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Dr. Meredith J Sprunger
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Dear Meredith:

I had waited to reply to your letter of December 19, hoping that I would develop some helpful ideas about your broad plans in answer to your request.

You are aware of my deep concern that we might concentrate too much on people in our country before the great messages of the Book reach other countries. That a big well-known monolith would develop here around the Book which would turn off other countries if it were tied up with the Bible or Christianity. We are Jesusonian.

However after mulling over my concerns I had a long talk with my very dear friend, Duane Faw who had just met with you in Chicago and he assured me that we three were all thinking on the same wave length. That your hope and plan is to raise the awareness in church circles of the need for world unity in brotherhood. I then sat down and typed some pertinent passages which I want to enclose. I'm sure I am not breaking any copyright laws in adding this to a personal letter to you. You are just as familiar as I am with these quotations but sometimes it helps to read them again with just one goal of service in mind. I feel that is what you are doing.

I am so perfectly in support of your goals and plans even though I am aware as you obviously are, of the many challenges you will have with the "ecclesiastical circles"

These quotations do not tell us to WAIT. They tell us the "hour is striking" "URANTIA is now quivering on the very brink" etc. I am so glad that you are one of the new leaders they mention on quotation # 2 who will dare to go forth, and I salute your mission and your courage, and please know I will support your efforts and help in every possible way.

All that time I will be trying my best to get the URANTIA Books in foreign libraries and trying to interest bilingual people in other parts of the world. Knowing that some modern Rodan of Germany or China will find the Book and be sparked to "interest men of means to translate it". All this while we know this Book is meant to ENHANCE existing religions, not to supplant or replace them. I think your approach is very wise- to do it as a private individual rather than through the existing organization of the URANTIA Brotherhood.

With warm personal regards to you and Irene.



Julia K. Fenderson

OUR MISSION

"The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus." (1041)

"Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity 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." (2082)

"The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth -- the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania." (1010)

"A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment." (2082) "The gospel of the kingdom must be proclaimed to all the world, to gentile as well as to Jew." (1804)

"And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution." (909) "The moral and spiritual momentum of a race or a nation largely determines the cultural velocity of that civilization." (909)

"Had the followers of Jesus taken more seriously his injunction to 'go into all the world and preach the gospel,' and had they been more gracious in that preaching, less stringent in collateral social requirements of their own devising, then many lands would gladly have received the simple gospel of the carpenter's son, Arabia among them." (1051)

"Go, then, into all the world telling this good news to all creatures of every race, tribe and nation." (2054) "'As the Father sent me into the world, so do I send you.'" (2055)

"No armies of the world have ever displayed more courage and bravery than will be portrayed by you and your loyal successors who shall go forth to all the world proclaiming the good news - the fatherhood of God and the brotherhood of man." (1608)

Note: I consider the above quotations a direct challenge to each of us and especially International Fellowship. And we know there are many more similar admonitions and directions given us in the URANTIA Book.

JKF



Suggestions for improvement by June 2/1/79

URANTIA BROTHERHOOD
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THE URANTIA BOOK: THE QUESTION OF ORIGIN

The question most frequently asked by people who have discovered *The URANTIA Book* is "Would you tell me something about the origin of the book?" This general question is usually followed by a number of more specific inquiries. Such interest in the origin of a book ^{as} stimulating and challenging as *The URANTIA Book* is natural. We have been conditioned by our culture to depend on sources and authority in evaluating publications of all kinds. This is especially true of religion.

Usually only a combination of tradition, social acceptance, and a firsthand knowledge of its quality will give the average person a satisfying answer concerning the origins of revelatory literature. Although Biblical scholars have declared that our knowledge of original New Testament documents is so meager, ^{very little} "We can now know ^{nothing} concerning the life and personality of Jesus." Most of us are not disturbed about the origin or historicity of the New Testament. The experience of centuries has validated its quality.

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source should be revealed if it is adequate quote

At this point in time there is no similar tradition of acceptance to give a "satisfying" answer to the origin of *The URANTIA Book*; someday, as its impact on civilization grows, there will be. Now the book must be evaluated solely on the basis of its quality - a personal experience of its internal authenticity or lack of it. *The URANTIA Book* message must be experienced before one can evaluate its quality and consider the probability of the revelatory nature of its origin. Before you have completely read *The URANTIA Book*, therefore, it is ^{virtually} impossible to give you a very satisfying answer concerning its origin; and, after you have read the book, someone else's comment about its origin, while of interest, is of secondary importance.

This problem of new readers, nevertheless, should not be ignored or answered in a cursory manner. Just as one who has experienced being in love can give an uninitiated friend some idea of this exalted state, so we will endeavor to share with you concerning the origin of *The URANTIA Book*. We well know, however, that this secondhand knowledge has severe limitations in the authentication process and only a ^{personal} firsthand experience of the quality of the book can give an adequate ^{answer} to the question of origin.

First of all, let us acknowledge that no human being knows many of the details and specifics regarding the origin of the URANTIA papers. The most accurate information about the origin of the book is given by the revelators themselves. They candidly admit it is virtually impossible to translate the concepts of divinity and eternity into the circumscribed language and finite concepts of man. (*1, 17)

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They frankly admit, even at the risk of detracting from the value of the revelations, that the revelations are no more than what which is partial and practically adapted to local conditions in time and space (1008) Such openness is truly commendable. (papers' influence and authority)

-2-

Those who bring the enlarged truths of revelation are further handicapped by the rigorous universe restrictions regarding imparting unearned knowledge. They are not allowed to anticipate scientific discoveries of the future. (*1109) To communicate effectively the revelators also must present teachings which are not too far removed from the thought and reactions of the age in which they are presented. (*1007) They realize we human beings like to proceed from the simple to the complex, but they know that spiritual wisdom is achieved only in a holistic setting, the understanding of the origin, history, and destiny of universe realities. (*215) To compensate for these handicaps and limitations in communication, the revelators have used thousands of carefully selected human concepts to help them convey their message in our frames of reference. (*17, 1343)

The actual composition of the URANTIA papers was assigned to three special commissions of universe personalities. Part I was formulated by a high commission of twenty-four Orvonton (superuniverse) administrators headed by a Divine Counselor and was presented in 1934. Parts II and III were authorized by a Nebadon (local universe) commission of twelve, acting under the direction of Mantutia Melchizedek and were indited in 1934 and 1935. Part IV was sponsored by a commission of twelve URANTIA midwayers acting under the supervision of a Melchizedek revelatory director.

After formulating a message designed to accomplish its divine purpose on our planet the next major task was to select a way to bridge communication between the spiritual levels of the universe and material mortals on our planet. Necessary preparations for presenting the URANTIA papers to us was carried out by primary and secondary midwayers (beings quite close to us who can operate in both the spiritual and material worlds). It should be made clear, however, that the midway creatures are not involved in phenomena related to "spiritualism" or "mediumship" and they do not, ordinarily, permit humans to witness their contacts with the material world. (*865)

Preparatory conditions were completed for presenting the URANTIA papers by making contact with a highly experienced and versatile Thought Adjuster of a human being on our world. It was through these cosmic adjustments that the URANTIA papers were materialized in the English language. (*1208-9, 1258)

Just what secondary midwayers did to materialize the papers we do not know. These details, no doubt, were wisely not given to us. The communication of spiritual truth is the main purpose of revelation and the spiritual beings who present revelation are wise enough not to get sidetracked by our natural human curiosity about associated phenomena which is beyond our current scientific knowledge. The revelators simply say on page 648: "We indited these narratives and put them in the English language, by a technique authorized by our superiors..." They do not explain the details of this technique. We assume that in our ascent in the universe we will someday know something of the nature of this revelatory methodology. As for now, it is a "masterful mystery." (*966)

Who the human being was whose versatile Thought Adjuster aided in bringing the fifth epochal revelation to our world will never be known because the revelators asked the few people who knew to take a pledge of secrecy. They did not want any human beings to be mystically associated with the URANTIA Book, because of mankind's tendency to deify and disproportionately become more associated with the individual rather than the message.

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It is amazing that the authors of the URANTIA papers tell us as much as they do. Upon reflection, you will recognize the persistent questions about the unrevealed "details" concerning the origin of the book as a psychological parallel to the reoccurring demand put to Jesus, "Show us a sign."

No human beings determined the content of *The URANTIA Book*. The Divine Counselor who supervised Part I of the book says: "I am commissioned to sponsor those papers portraying the nature and attributes of God because I represent the highest source of information available for such a purpose on any inhabited world. I have served as a Divine Counselor in all seven of the superuniverses and have long resided at the Paradise center of all things. Many times have I enjoyed the supreme pleasure of a sojourn in the immediate personal presence of the Universal Father. I portray the reality and truth of the Father's nature and attributes with unchallengeable authority; I know whereof I speak." (*32)

Now let us turn to the human side of the story which may be interesting, but has no spiritual significance. In preparation for presenting the papers of the fifth epochal revelation and placing them in the custody of a responsible group of human beings, the revelators made contact with a small group of people in Chicago. The leaders of this group were asked by the revelators not only to refrain from revealing the identity of the individual associated with the presentation of the papers, but also not to discuss details related to the arrival of the papers. We will, therefore, never know just where or how the papers were received. ~~Even these early leaders were puzzled; no human being knows just how this materialization was executed.~~ The reason given for this request of secrecy is ^{that} the revelators are determined that future generations shall have *The URANTIA Book* wholly free from mortal connections. Human beings are often ^{is no additional information regarding} more concerned with unusual phenomena than spiritual reality. Since there are ^{and concern} no "miraculous events" connected with human beings associated with the origin of the book, hopefully, ^{Present and} future generations will be free from preoccupation with myths about it so that the message of *The URANTIA Book* can shine in all its brilliance. The revelators want the fifth epochal revelation to stand on its own declarations and teachings. In spite of this care of the revelators to give us *The URANTIA Book* unencumbered by the "egg shells" of its arrival, already there are dozens of strange apocryphal stories about its origin.

I don't feel this line adds all that much - in a sense it detracts.

Permission was eventually given to publish the URANTIA papers. Special emphasis was placed on the evolutionary nature of the acceptance of new truth and the danger of using broadcast, indiscriminate, or revolutionary methods in presenting the message of the URANTIA papers. To carry out publication responsibilities, URANTIA Foundation was organized on January 11, 1950, by a Declaration of Trust under the laws of the State of Illinois. URANTIA Brotherhood was initiated on January 2, 1955, and ^{was deemed to be most suitable for preservation of the original works for this and succeeding generations,} *The URANTIA Book* was published October 12, 1955. ^{Such as??} *This approach*

This account of the origin of *The URANTIA Book*, as we pointed out earlier, is not spiritually satisfying. Only a firsthand experience of the superlative message of the book can confirm the spiritual source of its origin. In reality, information about its origin has nothing to do with the truth or spiritual quality of the book. This must be judged by the reader on the basis of the content of the book. The message of *The URANTIA Book* has amazing self-authentication. ^{and consistency} The indwelling spirit in ^{is in the final analysis, the only entity which can} man affirms the everlasting truth of its ^{magnificent} message.