

March 4, 1996

Mr. Harry McMullan  
6307 Waterford Blvd. Ste. 133  
Oklahoma City OK 73118

Mr. David Kantor  
3543 Brook Street #102  
Lafayette CA 94549

Dear Harry and David:

Thank you both for your critique of my paper, "The Plan for The Urantia Book Revelation." I would like to respond to specific points and comment on some philosophical issues. A letter addressed to both of you seems appropriate.

1. I join David Kantor in decrying "the emergence of a religion about The Urantia Book." Even so, I've heard that parts of my "Plan" paper and David's response to it are on the Internet. As debates related to the organizations, court cases and reader personalities are waged in the public media, we can dispense with any illusions about avoiding a religion about the book.

2. Source of Material Used in "Plan" Paper. Apparently some of your fellow Councilors were interested in having a history of the early Urantia movement from the insiders' point of view in anticipation of Martin Gardner's outsider's viewpoint. In April 1991, by resolution, the Executive Committee charged "Special Projects Committee (to) undertake the publication of an accurate, objective, and exhaustive account of the history of the Urantia Movement including the various theories of the origin of The Urantia Book." A History Task Group was appointed to "gather the necessary information, write the manuscript and publish the work." Scott Forsythe, Mark Kulieke and I were asked to do the work. Soon after (in 1991, not 1988, as I erroneously stated in my covering letter) certain materials were provided to me by The Fellowship. They were handed to me by one of three employees of The Fellowship at a joint Orvonton/Glenview study group meeting. They were: the History by Dr. Sadler, the November 1951 and August 1952 messages from the new planetary prince and a collection of early cold war era messages. I was led to believe they were from the ("unsecured") Fellowship files. Upon reflection, it's possible they might have come from secured Foundation files at an earlier date. The history project was interrupted by Scott's and Mark's employment problems and never resumed.

3. History of the Urantia Movement. Why would Dr. Sadler write a history? Bill Sadler remarried in the late 1950s and withdrew from active involvement in the Brotherhood and Foundation. He later died at the relatively young age of 56, and I would imagine that Doctor and Christy were concerned that continuity and first-hand knowledge might be lost after they died. No one else but they could have written from the perspective of the author of that History. Although Christy undoubtedly typed it on the Underwood upright, she would not have initiated such a project while the Doctor still lived. Christy opposed the efforts of others to write a history, and she dragged her feet on writing one herself. She would have known that an authoritative History already existed. Marian looked at the History two years ago and claims she never saw it.

The History is a narrative. The author uses "we", "our", "us" throughout when describing events and relationships between the contact commissioners and the revelators. It includes many statements that begin, "we were told." Only on pages 7 - 9 is Dr. Sadler supposedly quoted (using hand written quotation marks), when discussing his wife and son. I believe Dr. Sadler



wrote the History but made a feeble effort to divert attention from himself. The few handwritten notes look like his own writing.

Almost all of the information in the History is the same that was conveyed to prospective members of the Forum when the Doctor conducted screening interviews. I was present at five interviews besides my own. At the end of some of them he'd ask me (jokingly) if he'd left anything out. He didn't include everything in every interview, but what is in the History is the basic script for what he generally shared with Forum prospects.

As I stated in my deposition, Steve Dreier told me that copies of the History had been distributed to members of the Executive Committee about five years ago. There are 33 pieces of paper in my copy of the History, intermittently numbered up to page 34. The covering page was missing. All pages were given to both attorneys at the deposition.

4. Surviving Instructions. Why did a few of the messages survive? All messages were to be destroyed before Christy's death--and we know for a certainty that the originals were destroyed. Doctor and Christy were not careless in their handling of the written communications, but copies wouldn't have survived if one of them hadn't placed them where they would eventually be discovered.

Bill Sadler advised everyone to maintain confidentiality about the transmission of the papers; any indiscretion would be viewed as untrustworthy behavior. Yet he spoke to the Oklahoma Society about this very subject; a tape recording of the event has survived and reproduced thanks to Berkeley Elliott and David Kantor.

5. Adaptations of Messages. The "adaptations" of "certain wise comments and advices which have been gathered over a period of years" were compiled by "certain members of the General Council" (Bill Sadler, et al.) and consisted only in the change of pronouns, e.g., from "your" to "our"; from "you" to "we" or "us". The original messages had been received prior to my joining the Forum, but were re-read to the Forum between 1951 and 1955, and I heard them again in a private reading in 1978. Bill did not editorialize. I omitted only repetitive phrases. These memos were addressed to the files of the Executive Committee, with copies placed in each departmental secretary's notebook. I saw no breach of secrecy in circulating them to Councilors.

6. Should old guidance still guide? The question of whether old guidance and mandates should influence current decisions are matters of wisdom for each Councilor. I wrote my paper before I learned about the amicus brief, but I'll admit I had a pathetic hope that the Council would abandon the publishing project. I don't agree with the contention that the instructions were supposed to be destroyed to avoid being used as "argument clinchers." While it's true the messages were time-limited and not intended to be part of the book, the question is: are they outdated after only forty years?

There was indeed a resolution in 1984 (not 1983) at Green Lake to "reject and disregard alleged and unidentified voice communications to an individual as a basis for official action." It addresses any situation that might arise similar to the Clayton affair. That resolution was appropriate and would apply equally to the channeling phenomena today.

But there is a difference between the situation that prompted the 1984 resolution, and the instructions associated with The Urantia Book. The revelation did not plunge to earth from outer space. It had unseen providers who nurtured it and who issued advanced directives to those who would foster its dissemination. These instructions concerned the management of the book, the organizations that would best serve the goals of the revelators and interests of believers, and how to proceed as the book spread beyond a protected environment.



7. Separation of Brotherhood and Foundation. I am attaching a copy of Bill Hales' notarized memo, dated June 7, 1990, in which he stresses the importance of the separation of the two organizations. As I stated in my Introduction, this is where I believe the instructions were not followed. The Brotherhood was not supposed to be subordinate or subservient to the Foundation. It was not to be a Father/Son relationship, neither was it a marriage. The organizations were to be complementary; one group to publish the book, oversee translations, and protect the name; the other to disseminate the book and teachings, train teachers and leaders, and organize study groups. The bilateral design of the organizations were not only advised by the revelators, it was a good idea. If this plan had been properly followed, and if it were in force today, there would be a division of labor between the two organizations that would be efficient, economical and non-competitive.

The Urantia Book readership is becoming just as disunified and sectarian as Christianity. Many who write to The Fellowship express sorrow over the continued schism between The Fellowship and Foundation/IUA, and ask why the two groups can't get their acts together. Of what possible value is there in promoting a divided readership? The Fellowship's publishing of The Urantia Book, its encouragement of independent translation projects and the amicus brief are not gestures designed to mend fences.

8. Teacher/Leader Training and Study Groups. There was overreaction to my suggestion about another organization into which both existing groups might merge. The readers I spoke of would prefer an organization devoted primarily to fellowship, study and education, not territorial and legal disputes.

For the past forty years Brotherhood/Fellowship should have been devoting itself almost exclusively to fostering regional, as well as centralized, training and educational programs. This was not only advised by the revelators, it is a good idea that has a long history: Dalamatia had training councils and their graduates established outposts; Eden had the western schools, outlying centers and the Sethite teacher corps; Melchizedek organized schools at Salem patterned on the Sethite example; and Jesus taught the apostles, who then taught the evangelists at the Bethsaida encampment, the women's corps, and the disciples, who became the seventy.

After people buy up all the low priced books The Fellowship can print, we still won't be meeting the needs of the influx of new readers: no schools to train students and potential teachers in the following areas: 1) the basic concepts of The Urantia Book, 2) the unique doctrines of The Urantia Book, and 3) the subtle teachings of The Urantia Book. The fostering of study groups consists almost exclusively in the distribution of lists of study groups. There are no hands-on programs to help people organize study groups and assist in keeping them healthy--leadership training. If we don't do it another group will arise to assume that role.

9. Copyright and "name Urantia." Copyrights were obtained in both copyright unions of the time which, in effect, covered the world. Obtaining a copyright was a requirement of the revelators. Every Forum and Seventy member, early Brotherhood leader and trustee was led to believe that the commissioners had been so directed. No explicit instruction survives. The 1942 "name Urantia" message was first shown to Tom in 1966. The Doctor was still alive and could have verified its authenticity. If the revelators had wanted the name protected for only one generation, why did they express concern for its safety 100 years hence?

10. The Authority of the Planetary Prince. In the August 21, 1952 message (10.5), the planetary prince had "the full custody of The Urantia Book" placed into his hands. He alone would direct the time of its publication.



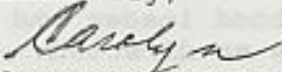
However, if the Trustees didn't hear from him before January 1, 1955, they were to proceed with publication. Where does it say that the prince relinquished custody of the book? Or that his authority ended on January 1, 1955? The previous year he had delegated the "human aspects" of The Urantia Book to the Trustees, subject to the veto powers of the Midwayer Commission. Originally, the Trustees were looking at February 11, 1954 as the starting date to publish, but the later message moved publication out another year. The "immediate fostering of the revelation" was entrusted to the Angels of the Churches for the first 100 years; "the overall welfare and direction" was given to the Angels of Progress for a full 500 years, overlapping the Church Angels' period. The prince might not micro-manage the book, but he has ultimate authority for the revelation on this planet.

11. The Clayton Incident. The myth is being perpetuated that I pushed for moving the headquarters to Clayton, California. During the first phase of the Clayton incident, from January to December 1983, the issue never came up.

Phase two occurred between January 2 and March 25, 1985. Arriving in Clayton in early March 1985, I was greeted by several members of FOG with a compelling recitation. One woman claimed she had been receiving messages since January, and in February, "Ken" was also supposedly contacted. Both were being informed by midwayers that a preemptive nuclear strike by the Soviet Union upon the United States and Western Europe was immanent--March 25th, to be exact. "The level of destruction will be beyond anything ever seen." Several of "Ken's" messages were directed to me: "Carolyn, you have much to do upon your return to Chicago. The building at 533 must be abandoned. Nothing and no one will be safe there. Plan to get all your people to [the farm in Wisconsin]. We would prefer to have you get all vital records to Clayton but if this is politically impossible take them to the farm, from where they will eventually need to be moved to Clayton under much more adverse conditions. Clayton will be the administrative center for the movement." Some of his other messages were eloquent, and most creative. When I returned to Chicago, John and I reviewed the many pages of "messages." They were very disturbing, but we agreed to wait for the promised confirmations before doing anything or notifying anyone. Confirmation never came. Nothing left 533. Was this a psychological blip or a hoax? I don't know.

One of you has questioned, in a patronizing way, the value of history-writing, calling my version of events apocryphal and mythological. These "legends" and "myths" were well known to Seventy and Forum members. It would be highly imprudent of me to misquote or distort such information, knowing that living ex-Forum members could challenge me. If hearsay were always discounted, outside of a courtroom, and full documentation required, there would be no history. In the end, it comes down to this: The contact commissioners were either telling us the truth, or they were not; there either were instructions such as I have described, or there were not; they either are still relevant or they are not; there either is continuing superhuman oversight of the revelation, or there is not.

Sincerely,

  
Carolyn Kendall

/s

cc: Stephen Dreier Janet Farrington John Hales Marilyn Kulieke  
Other interested individuals