

THE FELLOWSHIP

STUDY GROUP HERALD

Issue No. 7 Winter 1997

A large, glowing, circular image of the Earth, showing the Western Hemisphere, is the central focus. The Earth is surrounded by a laurel wreath, which is itself set within a larger, glowing circular frame. The background is a deep blue, starry night sky. The overall composition is centered and symmetrical.

Living Faith
On Urantia

From The Editor

We have a change to orient you to in this issue of the *Herald*. Our references to quotes in the Urantia Book now accommodate the Fellowship's new edition. Refer to pages 28 and 29 for an in-depth explanation of the architecture of *The Urantia Book — A Revelation for Humanity*. References by paper, section and paragraph allow us to quickly locate passages. You'll notice that a story's first reference includes the terms "paper, paragraph, section." Subsequent citations are set up, for example, as 123:4.6, where 123 means paper 123; 4, section 4; and 6, paragraph 6.

Thanks to Patricia Fearey, Chuck Thurston, Stephen Zendt and everyone else involved with the Pattern series at IC 96 for the use of their incredible art throughout this magazine. The Pattern slide show was an inspiring visual and meditative experience at IC 96.

I'd like to share a story with you about the article from a newspaper in Colombia that appears on page 22. The article, published in Spanish, was submitted at deadline. At that same time I was entering into a friendship with Luis Camacho, a Tampa Bay area resident who was born and raised in Puerto Rico. Spanish is Luis' first language. His introduction to the Urantia Book came in the translation of this article into English. He would dictate a translated sentence to me and then stop, sit down and read through the article, stroke his chin and exclaim, "Is this for real? Cool. What is this book?" I love how the angels put us to work. And thank you, Luis, for your help and the spirit of loving service you exemplify in your life.

The Fellowship Study Group Herald

Executive Editor

Barry Bradley

Editor

Melissa Wells

Associate Editor

Matthew Block

Photographer and Graphic Artist

John Thiele

Staff Writer

Carolyn Kendall

The Fellowship publishes *The Study Group Herald* three times a year. Quotations are from the Urantia Book unless otherwise noted. All opinions expressed are those of the authors and do not represent the policies of The Fellowship or editorial staff. Send written materials, artwork, advertisements, announcements or donations to defray cost of publishing to The Fellowship, 529 Wrightwood Ave., Chicago, IL, 60614 USA.

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LETTERS

In this issue, we are publishing letters received from our readers on substantive issues affecting the Urantia movement. In two instances, Matthew Block, our reader services correspondent, has written a reply.

WHO WROTE THE BOOK?

D.N.

Colorado

I acquired a copy of the Urantia Book in a metaphysical or "New Age" book store. I normally don't buy spiritual books from such stores, but I was looking for alternative reading on Christ that would contain historically and culturally accurate retellings of his life in conjunction with the reality of his being the Son of God. I found this in the Urantia Book — and much more.

Your book is truly remarkable, not only for the revelations it contains, but also for the sheer number of them. The book is more than 2,000 pages of radical and thought-provoking, if not illuminating and inspiring, proclamations on supernatural reality. So far I have merely skimmed the first three parts of the book, but the fourth part — The Life and Teachings of Jesus — I've given a good deal of study.

I found myself agreeing with most of what is written, while some I found quite opposed to the Christian theology I've learned. I will have to weigh it carefully, praying and meditating on it, before I can give it credence. Even so, I appreciate the insights and elaborations presented in the fourth part, which allows me to view the Gospels of the Bible in a new perspective and with greater understanding.

What I'm wondering is who wrote the Urantia Book? Yes, I know the book proclaims to be authored by such divine beings as the "Universal Censor," "Perfector of Wisdom," "Melchizedek," and "Midway Commission." If this is the case, then my question is who transcribed this book? What is the history of its making? What evidence do the transcribers have to support this book? I am genuinely interested here.

Reply:

For many years the only published source of information regarding the origins of the Urantia Book was the short leaflet, "The Urantia Book: The Question of Origin" by Meredith Sprunger. Information was slight because the early leaders feared that focusing on the origins would distract attention from the teachings themselves. In recent years,

however, attempts have been made to provide a more informative history and longer essays on the book's origin are now available.

These publications are Mark Kulieke's "Birth of a Revelation: The Story of the Urantia Papers" and Dr. William S. Sadler's "History of the Urantia Movement." Both describe the human-superhuman interaction which took place in Chicago over a period of approximately 50 years, and which led to the publication of the Urantia Book in 1955.

Mark Kulieke collected anecdotes and documents from several early participants. Dr. Sadler was a firsthand participant, intimately involved in the interactions from the very beginning.

Both essays make it clear that the Urantia revelation was not attended by spectacular phenomena. The whole decades-long process was quiet and unobtrusive. The superhuman revelators never attempted to prove their existence by sight, but rather by the unique and profound intelligence and spirituality of the revelation itself. The superhumans carried on dialogue with a small group of humans mainly through writing, using a sleeping man (now unknown) as an intermediary. The handwritten manuscripts were destroyed long ago. Thus, proof of the existence of the revelators can be obtained only through deduction and inference.

The fact is, the humans who are known to have been associated with the reception of the Urantia Papers were incapable of producing such a comprehensive, masterful and inspiring text. One of the people, Dr. William S. Sadler, was a prolific author. Attempts have been made to compare his writings with the Urantia Book. In the opinion of most, the divergencies in style, tone and range of competence are too marked to peg Sadler as the author. This divergency is immediately clear in the opening pages of the Urantia Book, where the revelators expound an original and meticulously formulated theological and metaphysical system which is quite alien to Sadler's frame of reference and way of thinking. Indeed, Sadler himself consistently denied any role in the writing and editing of the Urantia Papers.

As Meredith Sprunger concludes in his abovementioned leaflet: "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 indwelling spirit in us affirms the everlasting truth of its message."

For more information on ordering Mark Kulieke's "Birth of a Revelation," contact Morning Star Foundation, c/o Mark Kulieke, P.O. Box 9343, Green Bay, WI 54308-9343, (414) 469-8846. Dr. Sadler's "History of the Urantia Movement" is available through Jesusonian Foundation, P.O. Box 18764, Boulder, CO 80308, (800) 767-5683. Meredith Sprunger's "The Urantia Book: The Question of Origin" is available from the Fellowship, 529 Wrightwood Avenue, Chicago, IL 60614, (773) 327-0424.

THE RELIGION OF OR ABOUT JESUS?

P.H.
Virginia

It seems to me that the Urantia movement is making the same mistake that the followers of Jesus made after he left the planet. They allowed the religion about Jesus to take the place of the religion of Jesus. The statement in a letter in Issue No. 6 of the *Study Group Herald* typifies the thrust of the movement today: "It is truthful to say that the Urantia Book has become my religion."

It seems obvious to me that the gospel of the kingdom — the parenthood of God and the siblinghood of the rest of us — should be foremost in our presentation and that the Urantia Book should take its place behind and in support of that. Instead, it is leading the way and no doubt causing those who have not been reborn in the spirit to stumble over its weighty concepts, if not its sheer size alone.

The divine purpose of the Urantia Book is not to fill the spiritually dead with cold facts, but to enrich the living with a means for growth. After such people have attained purer lives and greater understanding, their light will lead others into the higher manifestation of the kingdom (or God's family).

Only the unusual few will be able to stick with a "whole camel" of scripture such as the Urantia Book long enough to learn the truths needed for spiritual conversion. Too much too soon causes confusion rather than enlightenment, but the simple gospel has the power to transform. Only it can properly prepare the ground for seeding by the Fifth Epochal Revelation.

The Urantia Papers were first given to a group of spiritually living people, and it is to be spread through the creation of other such groups, the study groups. But the proclamation of the gospel is still best illustrated in the image of

a sower of seeds who broadcasts them widely. Some do not take root, some wither or dry up, and some grow and flourish, yet none are wasted.

Reply:

Obviously a book can't "become one's religion," but it can become a powerful catalyst in transforming one's perspective and gratifying one's spiritual and philosophic yearnings.

Many people have been intensely grateful to read the Urantia Book because it answers timeless questions about how God works out his will in the universe. Many individuals already believe in God but lack a cosmic vision of God's plans and purposes.

Are you aware that the vast majority of Americans, and the majority of the world's population, already believe in some version of the gospel of the kingdom? A recent survey reported in *USA Today* revealed that most Americans believe in God and value love as the supreme revelation of Godliness. The Spirit of Truth has not been inactive during the past 2,000 years. In spite of our secularistic, materialistic society, belief in God and the desire to do good is still alive and well in the hearts of millions.

What many thinking people need today is not just a simple reiteration of the proclamation of the parenthood of God and our familial relatedness to our fellows. They need and crave a fresh and enhanced elaboration of the simple truths of the gospel, suited to the enlarged horizons of the modern age. The Urantia Book arrived on this world to fill this need, to answer questions with divine comprehensiveness and authority, in order to provide a context that sheds cosmic light on the simple gospel truths.

One of our main jobs as experienced Urantia Book readers is to sharpen our understanding of the book's teachings and to find a multitude of ways to reach people with these truths.

Since it is manifestly clear that: (1) many intelligent and sincere people (not just "the unusual few") are equipped to benefit from a study of the Urantia Book's multifaceted teachings and (2) the book addresses and was meant to be applicable to the 20th century, I see no good reason for concentrating on the gospel at the expense of focusing on the entire body of teachings in the Urantia Book.

Many of the strongest opponents of the Urantia teachings will be, and have been, spiritually oriented. Many of the strongest adherents of the teachings will be, and have been, individuals who may not at first be recognized as spirit motivated. Preaching and practicing the simple gospel will prepare the ground for personal salvation and planetary improvement, but it will not necessarily prepare the ground for the Fifth Epochal Revelation, since the Urantia

Continued on next page

Book contains some observations, teachings and judgments that may not ring true with spirit-born individuals who hold divergent opinions on theological, sociologic and scientific issues.

Knowing that the book will inevitably be controversial, we in the vanguard must be brave, resourceful and realistic. We must prepare ourselves to witness to the truth and excellence of the Urantia Book, answer questions about its teachings, and recognize where the teachings stand in relation to the religious, philosophical, sociologic and scientific currents of the day.

Our spirituality and dedication will grow as we respond to these challenges.

A NOTE ON GARDNER

Wayne & Ute Ferrier
Berkshire, NY

In an effort to refute the Urantia Book, Martin Gardner examined several statements from the book and analyzed communications from people conversant with it. Among the numerous details Gardner tries to prove erroneous is the existence of cannibalism and he challenges the notion that ritual cannibalism was universal in primitive societies. In his book, *Urantia: The Great Cult Mystery*, Gardner writes the following: "Today's anthropologists are rapidly accepting the view that ritual cannibalism, as opposed to cannibalism for survival and other reasons, never existed."

Gardner bases his statement on William Arens's book, *The Man-Eating Myth*. According to Gardner, "Arens argues convincingly that belief in such rituals rests entirely on hearsay statements by missionaries, or by naive anthropologists reporting what was told to them by neighboring enemy tribes about practices they never witnessed."¹

Upon further examination, however, the picture is quite different from the one Gardner paints. Not only does Gardner distort the essence and purpose of Arens's book, he also neglects to mention that this anthropologist is a highly controversial figure in his discipline. Rebuttals of Arens's argument are not difficult to find and several book reviews on *The Man-Eating Myth* have been published. Gardner takes Arens as an authority on the subject, ignores critics, implies that Arens is representative of "anthropologists today" and utilizes it as proof to one more falsity extant in the Urantia Book.

Gardner does not mention that Arens's book is less about whether or not cannibalism existed or exists and more an attempt to discredit anthropology as a discipline. Ivan Brady, who reviewed Arens's book in the *American Anthropologist*, reminds the reader that "Arens's book is less

an attempt to set the record straight on cannibalism (where it does or does not occur and why) than it is an indictment of anthropology..."² Although *The Man-Eating Myth* has successfully cautioned anthropologists about their use of evidence, it has not proven rationally or persuasively that ritual cannibalism does not exist.³ Janet Hook, assistant editor at *The Public Interest* wrote in her review that Arens's argument "smacks a little too much of academic ax-grinding. It vastly overstates the case to imply that anthropologists' whole professional identity is at stake in their belief in cannibals."⁴ Arens is up front about this and states early on that for him the "question whether or not people eat each other is taken as interesting but moot."⁵

At the end of his book Arens concludes that what remains certain is "that all cultures, subcultures, religions, sects, secret societies and every other possible human association have been labeled anthropophagic [cannibalistic] by someone."⁶ Arens is convinced that there is insufficient scientific evidence to substantiate cannibalism and he challenges the validity of some better-known cases. Arens is correct that most of the stories about cannibalism are hard to verify and often stories were passed on by individuals who had no scientific qualifications. However, critics of Arens have pointed out that sometimes he dismisses evidence because the slightest details don't add up.⁷ While some of Arens's criticism is justified, he weakens his argument by the way in which he discredits all first-hand sources. For example, Arens questions the validity of one account of cannibalism, because the Indians are described as both naked and wearing feathers.⁸

According to Brady, Arens's argument is an "unsophisticated version of positivism and naturalism" which insists on the so-called scientific method.⁹ Arens is preoccupied with scientific fact and less interested in the meaning of the accounts. Arens himself acknowledges in his book that the cases he studies are not necessarily representative and anticipates that some of his colleagues will refute him with knowledge of a people he failed to examine. He also states that "[a]ccording to standard ethnographic methodology, it is not possible to demonstrate conclusively that a practice does not exist."¹⁰ Arens's approach was to discredit some of the more popular case studies to demonstrate his point. For Arens the act of cannibalism is not universal but the idea of "others" as cannibals is.¹¹ It was usually those strange people down yonder who were stigmatized as man-eaters.

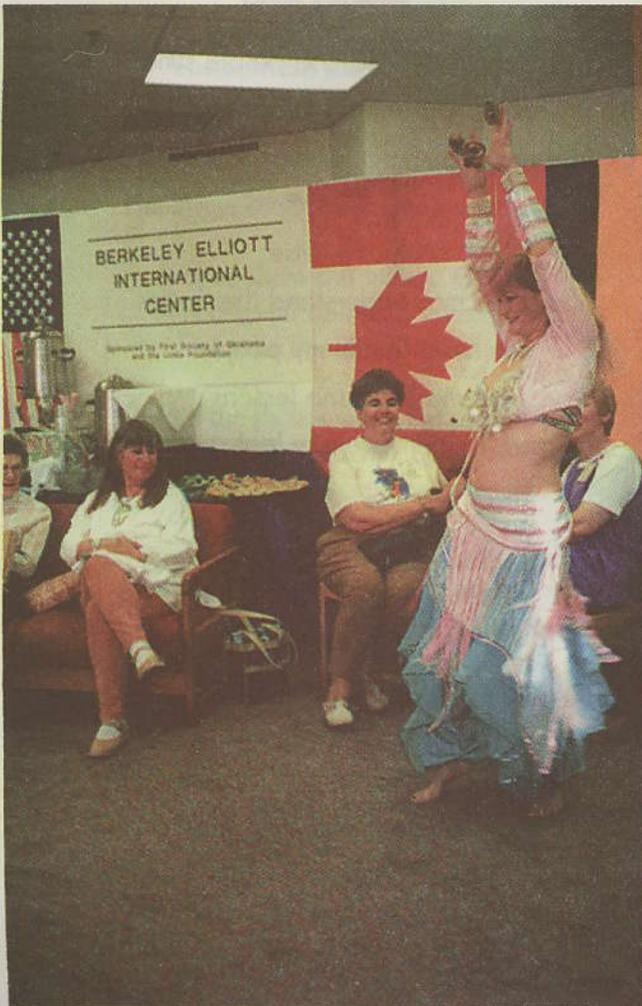
Cannibalism, however, was not exclusively a means to label others. Some people, such as the Iroquois Indians

Continued on page 24

Over 1,000 people came from the far corners of the globe for IC 96. The campus at Northern Arizona University was aglow for one week in August with creative expression, stimulating thought, wholesome worship and explorations in harmony. And, yes, there was great music and plenty of singing. In this issue of the Herald, we are publishing three of the four plenary



presentations along with a presentation by a reader of the Urantia Book who lives in Vilnius, Lithuania. Throughout this magazine, you'll see beautiful mandalas that were created for the Pattern series of workshops presented at IC 96. We have such limited space to share all that happened at IC 96. The best we can do is provide a glimpse of this rich experience.



Michelle Klimesch entertains conference attendees with her bellydancing routine in the Berkeley Elliott International Center.



Mo Siegel speaks at a plenary session on Faith Family, and that's good news.



Opening Benediction



Native American Indians share their folklore and spiritual culture at the opening of IC 96.



O Great Spirit
Whose voice I hear in the winds,
And whose breath gives life to all the world,
Hear me!
I am small and weak, I need your strength and wisdom.

Let me walk in beauty,
Make my eyes
Ever behold the red and purple sunset.
Make my hands respect the things you have made
And my ears sharp to hear Your voice.

Make me wise
So that I may understand the things
You have taught my people.
Let me learn the lessons
You have hidden in every leaf and rock.

I seek strength,
Not to be greater than my brother,
But to fight my greatest enemy
— my selfishness.

Make me always ready to come to You
With clean hands and straight eyes.
So when life fades, as the fading sunset,
My spirit may come to You without shame.

Bless the wisdom of the Holy One above us;
Bless the truth of the Holy One beneath us;
Bless the love of the Holy One within us.

The Cosmic Family



By Dan Massey

In eternity ...

In eternity at the absolute center of infinity ...

In eternity at the absolute center of infinity is one thing.

And that one absolute thing ...

That one absolutely literal thing ...

We call the Isle of Paradise.

Upon Paradise ...

Upon Paradise at its exact center ...

There dwells the eternal God.

The eternal God ...

Is the Absolute First Source and Center,

The origin of all worlds and creatures.

And we know this eternal God ...

This original source of infinity ...

As the Paradise Father.

With the Father, upon Paradise ...

Surrounding his divine presence ...

There resides a second deity person.

And this deity person, though like the Father

in infinity, eternity, and universality ...

Is not original, but derives from the will of the Father.

And this Second Source and Center we know as the

Eternal Son of Paradise.

No son is more unlike his father than is the Eternal Son.

For while the personality of the first source is Father,

The Absolute Origin,

The second source is the Absolute Person.

If the Absolute Origin embodies the ideal of love,

The self-forgetting bestowal of oneself upon the universal
totality of infinity,

Then we may say the Absolute Person embodies the ideal
of individual identity,

The self-identified projection of the distinctive self
throughout infinity.

And there is yet one more Absolute Source,
One more deity person, resident upon Paradise,
Surrounding the divine presences of the Father and the
Son.

This Third Source and Center we know as the Infinite
Spirit,

The Infinite Reality, the Universal Organizer, and the
Personality Coordinator.

And no person was ever more unlike their parents than is
the Infinite Spirit.

For while the personality of the first source is that of the
Father, the Absolute Origin,

And the personality of the second source is that of the
Son, the Absolute Person,

The third source is the Absolute Action, personalized as
Reality, the Spirit.

If the Absolute Origin embodies the ideal of love,
the self-forgetting bestowal of oneself upon the distinctive
self throughout infinity,

Then we may say the Absolute Action embodies the ideal
of realization,

The self-motivated execution of the thought of love,
expressed in the word of the individual, upon the one
thing in eternity.

And the primal realization of the united absolute wills of
the Origin, the Person, and the Action, is Havona,

The personally populated Central Universe of perfection.

Together the three persons of deity, resident upon
Paradise,

comprise the Absolute Family of Infinity.

Although they are but three of the seven Absolutes of
Infinity,

They are the only such absolutes that are knowably real
to the experiencing worlds of time and space.

Continued on next page



The relationships of this family are projected down through the echelons of derivative universe personalities, at each level giving expression to a fundamental Paradise pattern. And it is the sum of all these cosmic relationships that constitutes the universe family of beings.

Perhaps we can better understand the nature of this pattern “family” if we first examine the natures of the family members.

We can best understand the Absolute Origin as a father. The Father’s essence we know as love, but if love is to truly represent the Father to us, we must know it as a selfless, an unbounded, an infinite love that triumphs over everything that is, that was, and that ever will be. We must imagine a love infinitely greater than any love yet imagined and, having imagined this superlove, we must imagine one still greater, and on and on until we have exhausted all our lives in just imagining. This is an awful and incomprehensible love that gives absolute and terrible meaning to the phrase, “love is the desire to do good to others.”

Consider now the challenge of understanding the nature of the Son. As finite mortals, we have great difficulty, because the Son is the Absolute Person, the infinite and infinitely individual expression of personal identity. Imagine for a moment the most entirely unique, individualistic, independent, self-motivated and self-directed person you have ever known. A person who, though utterly selfless in word and deed, never in the slightest way disclosed a hint of identification with the group. If you have ever had the pleasure of knowing someone like this, you

must have always struggled to understand their true nature. I believe the nature of the Eternal Son is something like that incomprehensibly unique and self-sufficient mortal, but infinitely and divinely more so. The Urantia Book tells us that, if the Father is love, the Son is mercy.

We can understand this nature of our own Creator Son by considering the contrasting aspects of the natures of the Father and the Son. For we are told that, although the natures of the Father and the Son are indistinguishably commingled in the Creator Sons, these Sons are sometimes more Father-like and sometimes more Son-like, and that Michael of Nebadon more nearly resembles the Eternal Son in the organization and administration of his universe. Consider the challenge presented to a Son-like Creator Son in having to live a terminal bestowal, in the flesh, subject to the will of the Father. No divinely perfect act could be more contrary to his personal, individual nature. Although he is one with the Father, this is as far from his personal inclinations as it is possible to be. No wonder he has tolerated rebellion in his universe. By seeking the maximum expression of individuality, he has necessarily created a universe that supports the same heightened sense of individuality in his creatures. And if such individuality is to be explored to the fullest, there is a risk of rebellion if and when the boundary of reality is passed. Thus does mercy determine the attitude of love.

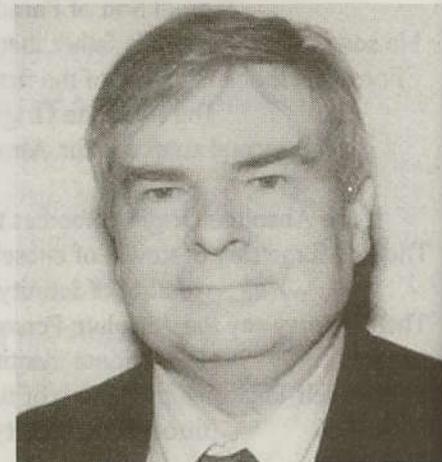
Returning to the Paradise Trinity, let’s try to understand the Absolute Action, the Infinite Reality. Because the Infinite Spirit has personality and individuality, rather than being personality, like the Son, we have a better chance of relating to part of his nature. And that nature is doing — infinite, eternal, universal doing — doing of good. For if the Father is love, and the Son is mercy, the attitude of love conditioned by the viewpoint of the individual, then the Spirit is service, the doing of good to others. And the

Spirit is just as infinite in his serving as the Father is in his loving. We must imagine service, action, ministry, that is infinitely greater than the greatest service we can imagine and project this outward and inward through unending layers of infinity and eternity, knowing that no concept our minds can hold will represent more than an infinitesimal fraction of the service, the action of the Spirit. If the unbounded love of the Father and the unconditional mercy of the Son are awful and incomprehensible, so also is the infinite action, the ministry of the Spirit.

The Urantia Book tells us we would comprehend the Spirit better if we thought of him as the Infinite Reality, the Universal Organizer, or the Personality Coordinator. And, of course, the personalities he first and foremost coordinates are the terribly divergent natures of the Father and the Son. And the reality he first creates is Havona, but he is really the personalization of the infinity of all reality.

We are told that the Spirit recognizes and acknowledges his origin in the Father and his identity in the Son and they each acknowledge his distinct deity. Certainly neither the Father nor the Son can have any interest in “taking over” the work of the Spirit, and this feeling must be mutual throughout the Paradise Trinity.

There is one other absolute we haven’t mentioned, but can try to understand, and that is Paradise, the



Dan Massey

The
FELLOWSHIP

for readers of The Urantia Book

Dear Urantia Book Reader,

The Fellowship is preparing the new 1997 Study Group Directory. This international listing of study groups is distributed at expos, shows, fairs, and upon request to new readers. An accurate, attractive and current Directory is the best way to encourage readers to try out a study group. It is also a valuable resource for anyone traveling who would enjoy meeting other readers.

The Fellowship supports all groups that study The Urantia Book and invites participation in the Directory which includes names, phone numbers, and addresses (if it is the host's wish to include the address). Study groups vary widely in their approach and some groups incorporate other interests. The focus of our service is to provide a resource for readers of The Urantia Book and we therefore omit listing other activities.

Without further ado—there's good news and bad news:

GOOD NEWS

- More Urantia Books are being purchased than ever before.
- Study groups are expanding and new ones are forming to meet the growing need.
- The 1997 Study Group Directory is currently in the works. An accurate Directory continues to be an important outreach tool.
- A new section in the Directory will list individuals willing to host a study group. This will let people know about each other.
- This is the **ONLY** letter you will receive requesting assistance with the 1997 Directory.

BAD NEWS

- If you host a study group or are willing to host a study group you are being asked to fill out a form.

INFORMATION

- **WHO:** Only the host is asked to complete the form for existing groups or the individual willing to host a group is asked to complete the form "Want to Host a Study Group". All others receiving this letter should pass the information on to the host. If your group doesn't have a host, please have your members select one person to serve as host or the contact person. We don't want to miss anyone, yet we are trying to avoid duplications.
- **WHEN:** We would sincerely appreciate all **USA responses by April 1st and International responses by April 18th**

Thank you so much for helping to make the 1997 Study Group Directory a success.

In God's Love and Service,

Mary Ebben

Mary Ebben for the
Domestic Extension
Committee of the Fellowship

If you do not belong to a study group
and would like information on groups in your area,
please call:
The Fellowship (773) 327-0424

WANT TO HOST A STUDY GROUP ?

If you want to host a study group and would like to be listed as such in the 1997 Study Group Directory, please complete this form (**PRINT OR TYPE**) and MAIL to the address below, CALL (800) 767-5683, or FAX (303) 581-0454

Nation _____

* City to list under _____ State or Province _____

Name of host _____ Other Name to list _____

* Address Put in Directory Do **NOT** put in the Directory

City _____

State or Province - ABBREVIATED _____

ZIP or Postal Code _____

Telephone Number (_____) _____

Would like to offer to host the following:

Day(s) that would work _____ Time _____ AM PM

Study Format: Sequential Topical Other _____

New Readers Intermediate Advanced Mixed

Willing to start a group with 1 other 2 or 3 3 or 4

Area Coordinator's name _____ (Location) _____

I don't know my Area Coordinator. (That's okay!)

Please have my Area Coordinator call me I'd rather not have anyone call at this time

* Consider listing under a large city if applicable. Visitors may not recognize suburban cities or towns while residents will. Home addresses may result in "surprise guests" so consider putting a business or P.O. Box address in the Directory so that people may write to you.

THANK YOU FOR HELPING!

Please Mail to:
STUDY GROUP DIRECTORY
P.O. BOX 18764
BOULDER, CO 80308

WANT TO BE IN THE 1997 STUDY GROUP DIRECTORY?

If you want your study group listed in the 1997 Directory, please complete this form (**PRINT OR TYPE**) and MAIL to the address below, CALL (800) 767-5683, (303) 581-0456 or FAX (303) 581-0454

Nation _____

* City to list under _____ State or Province _____

Name of Study Group _____

OR

Name of host/contact person _____

Other Name to list _____

Is this a new listing? Yes No

* Address Put in Directory Do **NOT** put in the Directory

City _____

State or Province - ABBREVIATED _____

ZIP or Postal Code _____

Telephone Number (_____) _____

2nd Phone Number (_____) _____

Day of meeting _____ Time of meeting _____ AM PM

Study Format: Sequential Topical Other _____

New Readers Intermediate Advanced Mixed

Average number attending group 1-5 6-10 11-15 16 or more

Area Coordinator's name _____ (Location) _____

I don't know my Area Coordinator. (That's okay!)

Please have my Area Coordinator call me I'd rather not have anyone call at this time

Your name and telephone number (if different) _____

Please note that we prefer the host to complete this form so that we avoid duplicates and errors.

* Consider listing under a large city if applicable. Visitors may not recognize suburban cities or towns while residents will. Home addresses may result in "surprise guests" so consider putting a business or P.O. Box address in the Directory so that people may write to you.

THANK YOU FOR HELPING!

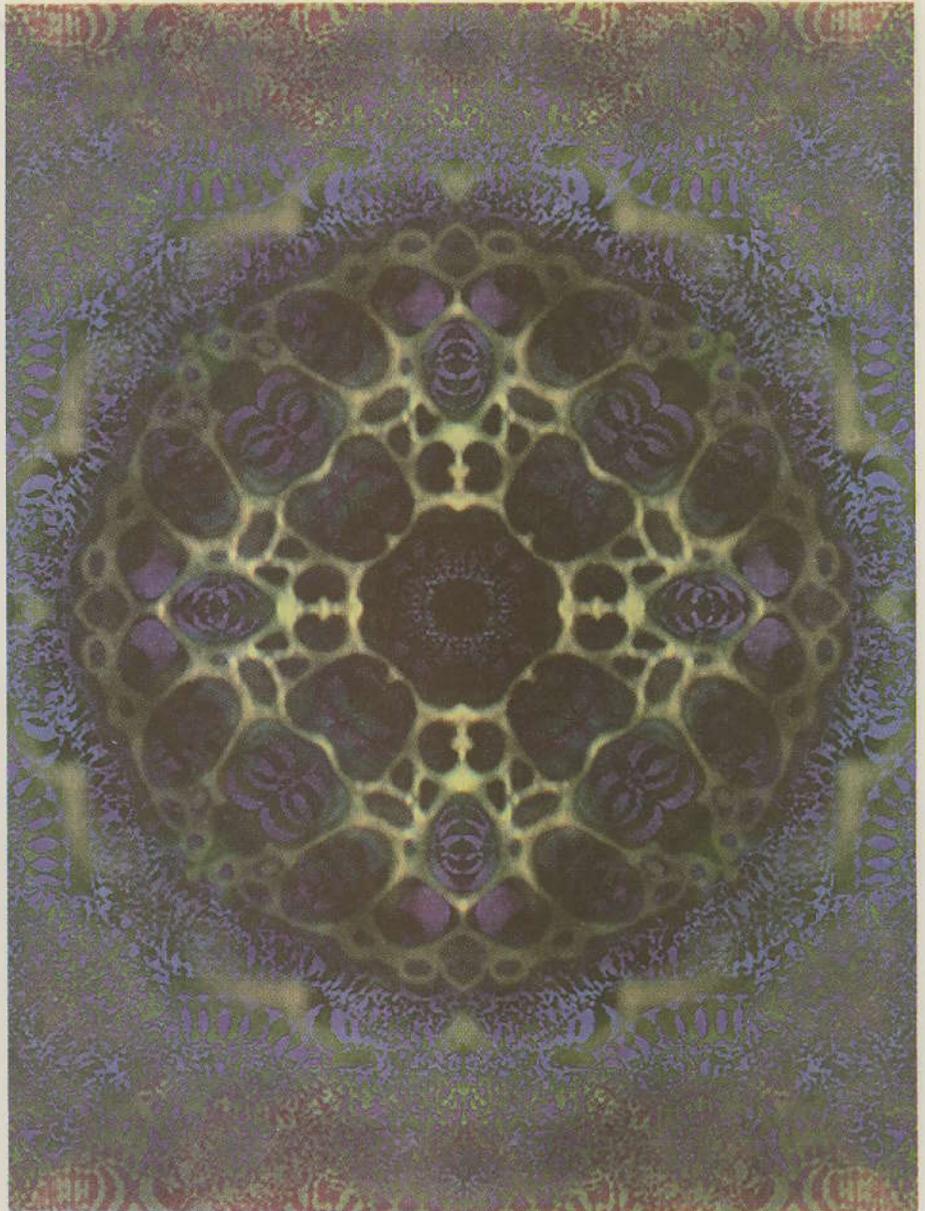
Please Mail to:
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Absolute Thing, the infinite and perfect complement to the Absolute Person. Although the Spirit, as a deity person, complements the persons of the Father and the Son, it is the existence of Paradise and the reality tension between it and the Son that determines the manifestation of the Spirit as the God of Action.

The Trinity would not quite be the Trinity without Paradise. For Paradise is where the Trinity is, and where its persons are. And Paradise, the Absolute Thing, must be the pattern from which the Deities themselves inherit the manifestation of their spirit persons as literal, focal realities.

We now understand a bit about this absolute cosmic family, the Paradise Trinity. We know their origins and natures, and we know their actions and domicile. But what are these three diverse persons, in their strange house, actually trying to do or to be or to become? The Urantia Book is quite clear on this. They are trying to establish the deity penetration of universal absolute reality without becoming personally constrained by the totality of infinity. In effect, the First Source and Center has developed multiple manifestations (through Paradise) to avoid having to be everything.

But from this division there comes a problem, for the diverse natures required for the First Source to escape the limitations of unqualified infinity are so infinitely dissimilar that, only in eternity, can they hope to achieve the unity of purpose that comes so easily to an individual. As one, the First Source is limited by being unable to be or to do apart from himself. As three, the Trinity is limited by the inability to achieve a fully unified expression of purpose about anything, except in eternity. Yes, in eternity the Trinity is unified. But on subabsolute levels the actions of the Spirit are in the process of unifying with the thought of the Father and the word of the Son.



Pattern mandala

From the finite viewpoint it is impossible to respond to the diverse natures of the Trinity. The Father sits on Paradise and loves everyone, more than anyone can ever understand or appreciate. The Son exists on Paradise being himself and making sure everyone is able to be themselves, too, far more than any mortal is ever likely to be. And the Spirit is on Paradise, but certainly isn't just sitting or being. Oh, no. The Spirit is doing. And just about everything that's actually going on is being done either by the Spirit or by one of his deputies. What

a fire drill! The whole universe fairly seethes with the Spirit's work, and it all coheres in the person of the Absolute Reality.

Of course, the Trinity wants the finite to be unified in time and space, even as the Trinity is unified in eternity. That emergent time-space unity of the finite constitutes the Supreme Being. So, how will the Trinity ever be able to achieve unity in the finite? Certainly not by everyone agreeing about everything. No, unity is achieved by each person achieving perfected

Continued on page 25

Faith Makes All Things Possible & Love Makes Them Beautiful

By Geri Johnson

An Arabic blessing: Bismillah Al Rahman Al Raheem ... In the name of God, the merciful, the mercy giver, may His love be upon you.

We are at this conference because we are journeyers upon "the service trails and the happiness highways." (Paper 130 Section 6 Paragraph 2) At this Flagstaff filling station we share the delights of the road, point out a few sights to each other or bumps in the path. I hope my recent journey with the Father will resonate to something in you.

And while I may be the one up here doing the speaking, you have an active part in this talk. I want you to focus on one aspect of your family life that you would like to be better. It may be something as seemingly trivial as whose turn it was to do the dishes and a feeling of annoyance because he or she didn't do it. Maybe it is a vague sense of unhappiness and lack of satisfaction in the relationship. Or something of a different magnitude, with stronger feelings of fear, sadness, resentment, anger.

Find a specific incident. Think of one family member. Isolate a particular moment with that person. Where were you? What were you saying to each other? How were you feeling? As I talk this morning, use this relationship and specific moment as a reference point. Later I will ask you to bring this thought into focus again. Now let it go.

Three years ago, my family and I returned to the Middle East to live and work. I was hired by a family to teach their autistic son. Little did I know, when I sat on that airplane headed for the other side of the world, that the real journey was into the realms of unconditional love and acceptance. From a

mute, autistic, Moslem child I would learn to love in a deeper and fuller way, to root out "preconceived opinions, settled ideas and long-standing prejudices" (109:5:3), to give up judgments and self-doubts, to learn to stay open and loving in any circumstances. And this love would not begin and end with this child, but would come home to the very people that are most important to me, and then amplify to my spiritual family.

Just so we are talking about the same thing... I said 'autistic,' not 'artistic.' Did you see the movie "Rain Man" in which Dustin Hoffman played the role of an autistic adult? Autism is a developmental disability whereby the brain does not organize, process or integrate information received from the senses as it does for most people. It results in a wide range of behaviors with a common thread that autistic individuals have impaired communication skills and social relationships, are often withdrawn into their own world and have an inability to relate to personality, at least in ways typical to most of us.

After my first observations of Aziz, I left wondering how was I going to reach this child. I was convinced he was intelligent, that he had a personality waiting to emerge and was simply locked in his own reality. By all outward appearances Aziz barely knew I existed. He would use my hand as a tool, directing it toward food or drink. He did not look in my eyes or show expression. Never did he relate to me.

It struck me how analogous this situation was to our Thought Adjusters. Here we are existing in our own reality, largely oblivious to the spiritual realities of the universe, largely oblivious to the efforts of our Thought Adjuster. Certain experiences might impinge upon our consciousness to let



Gerri Johnson

us know some other reality exists but usually we are wholly unable to relate. By the experiences of living faith we are able to expand beyond our limitations. How was Aziz going to? To stretch the analogy, how could I be like a Thought Adjuster to him?

As this thought grew, I began reading the Urantia Book with a new purpose. It literally became one of my autism textbooks as I tried to extrapolate the pattern and the inspiration from our relationship with our Father and Thought Adjuster. Well-known passages took on new meaning. Others stood out as never before.

And through the years we have been aided in our methods by various other programs, most notably the Options Institute in Massachusetts. Many of their ideas are sprinkled throughout this talk and I will gladly share later with anyone who would like specific information.

If our Father can "rule a universe of universes by the compelling power of his love" (143:4.4), we, Aziz's mother and I, could run a program for one little boy based on love. Our love would be the bridge from his autistic world into ours. It would be the climate and the soil from which we hoped he would grow.

If any moment with Aziz was

characterized by a feeling less than loving, less than understanding, less than comfortable, then we needed to find out why. And the answer was never within Aziz, with "fixing him," it was always within us. We have the free will power to choose our reaction to any situation, any behavior. There is never a moment when we need withdraw our loving attitude.

Like the Thought Adjusters, we chose not to force or pressure Aziz in any way, physically or emotionally. We would not fracture his will by imposing ours. We would find the attitudinal boundaries between encouraging and pushing, stimulating and frustrating, persisting and pressuring. We ventured to turn our ideals into practical actions.

Is this not the question with which we grow daily: How to turn our ideals into practical action? How to make tangible our caring, our love? How to bring the highest good to any relationship? How to keep our love flowing to a grandparent with Alzheimer's, to a rebellious or drug-dependent child, to an alcoholic mother, to an indifferent or unfaithful spouse, to a resentful stepchild, to a depressed sister, to a hostile brother, to a negative and fear-ridden aunt, to a discouraged father? How do we connect with someone living in their own reality, seemingly non-relating and unaffected by our presence?

We who walk this path of love and service know you can only reach out to someone just so far as you can reach within and find truth, goodness, acceptance, understanding, compassion, forgiveness, beauty, joy and the supreme desire to live the love of our Father. And the more you love another, the more of love you become. It's an incredible arrangement. Do you remember the first time you fell in love, or you parents, holding your child for the first time and the flood of love you experienced? You may not still feel the same intensity but that moment enlarged your capacity to love every

other person in this universe. And you can tap into that feeling, into that reality, at any moment.

Just as "the Divine Spirit descends, by a long series of steps, to meet you as you are and where you are and then, in partnership of faith, lovingly to embrace the soul" (34:6:3), so we tried to embrace Aziz. We began with that understanding of motives and sentiments and the discovery of "his values." We disposed of all assumptions that what he was doing was sad, bad, bizarre or negative in any way. We rocked, hummed, flapped and squealed with him to understand what he was experiencing and to create a bond with him in his world.

We came to appreciate how this little boy with sensory overload had learned to take care of himself, found value in what he was doing and discovered ways to help him. Each discovery was a treasure. Learning to unravel his mysteries became exciting and fun.

We need our conceptual frames in which to organize our thoughts. We also need to know how to question and when to discard them. Here is a story about another autistic boy that illustrates this point. I did not work with this child but know of him.

Suddenly and for no apparent reason, he would get out of his seat, run across the room and throw himself against a wall. Then those around him would conjecture, "He is so unhappy, he is so frustrated, he is angry, he is being bad, he just doesn't want to do his work, etc." A few years later, when this boy acquired some expressive language skills and was asked, "why do you do this?" he responded with "happy." So the teacher probed, asking, "Happy? Happy like what?" And the boy answered, "Happy like birthday party." All those years when others perceived him as angry, frustrated, violent, or just plain aberrant, and *treated him as such*, restrained him, yelled at him, punished him, he was simply expressing his happiness. He



had no other way to show those feelings and *no one* ever entertained the idea that this action could be positive and joyful.

"It is what one believes rather than knows that determines conduct and dominates personal performance." (99:4.5) The impact of our beliefs is profound upon our actions. Sometimes our leaps to understand are so colored by our preconceived ideas and misperceptions that we miss the opportunity to really see or to be open to another reality. Not only do we misinterpret and act upon our misperceptions, we often create a whole set of expectations, then experience disappointment when the outcome is different than anticipated.

The Pharisees and Sadducees continually missed Jesus' teaching because of their long-standing prejudices. They could not, would not, hear truth and you know the rest of that story. The apostles suffered disappointment after disappointment because they filtered new teachings through old beliefs.

Our families on Urantia are experiencing high rates of divorce, alcohol and drug abuse, school drop out, run-aways, suicide, teen pregnancy, violence, a lack of functioning and a generalized unhappiness often because we have not learned to understand one another. We have not learned to accept one another. We do not look past actions to discover one's motives or intentions. Our misperceptions and disappointments crowd out love. Even something as seemingly trivial as that tinge of annoyance over doing the dishes, if unchecked, if allowed to grow, can erode love.

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We're All Connected

By Earlene Green

"Let your light so shine
before men that they
may see your good
works and be led to
glorify your Father
who is in heaven."

The Urantia Book
Paper 140 Section 3 Paragraph 13

George Bernard Shaw wrote: "All the world's a stage and we each must play our part."

Visualize with me, if you will, our planet in space. We are looking at ourselves from out there; me — looking at myself on Urantia through the lens of our telescope; I'm a speck of light among billions of little lights. There are tiny shimmering lines which connect each light to another and to each other, and I can faintly detect the brilliant halo which encircles the planet and upholds the billions of little lights. Some lights grow dim and disappear; brighter lights immediately take their place.

We all glow, move, and have our being in this web of oneness which is God. I can see that we are all connected, that each of us has value in the universe scheme of things, that we are truly "the children of one God. . . and brothers of one blood and members in one worldwide family of God."

What I have just said was written before the opening of the Olympic Games in Atlanta, Georgia in July. Many of you witnessed the ceremony

on TV and saw the incredible light show, as shown from aerial cameras, especially focused on the many thousands of citizens of Urantia from nearly 200 countries, each person symbolically letting his and her light so shine to the rest of us who were not physically present but, nevertheless, elsewhere glowing and shining with love for humanity from wherever we were and feeling our connection through God's spirit in each of us. These were glorious minutes and an indicator of the perpetual joy that can be experienced when we consciously pursue in our daily lives the manifestation of the brotherhood of mankind.

Ordinarily for the individual, it may seem strange or feel a bit odd to identify self as belonging to and being connected to a worldwide family of people. The author Kennedy Shultz put it this way: "Our neighbors are not just the folks next door with the loud stereos and dreadful children. They are all the people with whom we share this planet. Loving all of them as ourselves simply means giving them the same respect and freedom we would expect a good neighbor to extend to us. This is a huge and valuable gift which costs very little to give. It is a gift given in spite of the fact that we may prefer the company of people who are very much like us or who like us very much. It is given because we know in our hearts that God is just as much at home with people unlike us and people who may not like us at all, as with people we think are just fine."

But the reality for many is that it's safer to think of self as being just another member of the human race, no kin to those folk over there and especially not kin to those darker ones back there, and forget those folk who call God by some other strange name. Well,

you already know that you're not alone in your way of thinking because reality demonstrates on a daily basis that this color dilemma is a worldwide problem, created, imbued, and passed on from one generation to another from as far back as 25,000 b.c.

This prejudice about color remains and the mixing of the races continues. The problem about color is a negative distraction and it slows the advancement of our planet's progress toward the spiritual goal of light and life. It taints the mental atmosphere wherein the conscious mind forms ideas and makes decisions.

As readers and serious students of the Urantia Book, we have been told that ours is an experimental planet. We have been given a general outline of the progression plan for the human race; that ultimately it will come to pass that "God has made of one blood all the nations," and that his Son "has made of one color all peoples." (52:3.7) So who are you and who are we to presume to interfere and actively thwart universe plans for mankind here on Urantia? Common decency demands that we make room in this world for all God's people. This means more than "giving them their space." It means allowing them a place at the table. We are all here as part of the experiment.

Problems, a technique for growth, are encountered and await our personal or group solution. We have been given the tools to remedy problems — the mind (intelligence), the body, this planet and all of its resources, and the spirit within to give meaning and aid us in this ever expanding growth process. And the most magnificent teacher of all, Jesus, shows the way. And Jesus said: "Ganid, no man is a stranger to one who knows God. In the experience



Earlene Green

of finding the Father in heaven you discover that all men are your brothers..."

Now we have the reason to willingly participate in this grand experiment. My experience is that when you search for God, you find yourself; and when you find God, you have found everything. Experience is obtained during the process. The use of one's intelligent mind determines if the process is joyful or otherwise. "It is not so much what you learn in this first life; it is the experience of living this life that is important." (39:4.13) A dictionary definition says experience is direct participation in events; something personally encountered, undergone, or lived through.

Each of us, by our own free will and with the help of our Thought Adjuster, has determined the role we are playing in this unfolding drama of the Family of Man. In the whole scheme of things, our time in this drama is no more than a dash — as seen in print. This dash can be viewed as a minus sign or add a vertical dash through it and see it as a plus sign.

We do make mistakes, mostly of the tongue, and most of the time have the opportunity to make amends or try again. An Old Testament saying goes like this: "He who guards his mouth saves his life." An admonishment in the Urantia Book quotes Jesus, "The human tongue is a member which few men can tame...." (146:2.13)

Let me tell you a story about an

old preacher who decided to sell his magnificent riding horse. There was Bob who loved horses and had always admired the preacher's horse and wanted to buy it. The preacher said to Bob: "Now hold on a minute before you make a decision; this horse only understands spiritual talk. To get him to go you say, 'Praise the Lord.' To get him to stop you say, 'Hallelujah.'" So Bob said, "I think first I'd better try this horse." Bob mounted the horse easy like and gingerly said to the horse, "Praise the Lord." The horse took off on a slow trot. Bob felt good in the saddle so he said more confidently to the horse, "Praise the Lord!" And the horse took off in a gallop. Bob and the horse were moving comfortably across the countryside when Bob noticed the end of a cliff just ahead and his mind, somewhat slowly, found the word he was to say, "Hallelujah!" And the horse stopped just eight inches from the edge of the cliff. Bob slumped. Relieved, he took his finger and wiping the sweat from his brow, he said: "Whew, praise the Lord!"

Bob had a spiritual attitude toward riding that horse, but his tongue was not tamed. In reality, we should use our spiritual attitude about any parts we play in interacting with our fellow man. In the process of riding out human problems, one can experience real joy without fear of there being a precipice ahead by trusting your intuitive nature to reveal anything you need to know in order to avoid placing yourself in harm's way. This is living faith.

Experiencing spiritual growth is as difficult or as easy as the intelligent free will individual makes it. There is a universe pattern of growth and again Jesus shows the way. Jesus is a Master Son. He experienced seven incarnations, one of them as a mortal of the realm. He encountered problems and he had adversaries. Lucifer was one of them. It was Lucifer's use of his free will that landed him the role of an antagonist on a different stage of life. The repercussion of Lucifer's folly is

felt all the way down to you and me in this day and time.

This universe pattern and the challenges of growth apply to each of us. Many individuals consciously choose not to grow, and many individuals have embraced the role of adversary. This role in our unfolding drama may appear to be antagonistic to others but let us consider with a broad view that the role is catalytic to sharpen or fine-tune a value some other person needs to become competent in.

Consider the following quotes from the Urantia Book: "All evolutionary creature life is beset by certain inevitabilities ... is courage — strength of character — desirable? Then must man be reared in an environment which necessitates grappling with hardships and reacting to disappointments." (3:5.5)

Personally, I don't care for physical hardships based on my reality of it. But if the statement also means spiritual hardships, then indeed that is a hard place to be. How about altruism — service of one's fellows? Then, the Urantia Book goes on to say, must life experience provide for encountering situations of social inequality. And, of course, all normal-minded humans who know the truth most certainly desire the other inevitabilities like hope, faith, love of truth, idealism, loyalty and unselfishness.

You should first contemplate your own level of possession of each of these qualities and determine your evolutionary standing in the scheme of the plan for progress on this planet. It is possible, and desirable, to rise above the role of adversary. It is unbecoming to a spiritual countenance.

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The Urantia Book in Lithuania

By Arvydas Maciokas, Ph.D.

I am from Lithuania, a country situated near the Baltic sea and Poland. I work in the field of economy, creating competition legislation and economic policy for Lithuania. We became a free country in 1990 when we escaped from a command economy and we are now in the process of creating a free market economy.

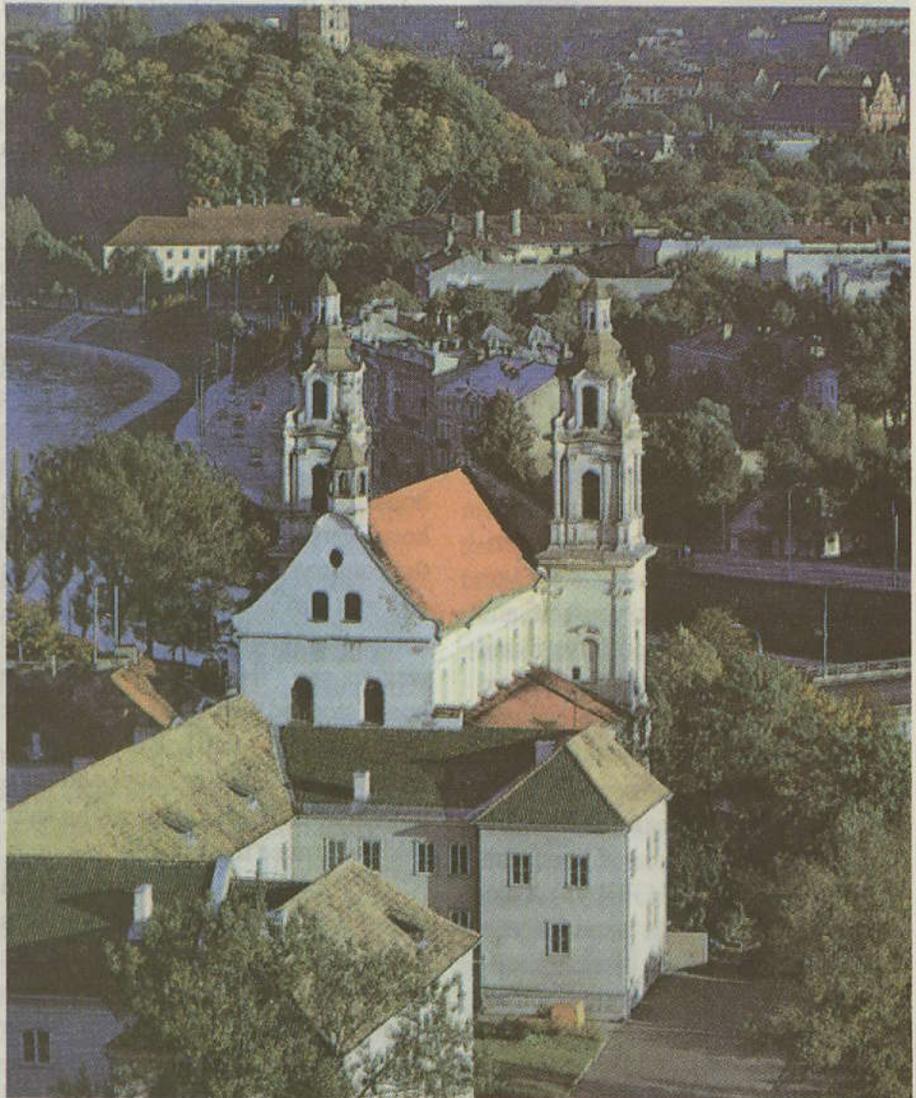
The first man with whom I became familiar was Dr. John Lange. I read his articles in the *Urantia* journal published in Russia. I also saw him in photographs taken while the American delegation has stayed in Vilnius, as well as photos from former conferences in the United States and Russia which Mrs. Svetlana showed me.

The next remarkable person with whom I became familiar was Avi Dogim. He became my first foreign guide to the Fellowship, assisting me in communications with this organization. And at last after a few faxes, I have met Steve Dreier, the president of the Fellowship for Readers of the *Urantia Book*.

I hope to acquire at this conference many new friends in order to further co-operation in analyzing, understanding and spreading the wonderful ideas of the *Urantia Book*. We must learn from the experience of each other to adopt new ideas, methods, and to share our daily experience of working on behalf of the Fellowship.

Economic Situation in Lithuania

For a long time the principles of the economy of Lithuania were rather artificial, not taking into account the real needs of consumers. The main criteria were to produce more commodities, without regard for their variety and quality. Ungrounded economic decisions prevailed, relying



A centuries-old Catholic Church and Monastery rises majestically from the downtown area of Vilnius, Lithuania.

upon opinions and wishes of leaders. Many regulatory institutions and economical structures were established artificially and were considered as very stable and long living.

The main requirement was the form but not the content, so there was no relation between form and content. Artificially established forms were filled up with artificially created content. But there was a relative stability in this economic system. At present many persons would say that there was a stability earlier, but now we no longer have this stability because the old structures do not work and the new

ones are only recently created. And that stability was associated in the mind of people with prosperity and welfare, that is, stable work, stable salary, stable pension and so on.

With our country's independence in 1990 the process of liberalization was started in all spheres of life, especially in the economy. Old economical structures had to be destroyed and new ones created. But people do not know what they want from the economy and what goods they want. They simply had not seen a variety of goods.

So our immature market was filled up with various cheap goods supplied

from the Far and Middle East (U.A.E., China, Turkey). Economic frauds and unfair trade with false goods became widespread activities. It took a few years for consumers to appreciate that quality of goods is very important and plays a significant role in life.

During that time many decisions on how to reorganize the economy were adopted. Relying upon the aid and experience of foreign countries, many structures and institutions of a free market economy were established.

The process of liberalization in Lithuania's economy is occurring in two directions. First, the change of the scope of activity to a free market economy and, second, the establishment of new institutions and laws needed for this market economy.

Lithuania has signed a Free Trade Agreement with foreign countries and has become an associate member of the EU. Lithuania is obliged to adjust its law and economic system according to the free market economy model until 1999. So our first goal is integration into the EU, as determined by our geographical location and political situation.

The Spiritual Sphere in Lithuania

Loss of touch between the form and the content displayed itself not only in our economy but also in other spheres of human life — science, art and spiritual life in Lithuania. When I grew up religion and other interesting soul matters were prohibited. So most young Lithuanians remained irreligious. At the same time we were educated in the modern sciences of astrophysics, biochemistry, bioenergetics, genetics and so on.

We are materialists and our growth toward spiritual values proceeds slowly. We must clean our too material minds and learn to be more compliant and tolerant, to have more faith. I think that we shall be able to develop spiritually and I hope that the Urantia Book will help us to do so.

Although the Catholic church has played an active and positive role in our country getting back its independence, it has not become a force to unite all our people. It has actively participated in political elections, economic relations and receiving back former church lands and property as well as providing various services (ordaining objects and places, weddings, christenings, baptism and so on).

Many representatives of various religions started to flow into Lithuania. All of the traditional and modern religions are in Lithuania. You can worship at the Mormon church from the USA various Hindu religions (Osho, Krishna), Buddhism, and even the old faith of pagans has been revived. Besides that, we have many groups that are engaged in spiritual meditation and bioenergetics.

We currently have in Lithuania about 30 political parties and over 50 religious groups. These numbers may not be high for large countries, but there are only 3.75-million citizens in Lithuania. We have a joke of how three Lithuanians found themselves on a desert island and the first thing they did was establish five political parties.

Many young and middle-aged people choose an independent way of spiritual development. They do not join any religion or other group. Sometimes they read much and have a great amount of knowledge. The spiritual unity of people in Lithuania is split. The active search, even fight for new members of communities is being carried out. It is very hard to attract people to one neutral group.

There should be preliminary work to establish a Urantia group in Lithuania. Our first attempt has failed. We must cooperate with other Urantia groups in neighboring countries such as Poland, Russia, and Sweden in order to learn from their experience.

The Urantia Book in Lithuania

I was introduced to the Urantia



Book in the autumn of 1994. Journalist Svetlana Braziene, who now lives in the USA, showed me this great book. It has been the greatest accident in my life. The Urantia Book has become my everyday table-book and I have devoted my free time to it.

Before finding the Urantia Book, I was very interested in paranormal phenomena and data obtained during the experiments of people having extrasensory capabilities as well as the investigation of UFOs, ghosts, and astral and other human bodies (I mean various energetic structures, energetic coats of the body).

There was a rather large and unorganized group at the first presentation of the Urantia Book, but afterwards the number of readers decreased. The first problem is the language barrier; second is the prejudice not to believe in a new kind of information. But soon a small group of enthusiasts established itself. Now we have six interested people. We divided our studies in accordance to the parts of the Urantia Book: cosmology (structure of the universe); God, angels and other divine persons and spirits (their functions, relationships, responsibilities); origin and development of our planet; and, finally, the life of Jesus.

The two people who know the Bible very well rely upon the Paramony to investigate cross-references between the Urantia Book and the Bible. We have also a physicist and an astrophysicist. They study matters of structure of the universe and carry out comparative analysis of physical notions discussed in the Urantia Book (including analysis of morontia mate-

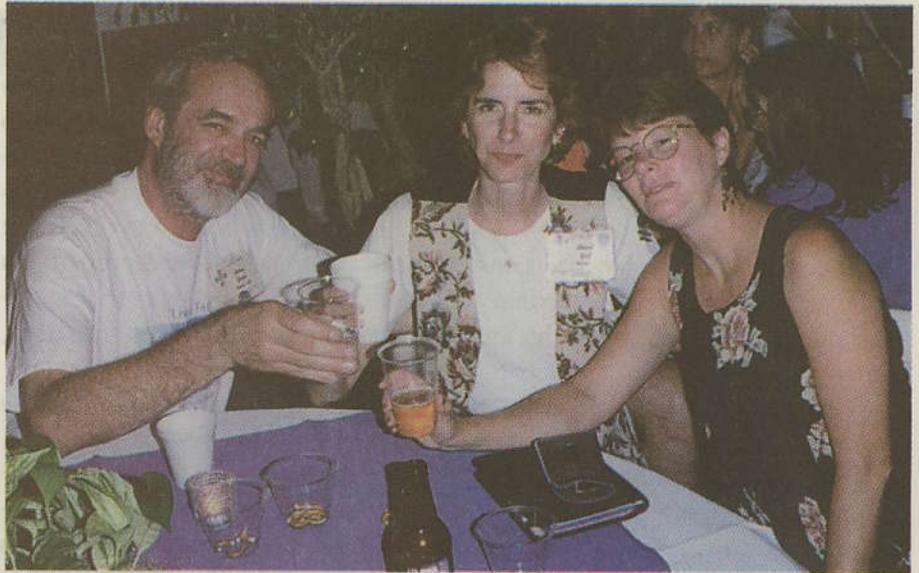
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University of Brantia

From Lithuania, a country
of 2,900,000 inhabitants, the
level of scientific and technical
training is high. The country
is a member of the European
Community and the Council of
Europe.

Arley and Rhonda Grubb celebrate the success of IC 96 with Conference Chair Janet Farrington at Club UB.



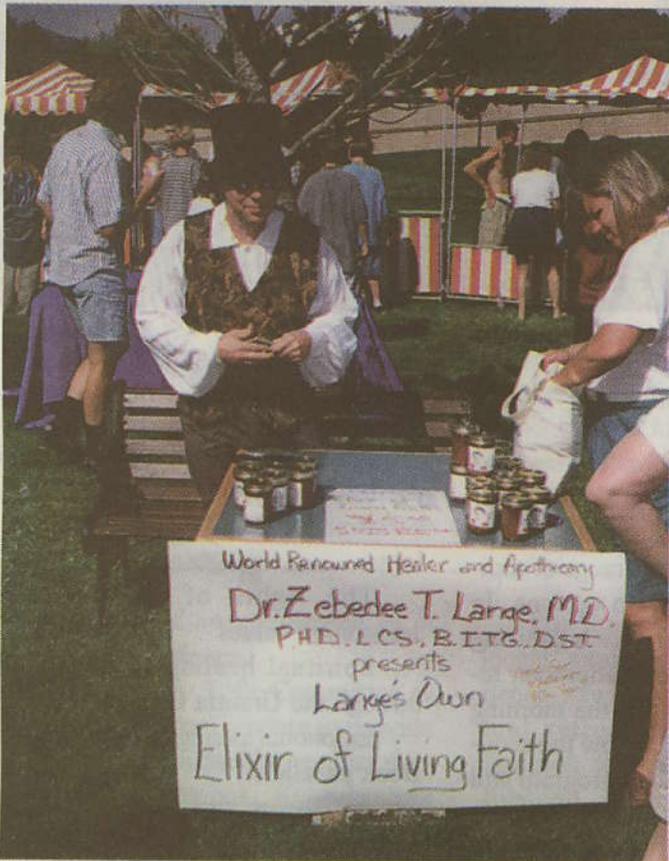
Bobbie Dreier and Joe Liszka kick up their heels to the music of the Club UB band.

Although conferees were kept busy by workshops and study sessions, there was still plenty of time for merrymaking, dancing and late-night jam sessions.





Everyone shakes a tail feather at Club UB.



Dr. Zebedee T. Lange (aka John) sells his magic elixir at the Country Fair.



Layla Dougherty and Cristina Seaborn exhibit their fiddling prowess at the Country Fair.



Will and Susan Wentworth from Towamba, Australia enjoy the festivities at the Country Fair.



1997 Summer Seminar To Meet in Vancouver July 10-13

By Dan Massey

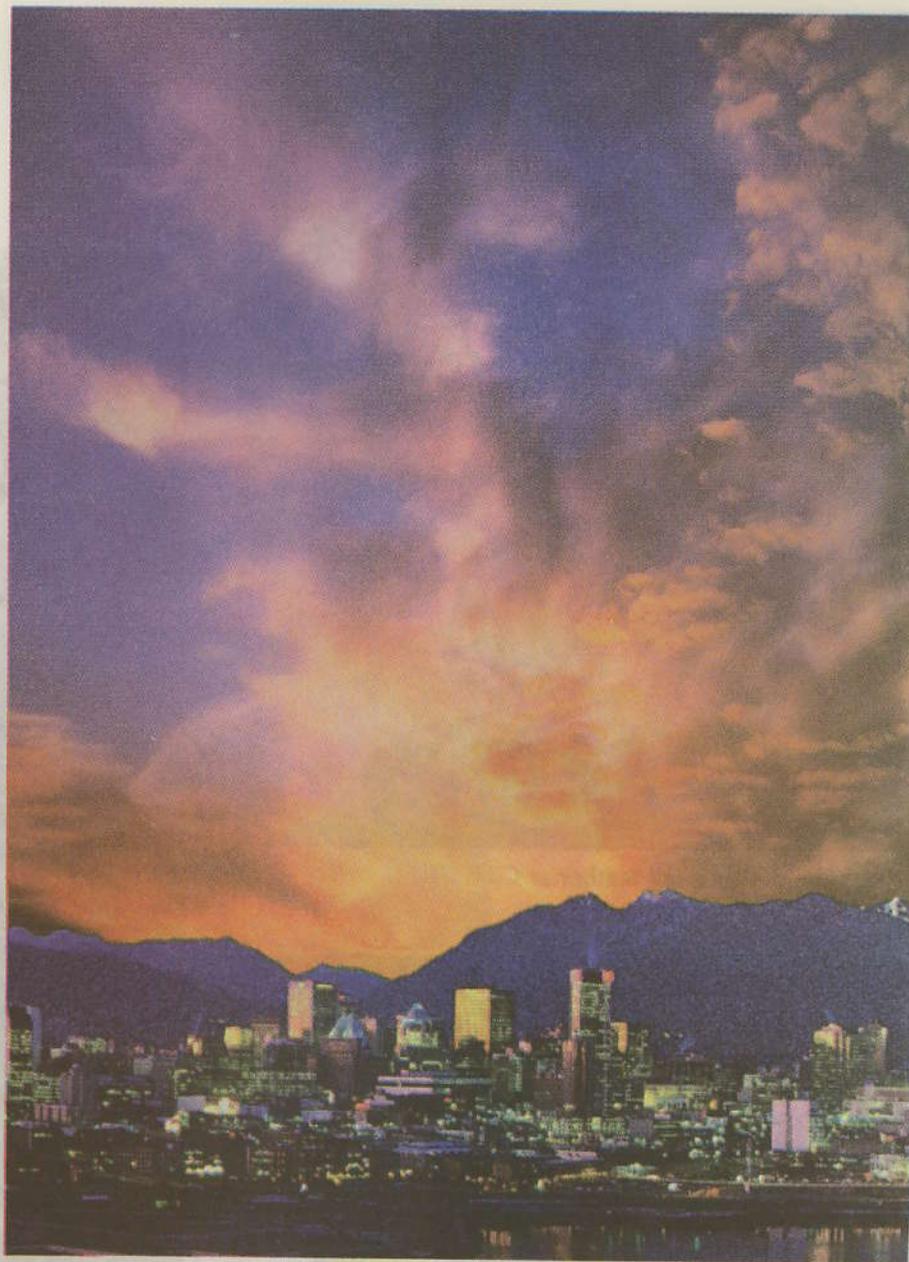
The Fellowship has scheduled the 1997 Summer Session at the University of British Columbia in Vancouver July 10-13, 1997. Spiritual and artistic retreats will occur two days prior in this lovely setting. The campus is situated on a wooded peninsula jutting out into the pristine Georgia Straits and features miles of forested trails leading to unspoiled beaches, all within a 10-minute walk of the school.

July weather is nearly perfect, with sunny skies and temperatures in the 70s and low 80s. Most rooms in the 16-story residential tower have breathtaking views of the Straits, mountains, and Vancouver skyline.

The cafeteria offers multinational foods of a very high quality. With daily adult rates for room and three meals at about \$45 U.S., the cost of your stay will be most reasonable.

The Education Committee has developed a new, compact format for the Summer Seminar, with emphasis on working with local readers to develop program materials and on presenting timely educational topics selected from feedback provided by previous seminar attendees. The theme of next summer's seminar is "The Three Rs — Relationship, Religion and Revelation." (See sidebar on next page.)

The seminar will run three days, from Thursday evening, July 10, to



Sunday, July 13, at noon. The sessions will offer a balanced program of focused study group activities in the mornings, with a broad range of topical afternoon workshop options. In addition, local readers are organizing family and small-group afternoon reversion activities. While the morning program will closely follow the seminar theme, the afternoon program will explore a variety of related subjects such as:

Developing a new school of evangelists — the duty of sonship

Finding a scientific viewpoint for the Urantia Book

Practicing skills for interfaith dialogue

The rights of children and Jesusonian values

Spiritual healing of the planet through the Urantia Book

Emotional intelligence and Urantia Book parallels

Art, heart and soul — artistic emotion mapping

Evenings are reserved for worship, music and socializing. On Saturday

Three Rs: Relationship, Religion and Revelation

Slightly more than 40 years have passed since the Urantia Book first became available to the public. There are now more than a quarter million books in print, from three publishers, with interpretative and critical works from many more. In the last year there has been a burst of book sales unlike anything seen since the early 1970s. As the readership and community of committed believers grows, we are led increasingly to consider the future of the revelation as it impinges more frequently on our world of everyday experience.

The reality, significance, and foundation of the Supreme may well be the truly central revelation of the Urantia Book, expanding the historical legacy of Jesus' life, even as the Master himself expanded the mores devolved from Melchizedek. As our planet struggles with the modern agenda of social evolution and as our revelation is presented more frequently in the public eye, how are we, the mortal exponents of the book, to participate and support these epochal events? How do we define and comport ourselves, our organizations, and our associations to support the fellowship of believers, the brotherhood of humanity, and the revelatory truths of the book?

The Urantia Book confronts and challenges our everyday affairs in many ways and on many levels. As a revelation of the reality of personal religious experience, it challenges our vision of our relationship to God and our fellow man. As a revelation of the history, origin and destiny of evolution-

ary human institutions, it challenges our presentation of ourselves in the marketplace of religion. As a revelation of the cosmic truth of the Supreme, it challenges us to see the revelation itself as just one factor supporting planetary evolution towards an unrevealed destiny.

Relationship

Living experience of material and spiritual unification occurs in mind, the domain of relationship. Our central experience of the relationship between creature and Creator is sentimentally identified in terms of the relationship between a child and a father. We attain divine union by personality intercourse with the personal God, by the experience of the Father's love in our hearts, leading us to wholehearted and intelligent conformity to the divine will.

This same child-father relationship is the origin of the morality of Jesus' philosophy — the golden rule of active social contact. This experience of social relationship is the foundation of the survival of individuality, for while much of the life in the flesh has neither spiritual meaning nor morontia value, relationships between personalities have cosmic value and persist in the eternal consciousness of the Thought Adjuster.

The golden rule is itself subject to incomplete interpretation. To some, it is the wise center and circumference of all their philosophy. Yet Jesus disclosed higher levels of interpretation, requiring his mortal sons so to relate themselves to their fellows that they will receive the highest possible good as a result of the

believer's contact with them. But the Urantia Book shows us that the true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man.

Religion

Jesus touched on the final significance of the golden rule in giving his new commandment to the apostles, an application of this cosmic principle to the challenge of establishing a spiritual identity in a secular world. "... love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another."

Jesus did not instruct his disciples in a system of fixed beliefs or rituals but in the expression of living faith. Belief fixates, faith liberates. Beliefs may become group possessions, but faith must be personal. The institutionalization of any religion curtails its power for good, while multiplying the possibilities for evil. Yet organized group function has ever been required for survival of a religion. True religionists must effect cooperation on the basis of unity of ideals and purposes, rather than on the basis of psychological opinions and theological beliefs. There is great hope for any church that worships the living God, validates the brotherhood of man, and dares to remove all creedal pressure from its

Continued on page 27

salmon bake dinner followed by a Cajun/Zydeco dance.

The Family Life Committee is working with local readers to provide a stimulating children's program during morning sessions. Arrangements for paid child care at reasonable rates will be available at other times through the University of British Columbia.

For those readers who want a longer, more varied conference experience, a two-day contemplative spiritual retreat facilitated by Gard Jameson will begin on Wednesday, July 9th. During the same period, Patrick Yesh will coordinate an artists' retreat leading to creative forms of spiritual worship.

Final checkout can be extended to Tuesday morning, July 15th.

Registration information will be mailed in early spring.

For more information, contact the Fellowship, 529 Wrightwood Avenue, Chicago, IL 60614, (773) 327-0424, (773) 327-6159 Fax. *u*

Trustees and Five Exec Committee Members Meet

In an attempt to bridge a gap in communications that has troubled the Urantia movement for nearly a decade, the four Foundation trustees and five members of the Executive Committee of the Fellowship met recently. The daylong meeting occurred at the headquarters of Urantia Foundation in Chicago on Saturday, January 11, 1997.

Fellowship President Steve Dreier, Marilyn Kulieke, Gard Jameson, Harry McMullan and Mo Siegel attended the meeting in an informal capacity. The Foundation trustees at this time are President Patricia Mandelius, Thomas Burns, Georges Dupont, and Richard Keeler. They currently have an opening on their board due to the recent

resignation of Phil Rolnick.

Matters covered at this landmark meeting include discussions of possible joint projects. The trustees agreed to refer new readers of the Urantia Book to study groups listed in the Fellowship's study group directory.

"The meeting was friendly and anxiety free," says Steve Dreier. "We spent a great deal of time getting to know one another and stayed away from discussing issues of the past. We dealt with things affecting the present or future."

A meeting between the Executive Committee and trustees is in the process of being scheduled. It will be a formal meeting.

Wisconsin Forms A New Fellowship Society



Charter Committee Chairman Avi Dogim presents Wisconsin Society President Robert Arkens the official certificate of Society status with the Fellowship.

Leaders and members of the First Wisconsin Society for Readers of the Urantia Book celebrated the fruits of their labors at an installation luncheon meeting, Saturday, September 14, 1996. Over 30 members and well-wishers gathered in Sheboygan Falls to witness bestowal of the charter by Fellowship Charter committee chairman, Avi Dogim. Accepting was newly elected society president, Robert Arkens of Wausau, Wisconsin.

Eleven founders and 14 charter members make up this, the 24th group to be chartered as a society of the Fellowship. There are 19 active societies at present, with five oth-

ers having either disbanded or aborted before installation.

Besides Dogim, Fellowship president Steve Dreier and John Hales, resident director of the Chicago headquarters office, spoke words of congratulations and added a historical perspective to the event.

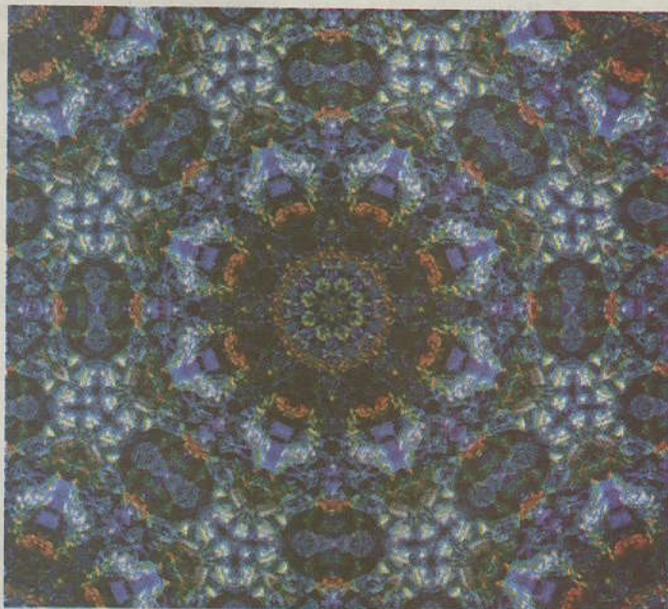
Fellowship societies have taken many forms in the 40 years since the first society, namely, First Urantia Society (Chicago), was chartered. Early societies grew out of single study groups started by inspirational teachers or by leaders with organizational ability. One society (no longer in existence) formed itself with research as its sole activity.

Wisconsin Society

(continued)

More recently, new societies have come into existence at the urging of leaders of several study groups in a state (or country) who want to flex their organizational muscles. Society status provides a voice in the official Fellowship organization.

Mark Kulieke, Green Bay, who, besides Arkens, was a leading force behind the First Wisconsin Society's organization, describes the group as composed of individuals from six groups around the state: Green Bay, Madison, Sheboygan Falls, Clintonville and Door County. For the past 10 years these groups have organized summer retreats, campouts, seminars, and regional conferences, including the perennial Midwest Conference.



Pattern mandala

News from the International Fellowship Committee

The International Fellowship Committee met in Cliffside Park, New Jersey, December 14, 1996. John Lange, chairman of the committee, and members Lila Dogim, Adrienne Jarnagin, Susan Ransbottom and Stevie Shaefer attended. They were joined by new adjunct members Kay and Barry Clark, Lee Colbert, Gary Deinstadt and Bobbie Dreier. The agenda included reports on international activities in 1996 and plans for the future.

It was reported that Urantia Book readers from 18 nations joined with over 1,000 attendees at IC96. Members of the international community gave daily presentations. The conference featured the Berkeley Elliott International Lounge, a Spanish-English bilingual workshop each day, pre-conference translation of some presentations and simultaneous translation of small groups where possible. Also available were videotapes of plenary talks, informal "buddies" and many opportunities for international guests to meet and share experiences about the study of the Urantia Book in their native countries.

Members of the committee have made several international visits this year. They traveled to Russia, Lithuania and many Latin American countries. In addition, the Fellowship sponsored a booth at the Singapore Festival

of Books.

Interested individuals and societies are doing translation projects in Russian, Korean and Serbo-Croatian. As a result of reader support of translations the Fellowship has decided to formalize translation activities with a committee.

IFC members continued personal contact with international friends by phone and e-mail. All readers who have friends in the international community are encouraged to maintain their correspondence.

The following plans were made:

1. A committee to facilitate international services at conferences was formed.
2. A Spanish Web page will be created to assist international communication and networking among the Spanish-speaking community.
3. The Fellowship will attend book fairs in Korea, Singapore and India.
4. The international "library book placement" project will be renewed.
5. A committee to coordinate efforts in Latin America was formed.

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News from Colombia

This article on the Urantia Book was recently published in the Sunday supplement of a newspaper in Colombia. It appeared in a section similar to Parade magazine and received widespread attention in that country. It features comments from long-time Urantia Book reader Carlos Zapata in Colombia.

Urantia: A Book As Mysterious As Its Authors

It is said that it was dictated by 33 celestial beings. Its over 2,000 pages contain enigmatic documents that speak of the universe, God and the human race. The book, which before was circulated clandestinely in Colombia, now has a club of followers.

It's Curious

It began its circulation humbly in our nation, not even in total content, with photocopied sheets which were distributed in closed and specific groups, whose members gathered to analyze its contents. This mysterious document is called the Urantia Book. Today it is found in major libraries at the disposal of those who want and can enter in the fantastic and spiritual world in accordance with a new era.

The Urantia Book (the cosmic name of the earth) has 2,097 pages and is divided in alternate themes which make up 196 documents, which proclaim to be a revelation given and authorized by spiritual beings. In other words and to be more precise, it is affirmed that its 33 authors all are celestials. Hence, there is no one human as an author. The masterpiece has been translated into various languages, including French, Spanish, Finnish and there are some editions under way in Chinese, Russian and German.

According to the scholars of the Urantia Book, its origin goes back to the year 1924, when celestial supervisors, somewhat superhuman beings, directed themselves to men and women in Chicago so they would become part

of this revelation. This group was known previously as the Contact Commission. Afterwards the process was developed during more than 30 years until the publication of this masterpiece in 1955.

Club of Followers

According to the authors of this piece, the universe is full of inhabited planets and is the home to thousands of civilizations that are billions of years old. In our local universe are 10 million planets, which is merely a small part of a superuniverse. In each superuniverse there are 1 billion inhabited planets. Since there are seven, then there are 7 billion inhabited planets, some more advanced than others.

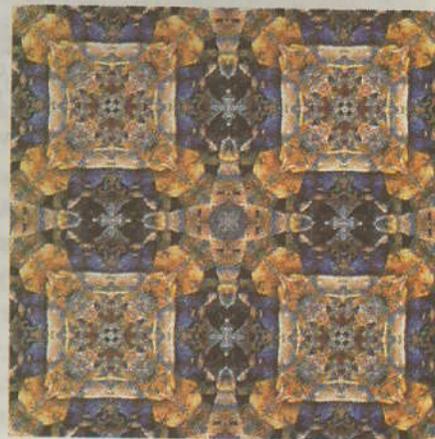
Having God as the principle axle, the labor of Urantia concentrates on the concept of good and evil. "The evil that we human beings commit," affirms Carlos Zapata, the first Colombian that gave knowledge of this book to Colombia at the beginning of the decade of the 1970s — "is by pure unconsciousness. Even then, God is with us, watching bestialities that we commit. Nevertheless, he respects that freedom that he has given us, with the objective that we continue to learn about life and seek him."

For those who follow the teachings of the book, hell, as a place, doesn't exist. Those who do not wish to follow the path of life, simply cease to exist after death here on earth. "God loves us and wants us all to survive, men and women. Nevertheless, we have the liberty to accept or reject

him." The Bible only describes few days of Jesus' path on earth. For a change, the Urantia Book dedicates 775 pages to only speak of him. There, details of his life are revealed, of which almost no one knows.

"The Urantia Book is not related with any sects or cults. Cult devotees follow blindly an authoritative figure, charismatic and opportunistic, which sooner or later induces them to give them their fidelity and terrestrial belongings," Carlos Zapata comments. "It is opposed to the adoration of either person, image or thing which is not directly God. Till now no reader has been found who has the Urantia Book as an object of a cult."

Before the explosion of this labor there was in Colombia a confraternity of readers of the Urantia Book, an organization which has various hundreds of study groups around the world, the majority of these which gather weekly to comment or discuss the book. *U*



Pattern mandala

President's Report to the General Council

By Steve Dreier

The Fellowship is a social and service organization composed of readers of the Urantia Book. It is the oldest, largest and most experienced of all such organizations. During its more than 40 years of existence the Fellowship has passed through a variety of phases, some pleasant and gratifying, some distressing and discouraging. Fortunately, due to the dedication and talent of its many members, and perhaps with some unseen and unrecognized assistance, it has weathered it all, matured, grown wider, and now finds itself poised for a period of expanded service opportunities.

New developments combined with augmented traditional activities promise something of an organizational *suddenly* for the Fellowship. During the past year we have made some challenging and far reaching decisions and we will have more of these to make in the near future. Our little ship has "steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny." (99:1.3) These new developments require substantial organizational support and it is essential that we take time to understand where we are going and make adequate preparations to support what we decide to do. This annual report will highlight some of the issues that are now before us, or will be in the immediate future.

Most seem pleased with the Fellowship's decision to publish the Urantia Book, and it is likely that we will continue to publish on a regular basis. Our first effort was effected ad



"Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth." (156:5.5) Photograph by Carol Herron.

hoc, requiring thousands of hours of effort from several dozen people. Now we need to develop suitable organizational mechanisms for continuing this work-intensive area of activity, especially so since one publication is likely to lead to others. A second printing is not far off. In addition, there are already several suggestions for other products, including an electronic edition, translations, and a proposal to publish Part IV as a separate volume. Should we decide to produce any of these items, we must develop orderly and manageable procedures to accomplish the work. We do not want to have the attention, resources and talent of our membership completely domi-

nated by these new activities at the expense of other important concerns, such as forming and supporting study groups, sustaining societies and other similar activities.

Production is complex and demanding, but only part of the new work. Next comes marketing and placement; publications do no good sitting in cartons. Efforts to get our new edition of the Urantia Book into bookstores have begun, and will continue aggressively during the coming year. Current plans envisage the participation of our entire membership in encouraging bookstores to stock our new edition.

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Continued from page 4

of eastern North America acknowledged cannibalism as part of their own past. The Deganawidah legend of the Iroquois people, which among other things speaks of cannibalism, exists in several versions. The element of cannibalism is present in all the surviving versions, although other details of the legend vary somewhat.¹²

Arens's main contention is that there is not enough scientific evidence to accept cannibalism as a fact. If, however, a lack of scientific standard is what Arens tries to correct, it is all the more paradoxical that Gardner took up the argument without acknowledging the controversy or researching the issue. *AL*

¹Martin Gardner. *Urantia: The Great Cult Mystery*. New York: Prometheus Books, 1995; p. 218.

²See p. 601 in Ivan Brady. "The Myth-Eating Man." *American Anthropologist* 84 (Summer 1982): 595-611.

³Brady; p. 606.

⁴Janet Hook. "The Man-Eating Myth." *New Republic* 181 (September 1, 1979): 36.

⁵William Arens. *The Man-Eating Myth: Anthropology & Anthropophagy*. New York: Oxford Univ. Press, 1979; p. 9.

⁶Arens; p. 139.

⁷Hook; p. 36.

⁸Hook; p. 36.

⁹Brady; p. 598.

¹⁰Arens; p. 181.

¹¹Arens; p. 139.

¹²Dean R. Snow. *The Iroquois*. Oxford, UK: Blackwell, 1994; p. 60.

...divine energy
pervades all creation
...forever weaving
the pattern of Paradise
into the energies
of space.

Lithuania

Continued from page 15

rial and its comparison with properties of various particles known in physics).

For comparative analysis we also use other sources of esoteric and scientific literature. I think that our work at this initial stage has been too materialistic. So please do not accept and evaluate our thoughts and conclusions very strictly.

Beside that we have a few individuals who read this book for their pleasure. One of them, Mr. Jakubenas, is a journalist who arranged a public reading of this book. But our group is of the opinion that the first necessity for the establishment of a real and steady fellowship is to have a very well translated book. We should not hurry in our conditions of Lithuania.

Thoughts about the Urantia Book

The book is fascinating with its versatility and intellectuality. Great religious truths are presented as well as many new facts that might be disputed by the representatives of organized religions. There are presented many scientific facts (for example, about the origin of the earth) as well as cosmological viewpoints (the structure of the universe, its origin and nature). The science still is a strong criterion for many of our people to be involved in reading this book. Also there are presented viewpoints that we consider the esoteric (for example, events following death, passages to other planetary levels and so on).

The different viewpoints presented in the Urantia Book are correlated into a united and indivisible picture of the world. And this picture is extended, covering all the universe and is being directed into the past, and that is extremely important into the future. Thus we can say that this book practically covers the total spectrum of knowledge and contemporary thinking of human-

ity and gives us the whole system of viewpoints. In this sense the Urantia Book is also extremely unique.

The next unique feature of the Urantia Book is that it is an independent and neutral source of knowledge. Various parts are interesting for the presentations of various spheres of science and religion and for all who are interested in new knowledge and want to extend their range of vision. It is necessary to keep the neutrality of this book. It will allow this book to play a role of joining together people with different views.

The Urantia Book can become one of the most important books (together with the Bible) in the next century. It is obvious that significance of this book will increase. Many of the truths that are presented in the Urantia Book are still waiting to be discovered and substantiated in the scientific sense. In this way the Urantia Book is directed into the future. Together with this future aspect this book has a valuable methodical aspect.

It is necessary to carry out constant comparative investigations that would allow us to illustrate and to substantiate the facts presented in the Urantia Book; to show connections with our present reality and nearest future.

A very valuable feature of this book is that there are introduced many new notions that we have not heard before. It is valuable for thinking, discussions and investigations. The Urantia Book gives us a possibility to believe more deeply, to have strong faith and at the same time to widen our knowledge and imagination of the universe, to seek for more comprehensive understanding of the destination in our world and our lives.

We are happy that such a book was given to us due to the revelation and that the revelation happened in America; it is the only free nation having reasonable sense to accept this comprehensive teaching and spread it all over the world. *AL*

The Cosmic Family

Continued from page 9

expression of their own personality, but reacting perfectly to the environment, the context, created by the perfect expressions of other personalities. *Harmony* is the term that describes this perfect interplay of perfect actions. And this harmony is the spontaneous product of each individual "doing his own thing."

The quality of unity is sought and finds expression through harmony, not identity. The perfect finite unity of the Paradise Trinity in the Supreme will be a harmonious unity, not an identical uniformity. For identity and uniformity can only lead to cosmic regression, away from trinitarian liberation and back to the limitations of unqualified absoluteness while harmony leads to the effective, plural realization of each dimension of cosmic reality — of the Father's limitless self-bestowal expressed as mercy, of the Spirit's unrestrained and ebullient activity expressed as ministry, and of Paradise, the one pattern for each element of the infinitude, expressed in every thing.

If the cardinal precepts of the teachings of Melchizedek were trust and faith, and if the essence of Jesus' teaching was love and service, then the great revelation of the Urantia Book is the unity and harmony of the universe.

Three persons, one abode, and the quest for power-personality unity in finite harmony. This is the absolute cosmic family, the pattern family of all creation, that we find reflected down through the levels of the universe, even on Urantia, in every nation, every culture, every society, every community, every organization, and, of course, every human family. But in seeking this recurring pattern, we must remember to look for the relationships of the pattern family, not individual persons, because all mortals are sons of the nature of the Father-Son.

Among our celestial friends, the supreme family pattern seems to appear in many situations. For example, we find three Ancients of Days resident on Uversa, and we find three classes of beings comprising a juridi-

"God is not only the determiner of destiny; he is man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman."

The Urantia Book

Paper 5 Section 4 Paragraph 3

cal trio — the Divine Counselor, the Perfector of Wisdom, and the Universal Censor. Where pattern associations are personalized, we find seven Master Spirits, each resident on one of the seven Paradise satellites of the Infinite Spirit. Perhaps the most striking manifestation of the organizing pattern revealed to us is in the quartet of beings constituting a conciliating commission, for here we find three spirit beings united with one semi-material being, the Divine Executioner. And the

pattern recurs in the actions and deliberations of such a commission.

Expressions of the pattern of the absolute family are not limited to associations of celestial beings. Time and again we find the pattern of three generations of causation, combined in a single enterprise, seeking harmonious unity of function.

Do not nations have their founding fathers, their governments, and their citizens?

Do not governments have their legislators, their judges, and their executives?

Do not economies have investors, entrepreneurs, and workers?

Do not companies have their owners, their managers, and their employees?

And do not human families encompass triad relationships both within the nuclear unit and across successive generations?

And is not each of these associations also a recognizable thing?

And is not the essence of this association harmony of function achieved through unity of purpose?

Is not each of these things a projection of the pattern of the absolute family upon the finite?

And does not each of these things evoke the nature of the Supreme?

For the pattern of the absolute cosmic family is the pattern which gives meaning and form to the Almighty Supreme. We experience no collective reality in which we do not find this pattern, and there is no place in our experience where the supreme goal of unity through harmony will fail. This, then, is the revelation of the cosmic family, the pattern which organizes the universe, the revelation of universal unity through harmony, the finality of supremacy, the great revelation of the Urantia Book. *U*

Love Makes Things Possible

Continued from page 11

Go back to that moment I asked you earlier to visualize. Bring it into focus. What was the issue? What were you saying to each other? What were you feeling? Why? What did you believe about that person at that moment? Why did you believe that? Was that moment based on a clear understanding of that person's feelings and intentions? Might you have filtered a little of your own opinions and beliefs into the moment? Were you staying present with that person, with their feelings and thoughts in *that* moment? Or might you have jumped to an experience in the past, expected a similar outcome and projected it to the future? If you had that moment back, what could you ask to understand that person more clearly?

With Aziz we continually strove to give up all beliefs that interfered with loving him. We looked for the best in him, identified with it and built upon

it. These were not new concepts. It was the clarity of our goal and the intensity of our persistence, the day-by-day and moment-to-moment commitments, that added a deeper meaning. It was the personal willingness to go wherever the spirit led, which for me was to peel off layers of negative beliefs, judgments and self-doubts until I looked into my core and found only goodness.

Learning to love unreservedly is simply striving to find the goodness that underlies the actions of others. Then we can look upon each other with understanding and kindness, we can hear each other with openness and acceptance, and we can touch each other with fairness and love.

You know the sentence about Jesus: "When he smiled on a man, that mortal experienced increased capacity for solving his manifold

problems." (171:8.6) Can you imagine a look so loving that it would alter your beliefs about yourself and inspire you to positive action? Try. Close your eyes. Recall a time when you felt totally and profoundly loved. May you be so wealthy as to have many of those moments in your memory.

Bring one into focus. Think of that person. See their eyes. Think of the love in them, the warmth, the joy in seeing you, the caring for only you, the understanding of all your efforts and strivings, the delight in everything you try, the faith in your being, and the acceptance of your imperfections. Now imagine Jesus looking into your eyes, into your soul, loving everything about YOU, seeing only goodness in you, trusting the truth in you, beholding your beauty — the perfected you — the one who is one no further away than your faith.

Take this love home to those that are most precious to you. As the aging Apostle John was given to saying, "My little children, love one another." (139:4.6) *U*

We're All Connected

Continued from page 13

The author Kennedy Shultz further says: "...love is not optional to decent living. It is essential because when we are not relating to each other in love, we risk falling into contempt for each other. Justifying our contempt for other people by pointing out their supposed faults only blinds us to our own challenges and helps to perpetuate them. Out of this error comes the notion of our own superiority, closely followed by the belief that we are divinely authorized to harm others or limit their freedom in the name of God..."

But there is still that nagging question of how to deal with our wayward brother or sister who would harm your person. *Webster's Dictionary* defines heathens as strange, uncivilized or irreligious persons. These are the ones who "know not the truth."

And why do the heathen continue to be angry? Some problems have been imbued and passed on from one generation

to another within certain segments of the world population. Although spiritual endowments are uniform, some people profess God's lot only within their own identity group. This leaves very few true values to pass on to succeeding generations. How unfortunate it is for those who know not the truth to nurture their inheritance of fear, self-doubt, and mistrust when proven healings and life's good offerings are available to all through acceptance of the truth — that God loves all of us.

This negativity is not a malady peculiar to just one racial group; nor, in most cases, is the malady necessarily violent in its nature. It could be viewed as a culture of spiritual indolence, "... for religion is a way of living as well as a technique of thinking." (92:7.10) Many wonder: "What can I do? Is this my responsibility? Am I my brother's keeper?"

Each of us has that ability of answering those questions to the satisfaction of our own soul. What is going on inside of you reflects on the outside. Let us tend our spiritual gardens, let us share our

capacity to love, proceed at our own pace, and naturally give and receive the love of others. Spreading love is infectious. And this infection will ultimately be the salvation of our global family. This infectious love will extend to the care, concern, and upkeep of our beautiful planet, bringing it, along with ourselves, in the progressive march toward light and life.

Jesus went on to say to Ganid: "To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living."

I'll close by leaving with you this stanza from a favorite hymn:

In Christ there is no East or West, in
him no South or North,
But one great fellowship of love
throughout the whole wide earth.
Join hands, then brothers of the faith,
whatever your race may be,
Who serves my Father as a son is surely
kin to me.

U

Three R's

Continued from page 19

members.

The Urantia Book identifies two major obstacles to the worldwide acceptance of Jesus' teachings. First, because Jesus' gospel is founded on the father-child relationship, it is unlikely to find acceptance until the home life of modern civilized peoples embraces more of love and wisdom. Second, the religion of Jesus can not be presented effectively to Oriental peoples as long as the community of Christendom is divided into conflicting systems of belief about Jesus, rather than being unified in dramatizing the religion of Jesus.

The true church — the Jesus brotherhood — is invisible, spiritual and is characterized by unity, not necessarily uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

Revelation

The fifth epochal revelation expands and supplements Jesus' actual teachings, even as Jesus expanded on Melchizedek's heritage. Because Jesus' message is enlivened and personalized for each of us through the ministry of the Spirit of Truth, we easily lose sight of how the entire Urantia Book also augments our appreciation of this message. The book compensates for knowledge lost through the ages and adds new perspectives. Most importantly, the book gives us a foundation for spiritual planetary progress that doesn't rely on beliefs *about* Jesus, but on believing *as* Jesus — the willingness to act upon one's highest understanding of supreme realities.

True religion is a wholehearted de-

votion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are unquestioning loyalty and wholehearted devotion to supreme values. The Urantia Book introduces us to supreme values and shows us how spirit unity can be achieved, reconciling diverse attitudes of mind, allowing apostolic harmony to grow out of the fact that the spirit hope for each of us is identical in origin, nature and destiny. Experiencing spiritual communion leads us to true worship — the practice of the presence of God which eventuates in the emergence of the brotherhood of man.

The book reveals the unity in the cosmic universe and helps us discern its actual workings. We are told that the quantitative fact and the qualitative value have a common cause in the Paradise Father. This is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships. Mind can succeed in unifying the diversity of reality if it is firmly aware of material things, intellectual meanings and spiritual values. In the harmony of the trinity of functional reality there is unity and in unity there is the personality satisfaction of the realization of cosmic constancy and consistency.

Reason is the proof of science, faith the proof of religion, logic the proof of philosophy, but revelation is validated only by human experience. Science yields knowledge, religion happiness, philosophy unity, while revelation confirms the experiential harmony of this triune approach to universal reality.

Next summer, in Vancouver, Urantia Book readers will consider these matters through study of the book, practical exploration of creative alternatives, heartfelt prayer and worship and through universal good fellowship. Join us in this celebration and exploration of our role in the new age dawning on our planet. *U*

DATELINE

Continued from page 23

6. IFC will have an open meeting at the Summer Study Session in Vancouver in July. Those interested in helping to foster our global mission to the revelation are welcome to attend.

Heart of America Society Holds Workshop

The Heart of America Society held a one-day workshop on the campus of Park College on the bluffs overlooking the Missouri River Valley in Parkville, MO near Kansas City on October 19, 1996.

With the topic of "Leaps of Faith," the workshop asked this question: Does the Urantia Book give us information that helps us make leaps in our faith? Does it help answer the faith questions asked by children?

"Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping." (The Urantia Book, 16:7:3)

David Kantor's presentation focused on the challenges the Russian people face in the reconstruction of their religion after 70 years of religious persecution. Rebecca Kantor reviewed James Fowler's stage theory of development of faith, drawing on development work done by Erikson & Piaget, and correlated it with some of the things the Urantia Book has to say about the various stages of our faith experience. By considering an overall gradient, we can hopefully gain some insight into our own progress and understanding of some of the tasks ahead of us.

(Continued on back page)

Four Reasons You'll Want This Urantia Book!

1. Over 300,000 Urantia Books have sold already.

The combined sales of Urantia books by all publishers now exceed 300,000 copies. Stocking this book in your inspirational, spiritual, New Age, or religious section means more profit and sales.

2. People love this new book cover design.

This compelling cover design was preferred by spiritual book shoppers. Now book browsers can glance at the cover and know the book is about the universe, earth history and the life and teachings of Jesus.

3. At last, *The Urantia Book* is affordable.

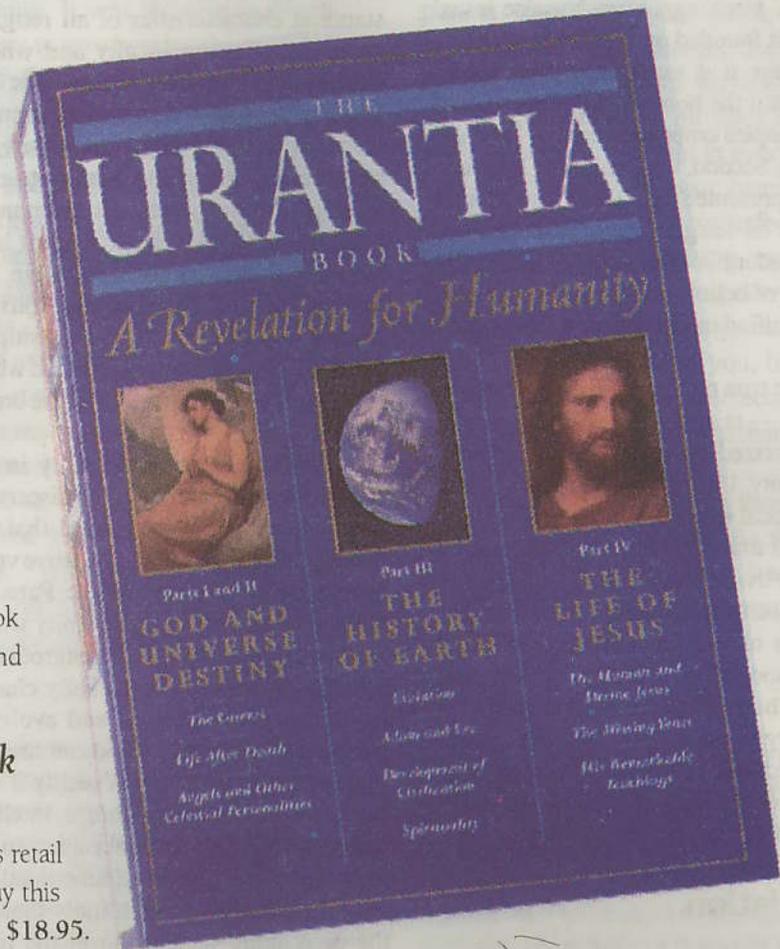
Other publishers' hard cover editions retail for \$48. Now your customers can buy this world-class softcover version for only \$18.95.

4. This newly formatted book uses the original text while introducing vastly superior, user-friendly features such as:

- Easy-to-read double column text
- Universal paragraph numbering system
- Lightweight paper with a durable book cover
- An instant cross reference system to the 1955 version

The Urantia Book from Uversa Press is endorsed and promoted by The Fellowship, the worldwide membership organization of Urantia Book readers.

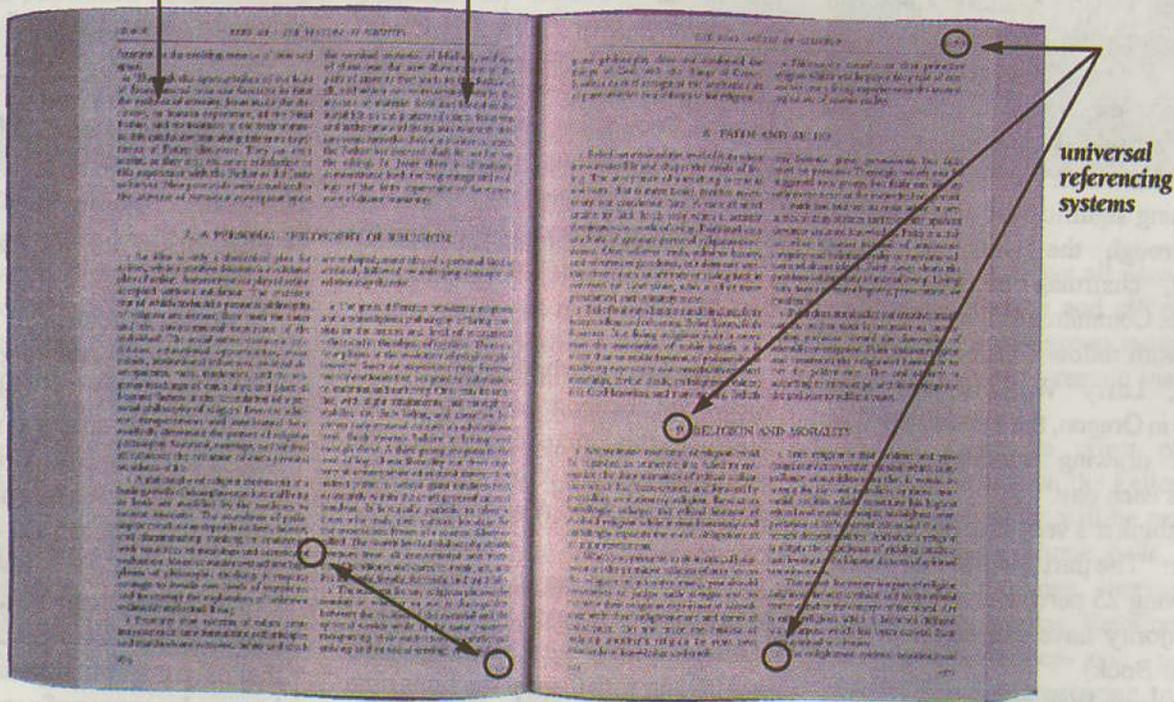
ISBN#0-9651972-1-2 Soft cover Retail \$18.95 1864 pages.



These two pages illustrate the advertising the Fellowship has placed in the catalogs of several book distributors.

Here's Why Your Customers Will Prefer This Urantia Book...

easy-to-read double column text



1. It's easy to read.

This is the first widely available Urantia Book that uses double column text. As with Bibles, double column text helps you read faster, scan quicker, remember more, grasp ideas rapidly, and reduce eye strain.

2. The new book cover design is beautiful.

The new cover is perfect for displaying. The graphics invite browsing and impulse purchase. The new cover communicates the spiritual nature of the book. With this design you can confidently stock the book in the inspirational, spiritual, religious, or New Age section of your store.

3. This new book provides convenient cross-referencing to the old system.

Small page numbers on every page indicate the corresponding page number of the 1955 version. This easy and reliable system allows anyone reading the new format to simultaneously reference with someone reading from the old format. The < marker shows exactly where the old page break occurred.

instant cross-referencing to other editions

4. At last, a universal referencing system.

Now readers can quickly find their favorite paragraph or quotation because every paragraph is now numbered. To make referencing even easier, the top of each page has the Paper (Chapter), section, and last paragraph number highlighted. This universal format simplifies the task of indexing and creating secondary works.

5. The new improved book has local support to ensure its success.

The Fellowship, the worldwide Urantia Book membership organization, publishes this edition. Our 40-year old organization pledges its resources to help you sell The Urantia Book. Our resources include thousands of members and friends, 18 local societies, hundreds of autonomous, yet spiritually-aligned study groups, newsletters, national and local conferences, and numerous support groups.

Look for this edition of the Urantia Book in your local bookstore.

The Fellowship Is Now On The WWW

By Barry D. Bradley

Readers and visitors alike can now explore the Urantia Book on the World Wide Web, a section of the Internet being searched and examined by an estimated 20 million people around the world. And that number is increasing significantly every day.

Through the work of David Kantor, chairman of the Special Projects Committee of the Fellowship, along with fellow Californians Mark Turrin, Larry Watkins and Sage Waitts in Oregon, the Fellowship Web site is drawing hundreds of new visitors each day.

"I think it's very successful," says Kantor. "The part I like is that access is growing 25 percent a month ... and the majority have not heard of (the Urantia Book)."

The new Web site is being visited by nearly 300 people per day, with an average visit time of five pages each. In addition, the Fellowship is getting up to 10 e-mail inquiries each day that are responded to by Fellowship volunteers who have access to the Internet.

The URL address is <<http://www.ubfellowship.org>> and can be accessed (without the brackets) through any Internet connection. (By the way, URL stands for Universal Resource Locator, and can be found on your Internet Home Page). Not only is the site comprehensive and informative, it is very fast, allowing for easy downloading. There's even a search engine for words or phrases within the Urantia Book. There's also an extensive archive of papers and photographs that will enhance your study.

Following is a sampling of responses from those on the Internet:

"I have just found you on the Internet. I am a resident of Juneau, Alaska and have read some of the Urantia Book a few years ago. I have recently rediscovered my views of the universe and find that I need to pick up where I left in the book. I would like to find anyone also interested in the book here in Juneau."

"We are a newly formed group in Guayaquil, Ecuador interested in the study of this incredible book. We would like to know if this is the proper channel for any Q&A we might have."

"The book says Gabriel and Melchizedek are never away from HQ at the same time, but it also says Jesus was talking with them at the same time on Urantia. Why the contradiction?"

"I have recently discovered the book. I find it totally incredible. My journey to this point has taken me through many paths. One being the Pleiadians. Do you feel there is any connection between them and the book? Please excuse me if this has been asked before or there is information in the book about this."

"Tell me about the love of Jesus and our relationship with him. I'm already a long time UB reader who'd like a little inspiration in a spiritually desolate time in my life. Thanks."

"Please give me information on who wrote the Urantia Book, where it was found and in what language was the original written."

"I am amazed to find the Urantia Book on the Internet. I had no idea there would be such a thing on the subject of salvation. I was just handed this big blue book by a friend of mine years ago with little or no attachment as to whether or not I looked at it. I read the life of Jesus and was taken by it literally. That was over five years ago. I would like to find a compelling reason to get back to it." *U*

ANNOUNCEMENT

Songs For The Spiritual Renaissance

We need your help. We are in the process of compiling songs for a songbook for readers of the Urantia Book, and we need your help in selecting appropriate songs.

A group of readers has already begun the process of compiling songs which are favorites of Urantia Book readers around the world. If you have favorite songs that have a spiritual theme and can be sung by groups of people, please let us know the title, the author and the publisher, if possible. We will take care of the rest.

This songbook will be published by Highreach Press and will be available through Jesusonian in about a year. Please help us by sending your favorite songs.

For information on the project, please contact us at either address:

John Hyde
710 Meadow Mead Dr.
Allen, TX 75002
Phone: 214-390-9097
E-mail: eushyde@exu.ericsson.se

Francyl Gawryn
3611 74th Ave. SE
Mercer Island, WA 98040
Phone: 206-232-1158
E-mail: francylg@aol.com

President's Annual Report

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Experience will prove whether this task is easy or difficult, but either way we must persist until it is accomplished. The book is only of use when it is readily available for someone to read, and as publishers we are obliged to work diligently to make that happen.

Good Cheer Press of Boulder, Colorado has been contracted to handle all matters of distribution and order fulfillment. They have done an excellent job filling the hundreds of pre-publication orders and will continue to be responsible for handling this aspect of the Fellowship's work. Had we decided to do this through the Wrightwood office, the attention of the staff and facility would have been diverted from other current needs, including the considerable work required to prepare for IC96. Perhaps this cooperative model will find further application with other organizations and with other Fellowship activities.

While the majority of our activities take place in the United States, our mission is international. Fellowship contacts with readers outside the United States are increasing in number and frequency. We are not highly experienced in this area, and it will require deliberate and determined effort for us to make meaningful progress. Fostering these international relationships makes heavy demands on time and resources. Language, distance and cultural differences hinder communication. The possibilities for misunderstanding and waste are greatly multiplied. We need to take a close look at these matters so that we can establish efficient and effective organizational means to support the growing needs in this area. Clearly, if we decide to produce translations, these activities and their organizational demands

would increase manifold.

The World Wide Web is rapidly becoming a major means for global communication and exchange of information. The medium has great potential for assisting us in our worldwide mission to disseminate The Urantia Book and its teachings; it also may significantly facilitate our growing organizational needs. The Fellowship has taken its first steps on the Internet, but much more needs to be done, and in a timely manner. A major allocation of organizational time and resources will be required to establish a leadership position on the Internet for Urantia Book related matters.

Interfaith activities are increasingly popular elements of religious activity. In the past we have been somewhat tentative about Fellowship involvement, but our participation in this area is growing significantly and promises to provide us with additional new opportunities for insight and experience. This field may hold significant new potential for disseminating the Urantia Book.

Societies are the fundamental constitutional units of the Fellowship. In recent years there has been a significant decline of interest and activity in some Fellowship societies. This report is not the place to discuss the possible reasons for this decline, but it is important that we investigate the situation and, once the facts are clear, make appropriate responses. It is possible that the current status is simply part of a normal pattern of ebb and flow, and that all societies will soon experience renewed vitality as a result of the several new activities mentioned elsewhere in the report. After seven years of being cut off, we will be hearing from new readers again; some of these new readers will join societies and study groups bringing refreshment and invigora-

*The material eyes are
truly the windows
of the spirit-born soul.*

tion. In any case, we all need to give increased attention and effort to our society and study group structures if we expect them to remain viable and productive.

The aggregate effect of these several activities on the Fellowship's Wrightwood office will be profound. It means more phone calls, letters, accounting, mailings, meetings and many other similar functions. The Wrightwood office will probably require some restructuring to handle this increased activity. We will be looking at this carefully during the coming year.

Additional items could be listed here, but those mentioned above should be sufficient to suggest the potential nature of the near future. Organizational activities are going to be more numerous and complex than has been the case for the past few years. All who are involved with Fellowship activities should plan for a period of increased effort and activity. More will be required from all of us.

This year all components of the Fellowship (societies, committees, General Council, Executive Committee, etc.) need to engage in serious review and planning. How shall we arrange ourselves to meet the service demands of the immediate future? Are our various structures and functions

Continued on next page

President's Annual Report

Continued from previous page

suiting to present conditions? If not, what modifications are indicated? General Councilors are strongly encouraged to think about these things and share their thoughts in writing. We will plan to discuss these matters at our 1997 mid-year meeting.

These have been instructive and productive times for the Fellowship. We have made difficult decisions and patiently plowed through mounds of detail. We have done all of this in the open, respecting the group process, and honoring the wide diversity of viewpoint present in our assembly. When all views were heard and decisions reached we moved in unity to accomplish what was decided. Together we have demonstrated our intention to do the right thing, and in the right way. On that foundation we can move on to the work of the future with reasonable confidence and controlled enthusiasm.

In closing, I want to thank all who worked to make the events of this year possible. My thankful appreciation is not directed only to those who carried out some specific and highly visible task, but to everyone who participated in the process. You have each been essential to the final results, and I consider myself truly fortunate to have had the opportunity to share these experiences with you.

NOTE: Below are passages from the Constitution of the Fellowship and the Urantia Book which might provide some helpful orientation during the current period of transitional change.

ARTICLE II — PURPOSE

"The purposes of The Fellowship are the study and dissemination of the teachings of the Urantia Book; the

promotion, improvement, and expansion among the peoples of the world of the comprehension and understanding of Cosmology and the relation of the planet on which we live to the Universe, of the genesis and destiny of Man and his relation to God, and of the teachings of Jesus Christ; and 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, by fostering a religion, a philosophy, and a cosmology which are commensurate with Man's intellectual and cultural development, through the medium of fraternal association, ever obedient and subservient to the laws of this country and of all countries wherein The Fellowship may extend."

... and from The Urantia Book

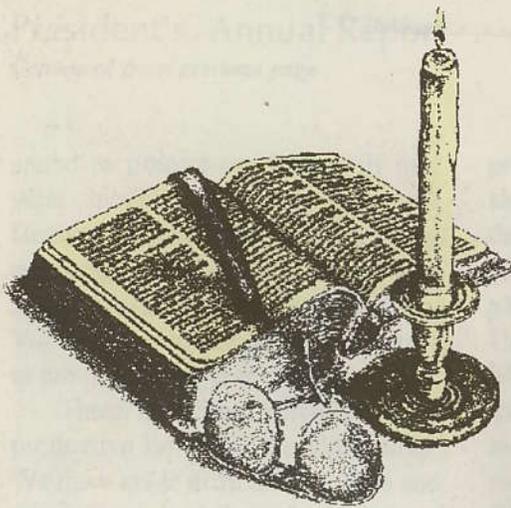
"There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religious encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation." (99:6.2) *UB*

CALENDAR OF EVENTS

- Feb. 7-9, 1997: Mid-Year General Council Meeting, Westin Crown Center Hotel, Kansas City. All members welcome. Contact The Fellowship (312) 327-0424.
- March 21-23, 1997: Retreat at Bishops Ranch for families. Sponsored by Golden Gate Circle for Students of the Urantia Book. Contact Sara Blackstock (707) 747-1854.
- April 20, 1997: First Society Mini Conference, Evanston, IL. Theme: "Angels — Guardians of Our Better Natures." Contact Marilyn Kulieke (847) 945-1812.
- April 26, 1997: Whole Life Expo, San Francisco. Contact Sara Blackstock (707) 747-1854.
- May 23-26, 1997: Annual Reunion of Florida Readers. Contact Joe DeCosmo (407) 737-8828.
- June 28, 1997: 40th Anniversary Celebration of First Society of Los Angeles. Theme: "Reuniting the Readership Family." Contact Marlene Chicoine (714) 761-0102.
- July 10-13, 1997: 1997 Summer Seminar, Vancouver, B.C. Canada. Theme: "The Three Rs: Relationship, Religion and Revelation." Contact The Fellowship (773) 327-0424.
- October 3-6, 1997: The 1997 Readers Conference, Sydney, Australia. Theme: "Dare to be Godlike." Contact ANZURA, P.O. Box 609, Narrabeen, NSW 2101, Australia.

ANNOUNCEMENT

Whole Life Expos will take place this spring in Boston, Atlanta, Austin, West Palm Beach and other cities in North America. If you'd like to help staff the Urantia Book booth at one of these events, please call Paula Thompson in Boulder, CO at (303) 581-0456.



"Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences."

*The Urantia Book
Paper 102 Section 7 Paragraph 10*

"If you truly desire to find God, you cannot help having born in your minds the consciousness of the Supreme: As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your lives as universe creatures. 'How universal is the Supreme; he is on all sides! The limitless things of creation depend on his presence for life, and none are refused.'"

*The Urantia Book
Paper 117 Section 6 Paragraph 2*

DATELINE

(Continued from page 27)

General Council Approves Affiliate Standing

The General Council of the Fellowship met in August 1996 and approved a proposal to develop an alternate membership category for reader groups who desire to affiliate with the Fellowship but do not wish to become a society. Affiliate requirements are less demanding than those required for chartering a society. Affiliated groups will not participate in the Triennial Delegate Assembly, which is composed of representatives of Fellowship societies. These delegates formally elect individuals to the General Council and submit resolutions for consideration by the General Council.

One such TDA resolution concerned reformations to the structure of the General Council, which would provide the right for each society to directly elect a councilor from its group. Potentially, the General Council could have expanded from 36 to 55 members. The proposal, under consideration for more than five years, was voted against at this meeting of the General Council. The proposal had been discussed at several meetings of the General Council and at society conclaves, and was the subject of many reports and position papers.

The General Council elected the following individuals to committee memberships: Judicial, Steve McIntosh, six years; Charter, Bob Bruyn, six years; Fraternal Relations, Gard Jameson, six years and chairman; Domestic Extension, Mo Siegel, six years and chairman; International Fellowship, Susan Ransbottom, six years; Education, Michelle Klimesch, six years, and Patrick Yesh, one year; Publications, Carolyn Kendall, six years; Finance, Steve Wilsey, six years; and Special Projects, Barbara Newsom, six years. *AL*

The Fellowship
for Readers of *The Urantia Book*
529 Wrightwood Avenue
Chicago, IL 60614 USA

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San Francisco S.G.
PO Box 460163
San Francisco CA 94146-0163