Gnostics taught the dichotomy of matter and spirit; matter is evil and spirit is good.
5. Marcion (Scripture). Marcion was one of the first church reformers. He protested legalism in the church, rejected the Old Testament and its God, and proposed a list of truly Christian writings to be canonized. Marcion was excommunicated in 144 A.D. and started his own church. His reform movement was largely responsible for the emergence of the Christian canon of scriptures and a united Catholic Church.

## The triumph of Christianity over the mystery cults was due to Paul and his successors' organizational ability and willingness to make compromises with Mithraism...

6. Montanism (Channeling). Montanus proclaimed himself an instrument through which the Holy Spirit spoke and declared the beginning of the dispensation of the Holy Spirit. People claiming to be new mouthpieces of the Spirit announced themselves and declared the end of the world was at hand. They protested the worldliness of the church and promoted asceticism, which was later carried on in the monasticism of the Middle Ages. They were condemned by synods in Asia Minor around 160 A.D. but troubled the church for a long period of time.
7. Arian Controversy (Christology). Arius believed Christ was a lower God-not one with the Father in essence. He thought that Jesus was neither fully God nor fully man, but a substance in between. A church council assembled in Nicaea in 325 declared that Christ was one of essence with the Father. The dispute continued for more than a half century. A council met in Jerusalem in 335 and voted to restore Arius to full church membership, but before the formal ceremony could take place Arius died suddenly. The bitter dispute continued for decades. A church council met at Chalcedon in 451 and adopted a new creed which has ever since been regarded as the orthodox solution to the Christological problem. The Chalcedon creed declares that our Lord Jesus Christ is "truly God and truly man...consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood...in two
natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in one person and one subsistence."
8. Pelagian Controversy (Original Sin and Free Will). Pelagius believed in the freedom of the human will and denied any original sin inherited from Adam and Eve. Augustine believed humanity was contaminated by original sin, that he had been saved by irresistible grace and predestination from sin which he could never have overcome by his own strength.

A church council met at Carthage in 418 and decided that Adam became mortal by $\sin$ and passed this $\sin$ on to his progeny. Children should be baptized for the remission of original sin, and grace was necessary for right living.

A synod met at Orange in 529 and adopted a SemiPelagian position. They affirmed that humanity is under original $\sin$ and stressed the importance of grace, but rejected predestination. In spite of original sin, humankind has freedom of will.

This issue appeared again in the Reformation period under the title of socinianism. Socinus (Sozzini) and his Protestant followers asserted that human beings have free will and rejected original $\sin$ and predestination. Another form of this controversy in the Reformation period is known as Arminianism. Arminius and his followers protested against the Calvinistic doctrines of unconditional election and irresistible grace. They held that divine foreknowledge enables God to foresee what human beings will do, but God's foreknowledge does not foreordain or predestine that choice. Humankind has true freedom of choice.
9. Atonement Controversy. The historic atonement controversies, as one would suppose, tend to parallel the original sin and free-will controversies.

The Anselmic or Satisfaction Theory. This theory maintains that the necessity of the atonement is grounded in the holiness of God. Adam and his progeny's sin against an infinite being requires infinite punishment. Such punishment to satisfy the divine holiness is only possible for a God-man, Christ. Christ is humanity's substitute satisfying divine justice and holiness. We are saved by accepting what Christ has done on our behalf.

The Socinian or Loving Example Theory. This theory holds that willful human sinfulness is the only barrier between humanity and God. God does not need to be reconciled or appeased, only man needs to change through repentance and reformation. Christ saves and inspires us through his noble example of loyalty to the
(Ccntinued on page 6)


Noah
from Swedenborg Urantia
Artist: Packy Eckola
will of God. His crucifixion is a revelation of God's love. God's love supersedes God's holiness.

There are many other atonement theories, but all can be classified basically under one of the above theories.
10. The Reformation Controversy and Broad Theological Positions:

Roman Catholicism.-The Roman Catholic Church holds the conviction that it is the true religion whose dogma is infallible, and therefore the church is an authoritative body demanding obedience of officials and laity. The Pope is infallible when he speaks ex cathedra-as the representative of Christ on earth. The church claims that it is one in doctrine, authority, and worship; it is holy in observing God's will, universal in its constituency, and apostolic in its ancestry. Through its seven sacraments it provides grace. The Mass is the central act of worship.

Protestantism.-While agreeing at many points with Roman Catholicism, Protestants believe their views are closer to New Testament Christianity. In contrast with the Roman Church, they hold four distinctive convictions: (1) the sense of immediacy in the relationship between God and man; (2) the concept of the universal priesthood of believers; (3) use of the Bible as the "Word of God"; and (4) belief that God works through the natural relations of human experience, rather than in rites and dogmas.
Fundamentalism.-Reaction against the changes brought about in the church by modern science and new fields of study, such as biblical criticism and comparative religion, was initiated when a series of pamphlets entitled, The Fundamentals, began to appear in 1909. Fundamentalists stress five doctrines: (1) the infallibility or inerrancy of the Bible; (2) the deity of Christ and the virgin birth; (3) belief in a substitutionary atonement; (4) the physical or bodily resurrection of Christ; and (5) the bodily Second Coming of Christ to establish his kingdom on earth.

## The greatest degree of unity and cooperation is achieved

 when ideals, purposes, and goals are emphasized rather than theological agreement or polity conformity.Liberal Christianity.-While there is no set of doctrines that can be called the tenets of many mainline Christians, there are positions which they are likely to emphasize. They believe: (1) that Christianity is a dynamic and growing religion; (2) that revelation is progressive and continuous; (3) that God is personal and one with whom humankind may have fellowship and communion; (4) that emphasis should be placed on the inherent worth and dignity of human beings as children of God; and (5) that the struggle against evil is both personal and social. Religious faith must be carefully
thought out, deeply experienced, and lived in all of life's relationships.

Neoorthodoxy.-A mainline theological movement which has been critical of both fundamentalism and religious liberalism, known as Neoorthodoxy or crisis theology, subscribes to the following beliefs: (1) the Bible is the Word of God, as interpreted by literary and historical criticism; (2) revelation is the primary source of Christian faith-faith has priority over reason; and (3) the transcendence and sovereignty of God has priority over God's immanence-our most reliable knowledge of God is God's self-revelation in Christ. They emphasize human sinfulness, especially pride and idolatry. Crisis theology stresses the tragic alternatives of life. In society, compromise with evil appears necessary. Justice is always relative.

There are dozens of other religious conflicts covering areas like baptism, the Lord's Supper, salvation, hell, sexual behavior, abortion, political involvement and action, and war. But we have probably sampled enough historic religious conflict to get a feel for the dynamics of theological, ethical, and polity disagreements. As we look at these disagreements, a number of generalizations suggest themselves.

## Summary Statements

Conflict, differences of opinion, is a constant and characteristic condition in all social religious relationships.

- Authority, power, or majority opinion does not settle theological or organizational differences, but it is an effective means of social control. Often power and control are more important to participants than the theological issues.
- Authoritarian, fundamentalistic, literalistic, and simplistic thought guiding attitudes and behavior may facilitate short-term specific objectives, but is detrimental to long-term spiritual growth.
- Truth is dialectical in nature. When extremes are emphasized, divisions occur. Consensus rather than authority or arbitrary majority coercion is the best atmosphere in which understanding is facilitated, but such dialogue usually slows and temporizes group action.
- The same basic truth issues tend to be raised century after century.
- The greatest degree of unity and cooperation is achieved when ideals, purposes, and goals are emphasized rather than theological agreement or polity conformity. Theological balance along with broad freedom of opinion and action is most conducive to constructive relationships.
The conflicts of evolutionary religion are most effectively transcended by epochal revelation. a


Photo by Mary Rector

## COME

AN $\mathbf{R}$ Toon


1


Flee with me and freely be a song upon the night . . .


Gift your secret sacred self with reverie and flight. . .


## Quick!

Take time away from time to touch your transcending spark. . .


Take time and time again to treat your wondering heart.

# Origin of Personal Religion 

by Mark Kulieke<br>Delivered June 28, 1992 at Lake Forest College in Lake Forest, Illinois .

The subject for the day concerns the origin of personal religion and will involve a focus on Papers 158 through 167. This means starting with "The Mount of Transfiguration" and going through "The Visit to Philadelphia," which takes us up to just prior to the resurrection of Lazarus. You could actually use a great many papers in The Urantia Book in support of this topic, but I have limited myself to examples from these papers to illustrate my main points in keeping with the plan of this workshop.
> ...the personal element of religion, the concept of the value of the individual human will creature and the establishment of that creature's relationship with his or her creator, seems to be a product almost entirely of revelatory religion

First of all, let's deal with what is meant by personal. I will regard personal as referring to two things which are closely related and yet different:

- First, personal in the sense of individual-the individual nature of one's religion, that which renders it utterly unique, and as distinct from group beliefs and practices.
- Second, personal in the sense of relationships with per-sons-the individual's relationship with his or her Universal Father and the consequent relationship of the brotherhood of man and cosmic citizenship -the relationship of the individual to all other creators and creatures.
I think the first thing that I see is that the personal element of religion, the concept of the value of the individual human will creature and the establishment of that creature's relationship with his or her creator, seems to be a product almost entirely of revelatory religionnot of evolutionary, meaning man-made religion. Now, of course, revelatory and evolutionary religion are heavily admixed and have been for a long time. But to me, the indications are that primitive evolutionary religion is almost exclusively concerned with the good of the whole. Evolutionary religion seems to embrace and
foster group beliefs and practices. Propitiation of the gods is a group matter. Taboos and fetishistic practices, development of mores and morals were all group matters. After all, since social and political units were small, embracing only the clan or the tribe, good luck or bad luck often affected the whole group, so doing something about it was a group matter. And acting in this manner was also a means of control. It was the main form of social regulation. The individual is sacrificed for the good of the many. It is evolutionary religion that develops shamans and priesthoods-the middlemen between men and God. Variation from the norm seems to result in either the rise to shaman or to ostracism or death. It is highly dangerous to be different. You aren't supposed to do too much thinking for yourself in coping with the matters of the group.
When you are told you are to be a human sacrifice due to the miserable weather or bad luck in hunting or war, you do not say, "I object, this does not conform to my personal religious beliefs." It would not hardly enter the primitive mind to think such a thing. While not relishing the idea, the victim probably believed oftentimes in the efficacy of the sacrifice.

On the other hand, revelatory religion, referring specifically to epochal revelatory religion, begins to distinguish the individual soul from the herd. We can see in The Urantia Book that the process has taken 500,000 years and is still far from completed. We don't have too much evidence regarding the teachings from the days of the Planetary Prince and Adam and Eve, other than the indication that the morality of seven commandments was taught. These commandments seem to concern personal human conduct and thus begin the process of personalization of religious experience.
> . 66
> We can see in The Urantia Book that the process has taken 500,000 years and is still far from completed.

We have some greater implication of a personal element in the teachings of Melchizedek in that salvation by faith is taught and faith seems to us an individual matter. However, the various cultures didn't get the point entirely. In those days, faith itself seems to have been often viewed as a group matter. Consider the many

Old Testament writings where God punished the entire race or people, usually the Hebrew people, because of the reversion to heathen practices on the part of only some, because certain ones broke the covenant. In those days, the whole group still stands or falls together much of the time, with a few exceptions. In any event, Melchizedek's real focus was on monotheism-preparing the way for Jesus. So it is not until the fourth and fifth epochal revelations that the theme of the personal nature of religion really comes to the fore, really becomes prominent. Think of it: Mortals have been around for 994,000 years and we're just beginning to get the picture about personal religion in the last 2000 . It is said on page 2092 that "Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood...." We see Jesus teaching sonship with God and that he many times told his followers that "the kingdom of God is within you." And on page 2084, it is said: "'The kingdom of God is within you' was probably the greatest pronouncement Jesus ever made...."

On page 1862 of The Urantia Book, it says that:
"The religion of the kingdom is personal, individual; the fruits, the results are familiar, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relationshin with his fellows.

> Mortals have been around for 994,000 years and we're just beginning to get the picture about personal religion in the last 2000.

"By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. And when this kingdom of spiritual pre-minence does come upon the earth, it will not be manifested in mere improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments."
Let's take a brief look at some of the personal elements of Jesus, his religion and his teachings in Papers

158-168 as I think they may relate to the subject. As we do this, let's bear in mind a very important underlying truth: Jesus was both fully human and fully divine. What does that mean to the subject at hand? It means that on the one hand, Jesus lived and taught a personal religious perspective as a man among men. But being divine, we are also getting a very thorough glimpse of the personal response of God and all his dominion-the superhuman family of ministers to the mortals of time and space. Jesus, as he responds to various individuals, groups and situations, mirrors God himself. In Jesus, we are seeing God in action. I will talk about this further as we go on.

## In Jesus, we are seeing God in action.

I want to focus on a handful of the experiences which occur in Papers 158-168. They are illustrations and there are many others in the book. But even in these ten papers, there are many remarkable things, sufficient to provide a good study of God and man.

Jesus routinely personalized his teachings to the individual or group before him. He also helps to provide a diversity of personal experiences. In "The Mount of Transfiguration," he chooses certain apostles to share in the experience of the transfiguration, while others remain behind. Later, because the apostles comprehend his status as a son of God, Jesus frankly tells them what will befall him in the days to come-again the message is personalized to his audience and is given when they are reasonably prepared to hear it.

In Paper 159, "The Decapolis Tour," Jesus has a significant meeting with Nathaniel where he imported much of the truth about the Scriptures to this apostle alone. It was not infrequently that Jesus shared more with Nathaniel than others of the apostles. In Paper 167, "The Visit to Philadelphia," Jesus reveals much about angels to Nathaniel. In each case, it appears to be because Nathaniel was interested and had the capacity to appreciate the answer. It is an illustration of the parable: "To him who has much, more is given."

This makes it a little more difficult to comprehend why in Paper 160, "Rodan of Alexandria," a very different outcome results. Jesus declined to enter into a conference with Rodan and turned the matter over to two apostles. And yet Rodan was such an advanced and accomplished individual, to all appearances the equal of Nathaniel, and someone who could and did become a leader in the years to follow. What was different here? Perhaps the difference is that Rodan had the capacity to work out the intellectual/spiritual problems which he had identified without recourse to specialized instruc-
tion from Jesus. He did not really require Jesus' assistance. Perhaps he had already attained some sort of maximum limit beyond which Jesus would not go. Or it could be that his own discovery of some truths would be more rewarding than being handed them. And Nathaniel and Thomas no doubt benefitted much from attempting to match wits with Rodan. The bottom line is that Jesus had another unique response to a unique individual.

## Jesus is consistent, but not predictable.

Rodan himself stands as a superlative example of how far an individual mortal can develop essentially on his own. He had a philosophy and art of living which would be advanced in our own time, and he appears to have developed it largely unaided by Jesus teaching.

In the Paper, "At the Feast of Tabernacles," when the woman taken in adultery is presented to Jesus, he resorts to another unusual approach. It is an attempt to entrap him by the Sanhedrin and Jesus writes in the sand three times for the benefit of three different individuals or groups and they all disperse without a word, leaving the woman standing alone with Jesus. Actually this is an amazing story. What could he have scribbled in the sand in a few seconds which would cause a fair number of diverse and not very spiritually inclined people to depart without a word? But they don't tell us.

Jesus has a facility for making use of the situation at hand. At "The Feast of Tabernacles," when the scene is illuminated by candelabras and torches, he says, "I am the light of the world." When he is a breakfast with the Pharisees at Philadelphia in Paper 167, he employs a parable about a great supper as well as a teaching about not seeking the place of preferment at a feast.
> ...Jesus adapts his action and response to fit every individual and group of individuals which he encounters in such a way as to maximize the situation for all those involved. Everyone stands to gain in accordance with their receptivity.

Jesus is consistent, but not predictable. Josiah is healed in Paper 164, "At the Feast of Dedication." But we are told the man did not ask for healing. This was entirely planned in a premeditated manner by Jesus as a faith challenge to the Sanhedrin. What is of interest at the moment is that Jesus makes an odd ceremonial experience out of this healing. He makes use of clay and spittle and directs Josiah to wash in the pool of Siloam. It is revealed that one of the reasons for resorting to this approach was to make use of the man's superstition to induce him to act.

One last episode to focus on is found in Paper 167, "The Visit to Philadelphia." On page 1837, Jesus announces his plan to go into Judea, to Bethany, to heal, actually to resurrect, Lazarus. In stating his intentions, Jesus said: "I would do one more mighty work for these Jews; I would give them one more chance to believe, even on their own terms-conditions of outward glory and the visible manifestation of the power of the Father and the love of the Son." Imagine that. Jesus will give these people a chance to believe on their terms, not following his own plans, but accepting their terms.

The aforementioned episodes are just a sampling of some very diverse experiences of Jesus' public career. Let's briefly summarize aspects of these various episodes:

1. Jesus provides a differential of experience to his immediate followers as well as to all other individuals and groups with which he comes in contact in consonance with their own stages of personal religious development.
2. Certain of his revelations to Nathaniel go well beyond any information imparted to other men or women. At the same time, for Rodan of Alexandria, he has little to impart.
3. He is so effective that scribbling in the sand gets evil and mistaught men to depart in silence even though they mean him harm.
4. He deliberately employs the superstition of a man to heal him.
5. He frankly admits that he will appeal to people on their terms to win them to the kingdom, meaning their mistaken or distorted notions of reality.

Now all of these episodes and circumstances are essentially adding up to the same thing: that Jesus adapts his action and response to fit every individual and group of individuals which he encounters in such a way as to maximize the situation for all those involved. Everyone stands to gain in accordance with their receptivity. These are, in a sense, all human adaptations to life's situations that Jesus made. But we must also consider that they are something more. Bear in mind once again that Jesus is divine. He who has seen him has seen
the Father. Jesus mirrors God. It is like seeing God in action among men. And look what he does. His response is always so versatile, so uniquely adapted to the situation and the person or persons involved and is always so remarkably effective. He will make use of olden teachings, even superstitions to further his aims and he will even appeal to us on our terms if necessary. Is this amazing or what? If Jesus does these things, we know that God will do them. We know that superhumans high and low will do them within their ability to do so. There is some amazing versatility in God and all his host. Not only is the mortal upreach personal and unique, but so also is the divine downreach personal and unique. Both are personal and unique, because both are in a relationship that is personal and unique.
"Religion is ever and always rooted and grounded in personal experience. And your highest religion, the life of Jesus, was just such a personal experience: man, mortal man, seeking God and finding him to the fullness during one short life in the flesh, while in the same human experience there appeared God seeking man and finding him to the full satisfaction of the perfect soul of infinite supremacy. And that is religion, even the highest yet revealed in the universe of Nebadonthe earth life of Jesus of Nazareth." (p. 1128)
Yes, Jesus taught about the individual nature of the religion of the kingdom. But Jesus was often thwarted in teaching as he truly desired to teach. He could only give the bare elements of the concept of a universal family of God, sonship with God, and the corollary brotherhood of man. In his own day, his followers unwittingly resisted his teachings and subsequent generations submerged them by focusing on a religion about Jesus. We only know about much of the life and teachings of Jesus, the fourth epochal revelation, due to their restatement in the fifth epochal revelation. Jesus lived a life which was a demonstration of the individual nature of religion and the individual response of God unified in a single personality. And the completion of Jesus' bestowal released the Spirit of Truth to our planet and signaled the universal outpouring of Adjusters to all normal-minded will creatures. Perhaps that was the setting of the stage.

Now in our own century, the fifth epochal revelation of truth comes to us, relating once again the real life and teachings of Jesus with the personal element in tact and carrying the theme much further. The Urantia Book is able to greatly amplify the concepts that Jesus could in some cases only briefly introduce. The printed word can give some teachings of Jesus a much larger audience than heard him in his day. Perhaps it is only in the last few thousand years that we had the capacity to grasp a concept of personal religion. Maybe it requires
hundreds of thousands of years to prepare for this point and it is simply an idea whose time has come. Perhaps the Spirit of Truth and universal bestowal of Adjusters is the essential stepping off point for a personal concept of religion. Perhaps personal religious.liberty can only follow in the wake of true social and political liberty which are only recently at hand.

Back in the 1950's, Dr. Sadler prepared a paper wherein he enumerated seventy-two major concepts which appear for the first time ever, so far as we know, in The Urantia Book-seventy-two unique major concepts. Someone else doing the same kind of study might isolate more or less concepts. The point is that there is a great deal of material never before taught. And of all the concepts in this fifth epochal revelation, none seem more important, whether they be new or restated, than those having to do with the importance of the individual in the eyes of God, the value of the individual, the sovereignty of the human will, the vast extent to which

"...they 'stand at the door' of consciousness 'and knock' and delight to come in to all who will 'open the doors of their hearts'...." -The Urantia Book, page 26 Photo by Carol Herren
human will is respected, how the celestial overseers go very much out of their way that human will never be tampered with, and the fact that we are all individually indwelt by God. We have a direct and continuous connection to the Universal Father himself. A spirit fragment, the Thought Adjuster, is sent to indwell each one of us.

These concepts, and all they imply are, I believe, the most essential new teachings of this revelation. To some extent they've been taught before, but almost completely lost to sight. Over the millennia, we keep obscuring the personal nature of religion. I conjecture that we do this out of fear. As a people, we keep meddling in the personal religion of others. At the same time, we keep foisting what should be our personal experience only out upon all humanity.

Jesus could only hint at the Thought Adjuster. In the Urantia Papers, we have five papers devoted to this being and concept alone, about fifty pages of material. We have papers about God's relation to the individual, papers which outline the ministry of various angelic orders to individual progressing mortals, the scheme of ascendent progression from mortal to finaliter, teachings on the real nature of religion, as well as the lengthy recitation of the personal religion of one who was both fully human and fully divine-Jesus of Nazareth, who ultimately poured out his spirit upon all flesh. More than just a melody, the value of the individual and the
> ... of all the concepts in this fifth epochal revelation, none seem more important, whether they be new or restated, than those having to do with the importance of the individual in the eyes of God, the value of the individual, the sovereignty of the human will, the vast extent to which human will is respected, how the celestial overseers go very much out of their way that human will never be tampered with, and the fact that we are all individually indwelt by God.
personal nature of religion is the very measure, the drumbeat of the entire fifth epochal revelation beneath the themes and variations. And beyond all else, it is this truth which sets us free, that "faith liberty of those civilized mortals who are superbly conscious of sonship with the eternal God." "Old things are passing away; behold all things are becoming new."

We know from Jesus' teachings and The Urantia Book that our connection with God is close and direct. God is in us and we are in him. "The kingdom of God is within you." So one of the most important lessons in the book is that we need not yield to any guiding authority, whether it be a priest, an ordinary layman, a selfproclaimed prophet, or some sacred writings. We can yield to authority if we want. That's our free will choice and, for some of us, it is a hard habit to break. But if we are thinking straight, we know we don't need to, and that it is our choice if we do. It will always be nice to have teachers and teachings accessible to us and we can pick and choose what we like from among them. When we get to the mansion worlds and beyond, we will probably accept them pretty regularly. But we well know that we need no middlemen, no shamans or priests, no authority to interpret God to us. Our guiding authority is within. This guiding authority is the presence of God via the Thought Adjuster and is personal in a sense.
"The spirit of God that dwells in man is not personal-the Adjuster is prepersonal-but this monitor presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense." (p. 1130)
"Belief fixates, faith liberates." "Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a . group, but faith can rise up only in the heart of the individual religionist." (p. 1114)
Now while we are focusing on the personal aspect of religion, we can't forget that there are important social aspects. We are constantly taught balance in all things. On page 1090, it says:
"While religion is exclusively a personal spiritual experience-knowing God as a Fatherthe corollary of this experience-knowing man as a brother-entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life."
Also:
"There is no danger in religion's becoming more and more of a private matter-a personal ex-perience-provided it does not lose its motivation for unselfish and loving social service."
> "While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretation of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric-circumscribed, selfish, and unsocial."
> (p. 1130)

Since each one of us is indwelt by a Paradise Thought Adjuster, this means that personal revelation, literally the wisdom of the universe, is available to us at any time that we are open and have the capacity to receive it. We may often garble the message, but we slowly learn to clean up and fine tune the communication process. And there are two corollary basics which result from the knowledge of being thus indwelt: (1) We don't have any business judging or evaluating the personal religious experience of another individual and vice versa; and (2) That individual does not have any business in trying to pass his religious experience off on us in an attempt to make it our experience and vice versa.
The concept of the Adjuster involves the mutual respect of all individuals for each other and implies religious equality. It is this concept which may most change the world in the centuries to come. And it has been almost a million years in coming. We have it now and we mustn't lose the focus. This is an essential elemont in the Gospel of Jesus.

If the message of the Urantia Papers succeeds, it will be to emblazon the truth that religion consists of the individual's relationship with his or her spirit Father, that we are all unique in this relationship and all entitled to our uniqueness, and because we are all unique, there is an implication of equality in this total diversity. If ali paths to God are unique, it is hard to draw comparisons.
We've had a lot of trouble down through the ages minding our own religious business. The world in some places is still stoning sinners and burning witches and a large part of the world is regularly determining who are the faithful and who are not. So it is important that we held effect this final freedom of man's soul. This could well be our most important mission. And then, as they say on page 2063, "At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men."

From page 1091: "Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experionce. Let the term 'faith' stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree
upon as a common religious attitude. 'Have you faith? Then have it to yourself."'
The intimate personal nature of religion is an important fact and truth which must be spread to all the world. This beyond all else is the good news we bear: the personal relation of the individual will creature with his or her spirit Father and the consequent relations with all other created beings in the universe. This is the message which must go to the uttermost parts of the world. In the last twenty years, I have talked with hundreds upon hundreds of people regarding their religious journey and how they came to The Urantia Book. The single most unvarying factor which impressed them was how the book seemed to speak so directly to them, so personally and uniquely. This is the draw of this epochal revelation. People want the freedom to build their own personal religion. Rather than living in fear of the odd reception the book may sometimes have, we should celebrate the diversity of response. This diversity reaffirms that man is a "liberated volitional son of the Universal Father." He is not an automaton in a "mathematical cosmos," but a Son of God and forever a unique part of a vast configuration, a universe organism which stretches into infinity and grows into the eternal future. We need not fear for God loves each one of us personally. His spirit speaks to us saying: "I am here now. I am always with you. I will never desert you nor forsake you. You are loved now and forever. Heal your soul in this knowledge and this truth. Help others to know this truth and be free." a
Trying to touch
The whole in the sky
Spinning frost-like between the trees
$J_{\varepsilon} \mathcal{E}_{\varepsilon s c o p i n g ~ m e ~ t o ~}^{\text {everything }}$ e $\mathcal{I}_{s \varepsilon}$ with
Eternity just beyond my grasp.
My outstretched fingers not quite
Touching it;
But it Blankets $m \varepsilon$
A1 I lie on the
Leaf and twig strews carpet and
Float suspended
Beturen the earth and the
Friendly universe.
-David L. TKuliske

## Poems by Paula Garrett Thompson

## Life Carrier

I am a woman.
I have conspired with eternity,
Fraternizing with the infinite creative forces
to bring LIFE into existence.
I have suffered to bring it.
I have nurtured it
and tenaciously kindled its precious flame.
I cannot turn my back on it nor say it came not through me. I know from whence it came. I will take responsibility for it.
Though I may often bear this yoke alone, I will not betray this trust.
This LIFE I have given the world permeates my being.
I would sooner have the living heart torn from me than to see it suffer or die.
Ask not then why I abhor the futility of war, or disgust the advent of violence.
These things represent only the unthinkable pain of a sister's greatest loss.
The thought of which makes me shudder in bitter fear, though I think myself courageous.
A loss that would reduce even the strongest woman to a quivering mass of anxiety.
The pain of it reverberates to every woman from every woman who ever had to bury her heart in the comfortless cold of the Earth.
A woman's heart is full of the reality of LIFE, the respect of LIFE, and the love of LIFE, for we have carried LIFE and brought it forth upon the Earth. The Eternal God has gone in partnership with us, LIFE's earthly guardians.
Think not that women are weak, nor judge us when you see a tear in our eye, but remember,
everything we do
or say
or think
is in some way conditioned
by our responsibility for LIFE.

Fear Not ${ }^{-}$
Fear not,
for the hand that holds eternity holds also you.
The thread is not lost to the weaver, nor is the drop lost to the ocean.
Neither can they be separate
lest they lose their purpose of existence.
The drop alone has no power, but the ocean is mighty.
The thread alone gives no warmth, but the garment is useful.
If, then, you are but a drop in the ocean, rejoice that you are as necessary as all other drops. If you are merely a thread in the vast fabric of creation, rest assured that you too are an integral part of the grand tapestry of life.
Know in your very fiber that the light that lit you loves you as Itself.
For you are truly alive in the infinite love of the creator, and the flame of eternity burns within you.

## This My Prayer

Heavenly Father, this my prayer to you:
Let me finish the work that I have to do. Then when at last my work is done, grant me the rest I've so willingly won.
Take care of us Father, for in our fear
we fail to keep sight of the things we hold dear.
We allow life's trifles to distress us so.
It seems we're the prisoners of what we don't know.
Oh Wondrous Creator, my petition is small.
Let me stay here until I'm not needed at all.
Then when at last my seeds have been sewn, spare me the darkness of being alone.
For when you need my help Lord, I will do whatever I can.
I will be there willing to lend a helping hand. And as long as I can serve a purpose that is true i will say this my prayer, my Lord, to you.

## The Fellowship



For Students And Readers Of The Urantia Book

## South America Gets Spanish Translation

By John Thiele

Editor's Note: John Lange, chairman of the International Fellowship Committee, and Berkeley Elliott, former chairman and currently a member of the committee, have traveled all over the world together to do their committee work. Last September, they met with readers of The Urantia Book in Colombia and Chile. It was a time to celebrate the release of the Spanish translation ofThe Urantia Bookandtoestablish friendships. This is an interview focusing on of some of their experiences on this trip.

Bulletin: What was the attitude of the people you met in South America?

Elliott: They all wanted to know how The Urantia Bookhas changed our lives.

Lange: Yes, that was a repetitive theme. They wanted to know what it had done for us. When Berkeley said she had been reading it for, what, 50 years?

Elliott: Thirty or 38.
Lange: And I told them I'd been reading it about 20 years, they wanted to know what had happened that has changed our lives.

Elliott: This is a good question for them toask. Is the book really going


Berkeley Elliott and John Lange found warmth, enthusiasm and hospitality in South America.
to change us or change the world? Is it really going to have an impact?

Bulletin: In hearing you talk about the trip, I sense that these people are searchers, looking for something to complete their lives, and that theyalready are interested in things spiritual.

Lange: Douglas Fraser (member of the International Fellowship Committee) told us that the church isletting them pursue other avenues
of study. What's also interesting is the groups we visited are led by a few people who are in charge. Carlos Zapata, who is one of the leaders in Colombia, has been reading the book 17 years. A lot of the growth there is due to his singular effort and his slow and steady association with more and more people.

Elliott: Their enthusiasm is unbelievable. I wonder if it's

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The Fellowship
Bulletin

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Published in SL. Petersburg, Fla. by
Publications Committee of The Fellowship 529 Wrightwood Avenue Chicago, Illinois 60614 (312) 327.0424 FAX (312) 327.6159
Please share this publication with anyone interested in The Fellowship.

## Useful Guide

While The Urantia Book has been a very helpful, useful guide book and map, it is not the territory. Jesus himself is the good news, the gospel itself; the kingdom of heaven is within. Thanks for the good work.

Jim Ceteras
Redway, Calif.

## Moving Slowly

The sad/bad conduct of so many mortals makes me reflect on the slowness of physically perceived evolution vs. the "length" of eternity. The consolation of the positiveness of The Urantia Book is about all we have.

George J. Provost Attleboro, Mass.

## New Revelation

Keep up the good work(s). I think that there are lots of forces working to open people to new revelation; witness the upsurge of interest in angels.

Rodney Johnson Minneapolis, Minn.

## Good Study Guides

I use your study guides for The Urantia Book group I facilitate. We are going to do MotaQuest [see Study Group Herald, Issue 4, August 1993]. Fine work of research. Thank you.

Leond M. Hoet York, Penna.

## Time To Heal

Is there any way to heal the rift between the Fellowship and
the Foundation? How can Urantia readers survive on opposite sides of an ever-widening chasm?

Miriam M. Petterborg Murray, Utah

## Spread The Word ...

Is the time near at hand when a more unified and progressive effort will be made in evangelizing the truths of the Fifth Epochal Revelation? Not many people have even heard about it, relatively speaking.

Raphael Wojak Rosholt, Wisc.

## Into Libraries ...

We need to get the book into more and more libraries. It is even more true now, since the retail price is out of the reach of most new readers.

Charles Lilly
Carbondale, Colo.

## ... Everywhere

Keep up the work of getting the book in as many areas and hands as possible.

Alvin and Helen Smith Knoxville, Tenn.

## Finding Readers

Our study group has had a lot of success finding readers of The Urantia Book by placing an announcement in the religious section of the local newspaper. It even got us invited to a religious fair at the local college. l've had a few inquiries, too, which gives me a good opportunity to share Jesus' teachings.

Deborah Goaldman Bakersfield, Calif.

## Sharing A Spiritual Rebirth In Russia

By Melissa Wells

Sometimes we takefor granted our freedom to worship God as we choose.

Not so in Russia.
"Those people of Russia who in the past pursued their interests in the spiritual realm did soat great expense to themselves," says Fellowship President Steve Dreier. "They have been imprisoned, have been unable to get jobs or find housing, have had their lives completely disrupted, and yet they've survived. This is the community that we're likelytocome in contact with."

Last November more than 100 of these Russian spiritualists gathered in Moscow for the Second Urania International Congress, a forum for the discussion of various systems of metaphysical and spiritual thought. Presentationsand workshops on The Urantia Book were made by members of the Fellowship who were present, including Steve and Bobbie Dreier, David Kantor, Lila Dogim, Ann Garner and Joshua Snider.

In response to the introduction of The Urantia Book, the Russians asked many questions:

* What is the Supreme Being and how does it relate to concepts of an integrated humanity, as expressed in the Russian book The Rose of the World?
* What should we do while we await the return of Jesus?
* How did life start on our planet?
* Do other planets in our solar system have life?
* How does the concept of angels in The Urantia Book


Galia Lambova of Bulgaria, conference coordinator Tatiana Antonyan, Steve Dreier and Lila Dogim enjoy dinner at the conference banquet.
compare with the concept as developed in the writings of Swedenborg?

* What is the origin of The Urantia Book?
* What advice would you give tonew readers on how to approach the text? Read from start to finish or is there a better sequence?
* How does the book deal with temptation and sin?
* Who was Jesus?
* Who were Adam and Eve?
* Doanimals have souls which survive?
* When will a Russian translation be available?

All of this leads to another question: What is the impact of introducing The Urantia Book to the spiritual nobility of Russia?
"The impact is in the future," Dreier says. "It will take time for interest to develop in Russia that is equivalent to the sort of thing we have here. The book is unfamiliar to people in Russia. It takes years beforean individual is familiar with the book. We can't expect rapid development.
"But we're making friends as well as introducing many Russian people to TheUrantia Book. In the same sense that the book observes that the apostles held Jesus out of the sentiment of their friendship, not so much out of the grasp of his teaching, we will find much the same thing. If we canmake friends, we will have a foundation upon
which we can develop interest in the teachings."

## The Tie That Binds

Relationships have begun. A prominentpersonis Alla Andreeva, the widow of Daniel Andreev, who wrote The Rose of the World, with more than 500,000 copies in print. This text, written while the author wasin prison, contains anumber of ideas which parallel information in The Urantia Book. The author defined his vision as "the coming all-Christian church of the last centuries that will unite in itself the churches of the past. It will beafree union of all the religions of light."
"His widow seems most concerned about orienting individuals interested in the book towards Jesus rather than toward her husband's work," says David Kantor.

And there's Lazarev Evgeny, publisher of Nauka I Religiya (Science and Religion). This monthly magazine hasacirculation of 100,000 each month. "It was for many years a journal of atheistic thought," says Kantor. "Evgenytook it over several years ago and has turned itinto a well-read theological publication. He was extremely interested in The Urantia Book and requested articlesfor publication."

At the conference Azer Aliev, a Sufi teacher, spokeabout men and women of knowledge working


Alla Andreeva and Alpinist Aldona Skeraitite share a moment of inspiration at the Urania Conference.
behind the scenes who have spiritual insight. "He believes that it is crucial that these men and women of knowledge find ways of working together to move humanity through the present crisis of civilization," Kantor says.

The editor-in-chief of monthly magazine The Orthodox Path expressed the need for caution in formulating new religious practices. "Valentin Nikitin examined the writings of Gregory of Palmya, who warned of psychic diseases of illusion which caneasily result from erroneous psychological approaches to spirituality," Kantor says.

## Disseminating The Teachings

With two trips made to Russia by members of the Fellowship in the past two years, more than 50 Urantia Books are now in circulation. There is a lot of work to bedone to foster continuing interest in the Fifth Epochal Revelation.
"You can't just walk in and tell somebody, 'Here's the truth,' and walk out," Dreier says. "We're going to experience all the challenges involved in accommodating people from
> "You can't just walk in and tell somebody, 'Here's the truth,' and walk out. We're going to experience all the challenges involved in accommodating people from different cultural backgrounds."

Steve Dreier, Fellowship President

different cultural backgrounds. We have to take a sincere interest in them as persons and as members of a community. We must try to learn from them and benefit from their experience as well as share the truths of our experience.
"Thedissemination technique is clearly person to person at this level," Dreier adds. "If we'regoing to be successful, we will have to study the cultural background of the people we are meeting. We may have tolearn somelanguages and dotraveling we hadn't planned on. And we may have to assist people from other countries to travel to conferences that we are holding. And we may have to subsidize the cost of The Urantia Book, which is $\$ 65$ by the time you add postage and duties. That cost
is out of the question for people whose monthly income is approximately $\$ 30$, such as in Russia."

Inadditiontotheoverwhelming expense of owning a copy, study of The Urantia Book in Russia does have its challenges. There's the barrier of a foreign language.
"The majority are only Russian speaking," says Lila Dogim. "And this book is one of several things for them to invest their time and energy in. It will take time for themto absorb this new information. They have seen us twice now and hopefully we'll be more visible in their publications. Somebody should go again when they meet next year. It's important for us to just be present, to talk about the book and to sow seeds."


[^11][^12]
## Expos Help Spotlight The Urantia Book

By Robin Robinson

For the second year, the Fellowship is joining with Jesusonian Foundationtoexhibit Urantia Books at Whole Life Expos across the nation.

Jesusonian Foundation has been sponsoring booths at these events since the mid 1980s, starting with the Denver Peoples' Fair. The booth was staffed by Rocky Mountain Society members, setting the trend for using volunteer readers in Expo cities.
"I had been somewhat nervousabout working the booth," says MoSiegel, chairman of the Domestic Extension Committee. "Butit was obvious that people came to the booth interested, and we weren't out spiritually mugging people.
"After the experience at Denver, the Whole Life Expo seemed even more effective because it was a targeted group of people," he adds. "The people who goare looking for answers, so it seemed like a good spot for a non-intrusive, yet readily available opportunity to learn about the book.'

For several years, The Urantia Book was presented at Whole Life Expos in Los Angeles, San Framcisco and New York, sponsored solely by Jesusonian. With participation by the Fellowship, the booth was set upintwiceasmanycities in 1993 and will expand to eight cities in 1994. The expense of the booth space and shipping the booth and materials is split between the Fellowship, Jesusonian and the local society.
"The nice thing about the way the booth project has gone is that we experimented," Siegel says. "I think it's safer that an outside organization besides the Fellowship had done the experimentation. If we make a mistake at the Fellowship, we get hammered by the Societies.

The Fellowshipneededtestedideas that work. It became obvious that it could be included in the Domestic Extension Committee."

Two committee members, Paula Thompson of Boulder and Ann Garner of Fort Worth, manage the logistics of exhibits and attend all of the Expos, in spite of long work weeks.
son says. "It's about giving Urantia Book readers an opportunity to share the book. You don't get mad at people, you don't argue. You leave a way out for them."

Thetwo mostcontroversial subjects, Thompsonadds, are reincarnation and the atonement doctrine.
"Sometimes you will have people contend with you, mostly


Paula Thompson (left) shares a favorite quote from The Urantia Book at a Whole Life Expo.

Between 300 and 800 people stop by the booth in an average weekend, and as many as 30 books are sold. But, as volunteers learn when they attend the training session to work at the exhibit, they're not there to sell books.
"We discuss how best to answer certain questions, how to listen and booth etiquette," says Paula Thompson. "You don't jump into a conversation, no matter how much better you think you could do.
"It's not just about telling people about the book," Thomp-
fundamentalists and New Agers," she says. "With the latter, theirmain doctrine is a belief in reincarnation and, quite often, they ask what The Urantia Book says about reincarnation. They'll have a problem with that. A lot of people think you can skirt the issue, but you can't. You have to give an honest answer."

Fundamentalists, according to Thompson, feel threatened because The Urantia Book claims to know something aboutJesus. When faced with these issues, "we just tell (booth workers) to be candid
and honest," she says. "Don't try to invest yourself in what they want to hear. Simply say what The Urantia Book says. Before you get in that situation, think about these questions and what you'd want to say. Get your head straight, because they are surely going to ask these things."

Generally, about 15 areareaders volunteer to staff the booth during the three days of the Whole Life Expo. It helps if volunteers are outgoing, according to Thompson, but is not necessary.
"People think they have to be an expert on The Urantia Book, but they don't," she says. "There's always somebody at the booth who is an expert."

Despite the challenges in sharing the message of The Urantia Book, it is an effort that carries personal reward.
"For the most part, it's a positive, wonderful experience," Thompson says. "I've had experiences at the booth that were sublime. In many cases, people come up and it's like they're dying and you are giving them water. It's just the greatest feeling in the world."

Siegel sees additional benefits, calling the Expos a catalyst for local groups to do something together. It also brings new people to the study groups and long-time readers into communication with other readers.
"We have discovered an incredible number of 'closet readers' during the Expos," says Ann Garner. "Alargenumber of people walk by the booth, glance up and say, 'Oh, I have that book.' The most important aspect of this is that these wandering sheep are not connected with us. Over 90 percent of them didn't know about study groups, meetings and conferences."

For more information on how to participate in the exhibit booth at Whole Life Expos, please contact the Fellowship at (312) 327-0424 or fax a letter to (312) 327-6159.


## 1994 Schedule of Expos

Los Angeles
April 15-17
San Francisco
April 22-24
Chicago
May 20-22
Santa Fe
June 10-12
New York
Sept. 9-11
Toronto
November

Julio Edwards (left) introduces The Urantia Book to Denver Expo participants.

## Subsidizing Books For the Expo

What began as an experiment at a Whole Life Expo in New York last year has blossomed into a new program called Afford-a-Book. A long-time reader of The Urantia Book donated funds to lower the price of The Urantia Book to $\$ 20$ for sale at that Expo. He just wanted to see if it would bolster sales. Of the 40 books available at the reduced price, 39 sold that weekend.
"People cringe at the $\$ 48$ price," says Paula Thompson. 'That's a lot to spend to take a chance on a new book. But they'll buy it at $\$ 20$. For those who can't take the time to work at an Expo or otherwise get involved in outreach, this is a nice way to help."

You can learn more about donating to the program by contacting Jesusonian Foundation, P.O. Box 18764, Boulder, CO80308, (303) 5810456.

"The Mirror -- When will we be responsible for what we create?"
Artwork courtesy of Steve Sawyer, Versailles, Kentucky.

# Scientific Symposium III 

Man's Universe<br>Integration

July 5-7, 1994
Oklahoma City, Oklahoma
"Man's universe integration -- the increase of human insight plus the increase of human experiential achievement brings him into closer harmony with the unifying presences of Supremacy -- Paradise Trinity and Supreme Being."

The Urantia Book, page 1306

Have youever wondered about the difference between a dark star and black holes?

Have you gazed at the stars and looked for Jerusem, Salvington or even Uversa?

Are you mystified at the shape of Paradise and the bi-directional dark masses that enshroud Havona?

If you would like todiscuss these thoughts, come to Oklahoma City this summer for the third symposium. Listen to experts in science and the cosmology of The Urantia Book explain these and many more facts about our cosmos.

Irwin Ginsburgh will follow up his popular presentation at Scientific Symposium II by comparing modernastronomy and TheUrantia Book's study of the stars.

Also joining us again are Carol Hay, John Lange, Phil Calabrese, Michael Wisenbaker, Lawrence Schkade, Dan Massey and Dave Elders.

The talented vocal artist Hay, a favorite speaker at Fellowship conferences, will open the symposium
withan inspiring look at man's journey from the lowest rung on the ladder of life to the glory of perfection.

Matthew Block will report on hisexhaustive research to discover the human sources used by the revelators to present the scientific concepts in The Urantia Book. Dan Young will present his thoughts on chaos theory and its relevance to the Supreme.

Join with your fellows this summer in the quest for a better understanding of Urantia Book cosmology and prevailing scientific thought. Ask the questions you've pondered in your studies to this knowledgeable group of thinkers. And share in the joy of discovery of fact and appreciation for truth - all in the fellowship of brotherly love. Don't miss what promises to be a great meeting of the minds.

## Symposium Special Events

On the evening of July 4th we'll have a picnic at Harry McMullon's sarmon the outskirts of Oklahoma City. It will be an afternoon of rock n' roll bands, ball games, swimming in the lake, barbecue and lots of fellowship. After sundown we'll celebrate with a fireworks display.

Ingrid H. Shafer, Ph.D., aprofessor of philosophy and religion at the University of Science and Arts of Oklahoma, will share her insights on God as our personal
creator and the controller of all creation. Shafer, a native of Austria, has written and presented many papers on the relationship of science and religion.

Eric Carlson, head astronomer at Adler Planetarium in Chicago, will take us on a journey to the edge of the universe at Oklahoma City's Kirkpatrick Planetarium.

Andwell celebratethe2,000year anniversary of the birth of Jesus.

# Summer Seminar 

## Progress and Providence - Keys to Universe Integration July 3-4 and 8, 1994 - Oklahoma City, Oklahoma



The great paradox in human evolutionary religious experience is the evidence of evil in a universe supposedly created and ruled by a perfect God. The human condition is this - a finite creature, subject almost entirely to the laws of antecedent causation, possesses a mind that can envision the possibility of perfection, the potentiality of a perfectly governed creation.

How cruel that the hopes and aspirations of such a creature should so often be frustrated by material experience. And yet, the circumstances of finite existence often seem to suggest the mysterious presence of an unseen manipulator of circumstance.

The Urantia Book reveals a satisfactory answer to this puzzle of the ages in its presentation of the Supreme. Although a single human can envision a personal God of love, the race seems to experience only the impersonal ministry of a vaguely glimpsed Supreme Being, seemingly unconcerned with individual human welfare.

Yet, from time to time, the unseen hand of God seemsto act in the experience of the individual and the race through amazingly serendipitous occurrences. We are told that these are the confluence of the personal actions of the Father, the outworkings of providence, and the actions of innumerable agents of God the Sevenfold.

As the Supreme Being progresses toward experiential perfection in the finite universes of time and space, we individual faith sons contribute tothis growth through our own spiritual striving. Although most of the influences which support our human quest for perfection are deliberate and personal, there is another influence which correlates the circumstances of finite existence in support of finite growth. And this influence is Providence, a manifestation of the emerging overcontrol of the Supreme.

Our ability to perceive the operation of Providence is limited by our understanding of, control over, and integration with the mechanisms of the universe. And this ability equates to human unification in knowledge, action, and insight with the Almighty Supreme.

Full understanding of the human condition emerges from appreciation of the process by which an imperfect finite creation, created by the Supreme Creators, is gradually evolved toward increasing levels of perfection -- even on levels of reality beyond the finite.

We are told that, "To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity meaning as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all."

It is no accident that the authors of the Urantia Papers conclude their presentation of the origins and nature of reality by explaining the ided of Providence as "... the overcontrol of the incomplete Supreme manifested in the incomplete universes ..." Having begun their presentation of universe reality with the existential level of the three persons of the Trinity, and having descended the circles of reality to present the finite history of Urantia, they are now ready to reveal the true natureand meaning of the bestowals of Christ Michael, with particular emphasis on the seventh and final bestowal.

This tale of mortal and divine experience fully demonstrates the striving of the finite toward perfection and the limitations imposed by incomplete universe integration. It is surely providential that the Creator Sons, Supreme Creator personalities, never fail in their exploits to retrieve and to perfect their imperfect creations. It is surely providential that our Creator Son, now established as Supreme ruler of his universe, isembarked on the adventure of eventuating the brotherhood of man throughout Nebadon. It is surely providential that personalities have been coordinated in time and space to materialize the Urantia Papers to foster the transformative vision of our Creator Son for the redemption of our troubled sphere.

This summer, as the Third Scientific Symposium addresses "Man's Universe Integration," the Education Committee invites your participation in an intensive study program exploring the meaningsondmechanisms of universe integrationasrevealed in The Urantia Book through Papers 115-118. These papers explain the purposes and processes of the Supreme and Ulimate Deities. Over the course of three days (July 3, 4 and 8), we will study these papers in depth, through plenary talks by long-time readers of the book with particular interest in the Supreme, and through workshops and discussion groups focusing on the broad contents of each paper. If you are interestedinleading a workshop, please contact The Fellowship at (312) $327-0424$ as soon as possible.

## The Fellowship for Readers of The Urantia Book Combined Registration Form <br> 1994 Scientific Symposium III * Triennial Delegate Assembly * Summer Seminar Oklahoma City University, Oklahoma City, Oklahoma

## PLEASE PRINT!



## EXPLANATORY NOTES:

Organizational Meetings. The Triennial Delegate Assembly meets once every three years to elect General Councilors. -orientation meeting for the TDA will be held at 7:30 p.m, Friday, July 1. The TDA itself begins at 9:00 a.m. Saturday, anc $\leq$ open to observers only for the first hour. Thereafter only elected Society Delegates and Alternates may attend. The Gerera Council Triennial meeting begins at 7:00 p.m. Thursday, July 7. As space permits, it will be open to observers, except wrer elections are being held.
Meals. The cost for meals at the university cafeteria is $\$ 15$ per person per day, whether you eat all of the meals or not. Infarts under three are free. At these very low rates, however, there is no further discount for children. If you expect that your arrivar J departure schedule will cause you to miss several meals on a particular day, it may be more economical for you to eat in ore $=$ the many nearby restaurants on that day. The 4th of July picnic is free.
Housing. Cost for lodging is $\$ 20$ per person per night, double occupancy. These are dormitory rooms with two twin beds zer room. Pillows are not provided; however, you may purchase them for $\$ 4$. Please indicate on this form if you will neec $\equiv$ roommate. Cost for a single occupancy room (if available) is $\$ 30$ per night. The dormitory is not equipped for children under .years old. Families with children may reserve rooms at the nearby Comfort Inn Motel, 2801 NW 39, Oklahoma City, for \$34 IT per night. These rooms have two double beds, and accommodate up to four people. Call (405) 946-0741 directly to reserv= such rooms. Ask for the Scientific Symposium rate.
Registration Fees. The registration charge of $\$ 50$ for adults and $\$ 10$ for children under 12 applies regardless of how muc- $=$ how little of the week's activities you attend. Please register by May, 15, 1994.
Daycare. Daycare is available for children under 12 years old, during the speaker's presentations only, for $\$ 25$ per child zer day.
Airport Transportation. Transportation to and from the airport will be provided free of charge by local readers.
Call (405) 843-4900 to give us your arrival and departure times.
Cancellations. Cancellations received before May 15, 1994 will be given a full refund; if later, none.
Payment. The minimum registration fee is $\$ 50$ per adult and $\$ 10$ per child. The rest may be paid upon your arriva Oklahoma City. Send your check, money order, or your Visa/Mastercard number with this registration form to:
The Fellowship, 529 Wrightwood, Chicago, IL 60614.
Questions? If you have any questions, call John or Matt at (312) 327-0424. Thanks!

1994 Scientific Symposium III * Triennial Delegate Assembly * Summer Seminar EXPENSE WORKSHEET

| Day | Program | \# eating @ \$15/person/day | \# lodging @ \$20/person/day | Daycare @ \$25/child/day | Daily total |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Friday, July 1 | Triennial Orientation | $\times \$ 15=$ | $\square \$ \$ 20=$ | $\overline{\$} \times 25=$ | \$ |
| Saturday, July 2 | Triennial | $\varlimsup_{\$}^{\$} \times 15=$ | $\times \$ 20=$ | $\ldots \$ 25=$ | \$ |
| Sunday, July 3 | Summer Seminar | $\times \$ 15=$ | $\cdots \$ 20=$ | $\overline{\$} \times \$ 25=$ | \$ |
| Monday, July 4 | Summer Seminar Pienic at farm | $\ldots \times \$ 15=$ | $\$ \$ 20=$ | $\begin{aligned} & x \\ & \$ 25= \\ & \$: n \end{aligned}$ | \$ |
| Tuesday, July 5 | Scientific Symposium | $\cdots \times \$ 15=$ | $\overline{\$} \times \$ 20=$ | $\ldots \times \$ 25=$ | \$ |
| Wednesday, July 6 | Scientific Symposium | $\overline{\$} \times \$ 15=$ | $\text { \$ } \times \$ 20=$ | $\overline{\$}$ | \$ |
| Thursday, July 7 | Sci Symposium General Council | $\times \$ 15=$ | $\square \times \$ 20=$ | $\frac{\pi}{\$} \$ 25=$ | \$ |
| Friday, July 8 | Summer Seminar General Council | $\frac{-\$ 15=}{\$}=$ | $\times \$ 20=$ <br> \$ | $\overline{\$} \times 25=$ | \$ |
| Saturday, July 9 | General Council | $\varlimsup_{\$} \times \$ 15=$ | $\times \$ 20=$ | $\overline{\$} \times \$ 25=$ | \$ |
| Registration, Adults: | $\qquad$ Adults @ $\$ 50=\$$ |  |  |  | \$ |
| Registration, Children: | $\qquad$ Children under $12 @ \$ 10=$ \$ |  |  |  | \$ |
| Grand Total: |  |  |  |  | \$ |
| Amount Enclosed: |  |  |  |  | \$ |
| Balance Payable on Arrival: |  |  |  |  | \$ |

If you wish to pay by Visa or Mastercard, please PRINT the following:
Name on the credit card: $\qquad$
O Mastercard O Visa Card \# $\qquad$ Expiration date: $\qquad$
$\qquad$ Signature: $\qquad$

## Fellowship Enters New Stage Of Growth

Editor's Note: This is an edited version of the annual report which Fellowship.President Steve Dreier presented to the General Council in August 1993.

An observer of 25 years ago easily might have described the Fellowship as an organization dominated by a Chicago culture. Theevidence of the time would have supported such a description. The officers and a majority of the General Councilors came from the Chicago area. Most activities took place in or near Chicago.

More importantly, the majority of significant decisions were made by a small number of people from Chicago. Virtually allmajoraspects of the Fellowship reflected the values and tastes of the midwest Chicago culture.

This situation has undergone steady change over the last two decades. And today no one could justifiably argue that the Fellowship is dominated by a Chicago cultural perspective. The evidence
would no longer support such a claim.

The transition involved many incremental steps, not all of which were peaceful. Conflict and dissension werenot unusual. The final event of this transitional process -the separation of Foundation and Fellowship -- was the most turbulent of all. It was the suddenly which finally and fully detached the Fellowship from its prior stage of development. The detailed history of this 25 -year evolution provides an instructive study of the evolution of a social group with a religious purpose.

While it would no longer be correct to describe the Fellowship as dominated by a Chicago cultural flavor, it would be reasonably accuratetodescribeitasone which is pervaded by American cultural values. No one part of the United States now dominates the character of the Fellowship. The attitudes and viewpoints of all parts are represented in both the governing structures and decision-actions of


The first summer study session, held in August 1963, was largely attended by Chicago residents.
the Fellowship. But as a whole, it is characteristically an American organization.

IC93 (International Conference of the Fellowship held in August at Ste. Hyacinthe, Quebec) may represent the leading edge of the next transition. For the first time, the Fellowship's flagship social event was held outside the United States. The planning team was composed of individuals from the United States and from French and English-speaking sections of Canada. This may have been the first step in the transition from American culture to an organizational flavor which is more truly reflective of international values and viewpoints.

If this is the case, we are at the beginning of another phase of growth which will require two decades or more to complete. We have some ided about how long such change might take, and we also know something of the challenges which are likely to accompany this transition. Past experience suggests that the process will not be entirely peaceful.

We can not know in advance all the details of these events. We can only be certain that they will arise from time to time, and that we will have to pass through periods of conflict and confusion as we make our way from where we currently are to where we believe we ought to be.

Our ideals encourage us to think of our work as having international significance. We do not believe it should be restricted to any one people or culture. Nevertheless, the experiential actualization of such ideals requires a degree of cultural readjustment whichismore welcome in theory than in fact. It is not easy to change old habits, or old ways of doing things. So far, the work of the Fellowship has favored the preferencesand tastes of Americans.

Americans may be in the position of the Chicagoans of 25 years ago. They are in control of the organization, and the organization reflects theircultural values and practices. They mary find other cultural practices somewhat strange and even unpleasant when first experienced; and if that happens, they will be resisted.

Those same Americans who 25 yearsago actedas the agents of what ought to be will then find themselves functioning as the conservators of that which is. Newer and unfamiliar faces will appear and demand progress.

This is inevitable. Growth requires struggle. But today we are not as experientially ignorant as we were 25 years ago. We have been through a cycle of transition.

That experience makes us wiser participants in the next transitional cycle. It should give us the ability to minimize the confusion and uncertainty which are certain to accompany the event.

Perhaps 25 or 50 years from now those occupying the positions we now hold will review their past experience and remember that in 1993 the Fellowship wasa distinctly Americanorganization. Theymight reflect upon the many incremental adjustments made over the years, not all of which came easily or quietly.

And they might observe that theFellowship no longer embraced solely American domination. The evidence would compel any reasonable observer to conclude that the Fellowship had become truly international, that its nature and character could not be assigned to any one culture, but that it truly had become representative of all cultures, a living and hard-won experiential manifestation of unity in diversity.

None of this suggests that the Fellowship has a mandate to control or direct the response to The Urantia Book either in the United States or anywhere else in the
world. The issue is not one of control, but of assistance and cooperation. The purpose is to foster mutual support and understanding in accordance withlocal preferences.

It is entirely possible to work with individuals from diverse backgrounds without adopting a paternalistic attitude. We have seen the dangers of such attitudes and, hopefully, have learned from these experiences. We seek only fellow-


Alvin Kulieke presides at the first Triennial Delegate Assembly, which occurred August 1964.
ship and cooperation among the growing family of students of The Urantia Book.

In immediate terms, the Spanish translation of The Urantia Book is now in print. Suddenly there are new possibilities for the study and dissemination of The Urantia Book among Spanish-speaking people. Mexico and Central and South America are home to hundreds,
perhaps thousands of individuals who will shortly have the opportunity to discover The Urantia Book.

The next international conference in 1996 may have many Span-ish-speaking people present. Inaddition, we are developing relationships with interested individuals from Russia. These effortshave just begun, but may be in a much more advanced state of development when we hold IC96.

We intelligently must decide the direction we wish to go. In the past, we have focused our attention uponourselves, ourviewpoints and concerns which hold the interests of Americans. If we are to make a meaningful contribution to the internationalization of The Urantia Book, we will have to redirect a significant portion of our attention and resources outside the United States to the service of individuals speaking different languages, living in different cultures and having different needs.

We are not required to do this. We could continue to focus our efforts primarily upon ourselves and our own needs, and leave others to solve their own problems. What is important is that we know what we are about, that we do not claim to be doing one thing while we are actually doing another.

Time after time I have watched the General Council grapple with difficult and complex matters. And I have been impressed at the creative power present in this collective process.

I have seen solutions develop which were nowhere present when discussions began. Through all of this I have watched the members of this group grow in their ability to work with one another, to stimulate one another to productive thought and responsible decision, and to grow in affectionate regard for one another even in the face of substantial disagreement.

And as this happens here, it is reflected throughout the entire reader community.

## This village

 by the River Jordan could have been a site where Jesus or John the Baptist taught believers ... and changed the world in the process.

## In The Beginning, Was The Holy Land

Imagine walking the roads that Jesus walked and visiting the sites of his intriguing life as the Son of Man and the Son of God.

If ever there was a time to visit the home site of the Master, it is this year, the 2,000th anniversary of his birth on our world.

To commemorate this beloved event, a special tour of the Holy Land has been organized for readers of The Urantia Book August 11 through 22 . Todate, about 130 individuals have signed up for the trip. And there's room for more.

The tour begins in Tel Aviv with a drive north to Caesarea to view the ruins of the crusaders' fortress and the great Roman amphitheater. Then it's off to Megiddo on the Plain of Esdraelon and Mount Carmel to visit the Carmelite Monastery, Elijah's Cave and the Bahai Temple with its lovely Persian Gardens.

Three days have been scheduled to explore Tiberias. We will cross the Sed of Galilee to visit Capernaum and see the remains of asecond-century synagogueand the Apostle Peter's house, followed by a visit to the Mount of Beatitudes where Jesus delivered the Sermon on the Mount. Continuing on to Tabgha, we will visit the site of the miracle of the loaves and fishes.

Then we will travel to Cana to visit the church which is heralded as the site where Jesus turned the water to wine. From there, it's on to Nazareth, the childhood home of the Master, and a tour of the grotto assumed to be Joseph's carpentry shop.

The final four days of the tour will take us to Jerusalem to visit the Pool of Bethesda, where Jesus healed the crippled man, and the site of the Temple, the Dome of the Rock, the El Aqsa Mosque and the

Wailing Wall.
A trip to Bethany will include a visit to the tomb of Lazarus. From there we will continue on to the Dead Sea, 1,288 feet below sea level and site of Sodom and Gomorrah. We also will travel to the Caves of Qumran, where the Dead Sea Scrollswere discovered, and the Masada fortress, where the Zealots made their last stand against Rome in 73 A.D.

Thetour concludesin Bethlehem with a commemorative program presented by Gard Jameson, chairman of the Fraternal Relations Committee of the Fellowship, and Carol Hay of Boulder, Colorado. We will then visit the Church of the Nativity and the manger where Jesus was born, and return to Jerusalem for a visit to the Upper Room, site of the Last Supper, and the Church of All Nations on the Rock of Agony, followed by a visit to Mount Olivet, the Garden of Gethsemane and the Chapel of the Ascension.

The favorite spots in this tour for Berkeley Elliott in Oklahoma City are Nazareth and the Sea of Galilee. This will be Berkeley's third trip to the Holy Land.
"We'll have a worship service on the hill where Jesus went to pray as a young man," Elliott says. "A special place is the Sea of Galilee and the beach where Jesus walked with the Apostles and the boats he built."

## Land of the Pharaohs

The tour will be extended another week to explore Egypt, August 22 through 28. Scheduled cities include Cairo, Memphis, Sakkara, Luxor and Aswan.

In this extended trip, we will see:

* The Egyptian museum of antiquities with the treasures of Tutankhamen.
* The Great Pyramids and the Sphinx.
*The Alabaster Mosqueand the Sultan Hassan Mosque.
* The Temple of Ptah and the Alabaster Sphinx of Ramses II.
*The Fourth Dynasty Pyramids of King Unas of Sakkara.
*The Valley of the Kings with the tombs of Tutankhamen, Seti and Queen Nefertiti, Deir El Bahari and the Colossi of Memnon and Temple of Queen Hatshepsut.
*The Temples of Karnak and Luxor.


Walk the roads of Nazareth, where Jesus spent his childhood yecrrs.

* Philae Island.
* The Granite Quarries and the unfinished Obelisk.
* The New High Dam and Lake Nasser.
*The Mausoleum of Agha Khan and the sixth-century Monastery of St. Simon.


## How To Register

The price of the Holy Landtour is \$1,991 perperson, basedondouble occupancy. Single occupancy is an additional $\$ 295$. For those traveling on to Egypt, the cost is an additional $\$ 1,297$ per person, based on double occupancy. Single occupancy is another \$225.

These prices include air transportation by an IATA/ARC jet carrier ineconomy class, surface transportation by deluxe motorcoach, accommodations in first class and deluxe hotels based on rooms with twin beds and private bath, continental breakfast and dinner daily, entrancefees to sightseeing events listed in the itinerary and local En-glish-speaking guides.

The tour price does not include U.S. and foreign airport departure taxes and security charges (currentiy $\$ 36$ for main tour and $\$ 10$ for Egyptextension), passportand visa fees, laundry room, meals not included in the itinerary, tips and excess baggage fees.

A passport valid six months beyond the date of re-entry to the United States is required.

For more information, contact Berkeley Elliottat 14 Southwest 97 th Street, Oklahoma City, OK 73139 or call (405) 794-2978.


Recalling Jesus' admonition to the Apostles of "Peace, be still," these students of The Urantia Book find a certain inner peace while visiting the Sea of Galilee during their trip to the Holy Land in 1985.

## South America, Continued from page 1

because they had to fight for what they have. They've had to had to have each paper translated to study and we had it handed to us on a silver platter.
Bulletin: That brings up a good point. How did they respond to the Spanish translation?

Elliott: They think that now they will be free to study it, instead of just having to study what few papers were translated for them.

Lange: Another 50 readers have joined the Santiago group since we were there.

Elliott: We met about 60 people and they've only had it three years. And they're just now getting the translation.

Bulletin: Did this trip change your perceptions about the goals of your committee?

Lange: It shifted our emphasis of looking at the movement as coming from the United States and going out to the world. So many more readers are in Latin America that we will look toward a working partnership.

Bulletin: What are your favorite memories of this trip?
Elliott: The shock of the trip in Bogota was our first night there. We walked in and there were about 100 people. We expected maybe 10 or 12 . The next night we had about 50 . I thought there would be one meeting with a good-sized group, but I never figured 100, and I never anticipated going to meetings every day. We did that in both places and these were different people.

Bulletin: Tell me about the readers. I've always been struck by the diversity that existsin the movement. Was that the case?

Elliott: Yes, they were very diverse. The second night we were in Taboo (Colombia) the group was almost all professional people.

Lunge: They were all professionals and had a special meeting room where they met for several hours.

Elliott: Six hours every Sunday.
Lunge: They are assigned topics to study and present. They translate what they're going to study on the weekend. That shows how happy they are to get the


This group in Chile discussed questions on The Urantia Book with Lange and Elliott.

Spanish translation. It's going to accelerate their study abilities.

Elliott:In both places, theydedicated their time, energy, money and gifts as though we were their very best friends. They were so glad to see us. They treated us with so much love and respect. It was extremely touching. It was probably one of the most incredible trips, in that way, that I've ever taken in my life.

Lange: It's just amazing how the Urantia Revelation was planted in another culture and the truth has blossomed into a very loving organization.

Elliott: We need to give Douglas Fraser credit for planting the book there and nourishing these groups. He stays in close contact with them and is beginning small study groups in other countries in South America.

Bulletin: What if local study groups or readers want to get involved? How can they help in Latin America?

Lange: They can call the Fellowship office (312/3270424 ) or they can call me (501/782-3263). Acquiring books at a reasonable cost or help with the translation of secondary works is needed, and just an exchange of ideas and information so we can help them. They sense the direction they want their study groups to go. They enjoy getting to know people who have been reading the book and share in our knowledge.

> When you knout that you are saved by frith, you have seal peace with © od.
> The RXrantia Book, 1 age 1610

## Calendar of Events

April 15-17, Whole Life Expo, Seattle, Wash. Contact Paula Thompson, (800) 767-5683.
April 17, "World Religions: Conflict and Cooperation," Northwestern University, Evanston, Ill. Contact The Fellowship, (312) 327-0424 or Marilynn Kulieke, (708) 945-1812.
April 22-24, Whole Life Expo, San Francisco, Calif. Contact Paule Thompson, (800) 767-5683.
May 20-22, Whole Life Expo, Chicago, Ill. Contact Paula Thompson, (800) 767-5683.
May 21, Twentieth Annual Southern Oregon Conference, Grants Pass, Ore. Contact 2000 \& 20 Committee, P.O. Box 367, Murphy, OR 97533.
June 17-19, Annual Retreat and Business Meeting, Florida Students of The Urantia Book, Fort Lauderdale, Fla. Theme: " 2000 Years of Reflection." Contact Waldine Stump, (305) 476-8563 or Jack Miller, (305) 421-3957.
July 1-10, Triennial Delegate Assembly, Summer Seminar and Scientific Symposium III, Oklahoma City, Okla. Contact The Fellowship, (312) 327-0424.
Aug. 11-22, Tour of Holy Land, Celebration of 2,000 Year Anniversary of Birth of Jesus. Contact Berkeley Elliott, (405) 843-4900.

Aug. 18-21, Jesus Birthday Celebration, Camp Brotherhood, Mount Vernon, Wash. Contact Tony or Inez Finstad, (206) 485-8266.

October 4-8, South Pacific Conference of ANZURA, Auckland, New Zealand. Contact Marion Steward, 14 Aspiring Avenue, Manukau City, Auckland, New Zealand.

## Announcements

If you have a study group to be listed in this year's Study Group Directory, please call Paula at (303) 581-0456.

IC93 tee shirts are available for $\$ 10$. Sizes L and XI in aqua, mustard or hot pink. Send orders to The Fellowship, 529 Wrightwood Ave., Chicago, IL 60614, (312) 327-0424.

Pins embossed with the two-color IC93 logo areavailable from Jesusonian Foundationat (800) 767-5683.

## In Remembrance

James Carleton Mills, Ph.D. passed away in Atlanta, Georgia on July 29, 1993. Born March 8, 1908, Mills became a reader of the Urantia Papers in 1951. He was active in Urantia Brotherhood, now known as the Fellowship, as a General Councilor from 1955 to 1984. Various responsibilities he held include vice president from 1957 to 1964 and acting president in 1962 and again in 1973. He was a trustee of Urantia Foundation from 1971 to 1975.

## The Fellowship <br> for readers of The Urantia Book

529 Wrightwood Avenue
Chicago, IL 60614 USA

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Mrs Polly P Friedman
5845 Greenview Rd
Calabasas CA 91302


[^0]:    "spirit-born individuals are so remotivated in life that tbey can calmly stand by while their fondest ambitions perish and their keenest bopes crasb; they positively know tbat such catastropbes are but the redirecting cataclysms wbich wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sub-

    The Urantia Book - Pg. 1096
    IN PRAISE OF CONTROVERSY!
    As much as I think that all tbis Foundation vs. Everybody Else environment is a waste of valuable time, this cartoon reprinted from the cover of the netv Urantian Sojourn cracked me up! This fine editorial cartoon was done by the inimilable Terry Kruger. One picture may truty be worth a tbousand words! Special thanks to Terry and the publisbers of the Sojourn
    
    

[^1]:    SPECIAL ANNOUNCEMENTS \& ACTIVITIES
    Our Book Chairman, Pierre Chicoine, has Library Placement Forms available so you can the shelf, call 714-761-1565 to receive the form by mail.

    APRIL LAKE POWELL RETREAT Flagstaff \& Phoenix. Where: Wahweap Marina. When: April 17-19, 1992 noon to noon (Easter weekend) Cost: $\$ 175$ per adult; $\$ 75$ per child - total includes ineals - A $\$ 50$ deposit will hold your rescrvation until March 31. For further information contact: Crystal Harris (602) 934-7906
    or write to: PO Box 2621, Scousdale, Arizona 85251 .

    MONITOR TO CHANGE FORMAT
    Due to the amount of materials we're receiving for publication, we will be publishing in a new $8.5^{\circ} \times 11^{-}$format (a' la Circles) beginning next month. This will cost a bit more so if you free for as long as we can do it so don't fret.

[^2]:    *Quotations used in this magazine (unless otherwise indicated) are from The Urantia Book, Copyright © 1955 by Urantia Foundation, all rights reserved, and are used by permission. Interpretations and opinions expressed in the articles are those of the authors and do not necessarily represent those of Urantia Foundation.

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[^3]:    THE FIRES IN TEMPLES AND SHRINES WERE SACRED ANDNEVER PERMITTED TO GO OUT. (Pg. 777)

[^4]:    The STUDY GROUP HERALD is published by The FELLOWSHIP for readers of The Urantia Book twice annually (Spring and Fall). Quotations are from The Urantia Book unless otherwise specified. All opinions herein expressed are those of the individual authors and do not represent policies of The FELLOWSHIP or of the editorial staff.

    Written material, artwork, classified advertisements, notices, or announcements should be mailed to The STUDY GROUP HERALD C/O The FELLOWSHIP, 529 Wrightwood Avenue, Chicago, IL 60614.

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[^5]:    "I'm sure that everyone of us who seeks God wants to become more Godlike in our daily lives" with this Roxy began her talk and thus for the day transformed everyone to realize their role in doing the Father's will; as she is so gifted at bringing us into the true spirit of fellowship.

    To reap the fruits of the spirit - what an inspiration and challenge for all of us!

    Thank you again Roxy from all of us for sharing your love and time with readers at FSLA.

[^6]:    *Quotations used in this magazine (unless otherwise indicated) are from The Urantia Book, Copyright © 1955 by Urantia Foundation, all rights reserved, and are used by permission. Interpretations and opinions expressed in the articles are those of the authors and do not necessarily represent those of Urantia Foundation.

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[^7]:    * Standley Coopersmith, The Antecedents of Self-Esteem.
    ** Dr. Dov Peretz Elkins, Teaching People to Love Themselves.

[^8]:    115:8
    1767:1

[^9]:    Namaste - (The God fragment in me greets the God fragment in you.) ©

[^10]:    प INTERNATIONAL FELLOWSHIP COM-
    TEE needs Urantia Books to send to readers in Russia and other regions of the planet. Contact John Lange Care of The FELLOWSHIP. (312) 327-0424.

[^11]:    David Kantor, Svetlana Braziene (producer for Lithuanian National Television) and Bobbie and Steve Dreier gather in Braziene's home in Vilnius.

[^12]:    4 The Fellowship Bulletin

