

# *Spiritual Renaissance*<sup>®</sup> **HERALD**

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## FACTORS IN THE SPIRITUAL RENAISSANCE

*by Emmanuel Desurvire, a member of the Spiritual Renaissance Association who recently moved from France for post-doctoral work in physics at Stanford University*

The development of sincere and loving cooperation between groups of believers of different countries, through the sharing of personal spiritual experience and the renewed proclamation of the universal message of Jesus, is the indubitable promise of a new age to come which will be dominated by human brotherhood and the quest for supreme values.

In these advanced times to come, the religious people of the world will have given up all dogmatic isolationism in order to strive to establish the spiritual unity of all confessions, yielding to the attraction of the Spirit of Truth. They will be occupied with the huge task of restoring the planetary spiritual status and of rebuilding after centuries of erring ways, crystallization of truth, sterile sectarianism, ideological conflict, secular confusion, and spiritual stagnation. They will set up plans for a new age, the "century of the spirit," in a world still wounded by the traumatizing harvest of materialism.

This age will be far from the higher ideals and the sublime achievements of an era of Light and Life, but it will be certainly a decisive stage of the evolution that leads to it. One will recognize it by various signs: the struggle for the quality of thought will replace the struggle for a standard of living; the search for God will have become the number one concern of adventurous youth; unselfish service will come to dominate human relationships, changing city life, and multiplying ties between citizens; healthy competition will reign between groups of believers to accomplish the highest service, and between people to show forth the greatest number of spirit fruits. This epoch will be universally perceived as a spiritual renaissance, heralding new advances in civilization.

## A WORLD IN TRANSITION

The epoch that we are living through is likely the last state of a long evolution which brings us to the very brink of this spiritual renaissance. The world of today is undergoing the most stunning transformation of its history, attempting by trial and error to find a new poise, to live in better coexistence. Unprecedented scientific and industrial advances are giving rise to new ethical problems for civilization; certain nations are craving for peace under the strain of an intense ideological conflict. The dominance of institutional

### From the Editor

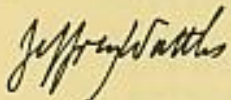
*The Spiritual Renaissance Herald is out of hibernation. Its recent sleep has brought transformation, and we hope you get some good from reading it. Those who cooperated in its production are enthusiastic about our result.*

*In this hour of massive spiritual need on our planet, many of you will be feeling called anew to the work of the Father's family. If you feel it would be of use to you, we would like to send you, free, a packet we have developed for spiritual teachers. It includes Growing Spiritually and Questions University Students Ask by Vern Grimsley, Truths for the Spiritual Renaissance supplemented by practical pointers on spiritual counseling by Marvin Garwyn, and my new pamphlet on the gospel and how Jesus taught.*

*Such literature cannot pretend to be definitive and should never be taken as a finished system. But at certain moments in the development of our own outreach projects, we come to desire to exchange ideas with others. It is for such moments that these pamphlets and booklets have been collected.*

*Most of all, enjoy these articles and poems. Our goal is to bring forth additional stimulation to you who are doing so many wonderful, unsung things to make this world a better place to live.*

Sincerely,



Jeffrey Wattles

### SPIRITUAL RESOURCES: Bettina Gray Interviews A Muslim Renaissance Man

*a transcript from Bettina Gray's weekly radio program, in which she interviews men and women of various faiths*

Bettina Gray: My guest today is Haneef Ramay, former finance minister and chief minister of Punjab, Pakistan. He's been a journalist and a painter. He's published eight books, and he's now writing a novel in English, The Night Before Dawn -- a very many-faceted man.

Haneef Ramay: My faith comes from my personal experience. As you have mentioned, I am a sort of man of many parts. This thing and this condition has been rather a source of anxiety for me and I have all my life been trying to seek a personal unity. And in my search for personal unity I was motivated to seek unity outside myself in the whole universe, and that led me to a concept of a living God who unifies all and everything. And I think that is how my faith is a living faith, and it is an experience rather than a dogma. As I am a Muslim man, I believe in the message brought by all the prophets. I would say that if God is one, then mankind is also one. And the diversity should not intimidate us. And I think I should take an attitude of tolerance towards the diversity, towards each of them. And if we adopt the attitude of friendship we can construct bridges towards other communities, and I think this diversity, rather than becoming a problem will add something to life.

Bettina: That requires tremendous self-control. Where does that come from?

Haneef: I would say that as we are talking in over-all concept of faith, faith also has two sides: the outer and the inner, the law and the inner experience. The inner experience, you can call it the mystic experience or the personal experience. I think it's very essential that faith is not only looked at as a set of rules but a personal, living experience. In all mystic schools, the goodness is not just taught. Goodness is sown like a seed in your heart; it grows from within. And the more we adopt this outlook of inner and outer and the synthesis of the inner and the outer and the synthesis between the mystic experience and the law, I think,

the more we will be capable of living a life in the modern ages.

Bettina: There has to be some positive guidance for us to more than stick it out but build a new society. Where do you think that comes from? The Superreason?

Haneef: We have to accept what the other is and at the same time be able to love him. This special love is called friendship. I think we need friendship above all.

Bettina: If we are constantly looking for who is better, playing the one-up game, then we can never be equals and friends. It is only when we give our loyalties to something higher that we cease to say, "I am better" and each recognize our humility in the face of God.

Haneef: Yes, and there comes the need for God in our life. There comes God, who is not somebody who has created us and forgotten us. There comes the need of a living and loving God. My experience has been that He loves me more than I love Him, much more than I can or I have ever loved Him. If we conceive Him, not as the beloved God, but as the lover God, then we can see that lover God has created everything and under the overall concept of that God we can, of course, love each other. We can know that though we have been created by Him and though He loves us, we cannot be God; and there comes this source of humility. We are accountable to Him, and His presence and His being a living God - that makes us humble. That also teaches us in a way that maybe, in His eyes, we are not somebody whom He has elected to be the best. If we are truly believers, then we have to adopt the same attitude which He adopts towards us. If He is a lover, then we have also to be lovers. And the lover is very forgiving. If we cannot forgive each other, if we are not tolerant towards each other, if we are not merciful towards each other, then, of course, we cannot be called believers in the lover God.

Bettina: After that, I don't know what to say.

Haneef: Thank you.

Bettina: I think "thank you" is appropriate. Where does all this come from? What I mean is, you must have a sense of truth that is living and is connected far more than simply reading a scripture. Is it all in the scriptures? How does one know what you know?

Haneef: I don't think I know much, but I was raised in a very poor country and as a painter, as a writer, as a journalist I became very sensitive to the problems of my people and then became involved directly and as a politician, tried to solve those problems. I could solve some, but I could not solve others; and then, over a difference with my superior, the Prime Minister of Pakistan, with whom I had built a political party, I was sent to jail. And in jail for two long years, I contemplated many things, and then when I studied the Holy Koran, I thought that if Koran enjoins me to believe not only in the Koran but also in the Old Testament and the New Testament and every other book which He has sent, then I was motivated to have a personalized study of comparative religion, and that made me more tolerant. Then of course while I was very active in politics, at the very same time I was sitting at the feet of some great mystics of my time, and I was very greatly privileged to learn from them. More than the book, the seeds which are sown in your heart are more important.

Bettina: You're saying it's everywhere, to look everywhere, not just in one spot then?

Haneef: Yes, because I believe in a universal God who loves all His creatures.

Bettina: A universe, you mean truly the entire cosmos?

Haneef: You're right. Life is not limited only to us, and I have developed this theme in my book too. I believe that the Creator watches not us alone but also His other creations. Anyway, we are responsible in that we have been given so much which perhaps many planets and many satellites are deprived of and then not making very good use of all that . . . most of all the human mind and soul, which is the greatest gift of God, which is

another pulse

*this electric pulse of blood  
from chest to tingling digit tips  
through thighs and flooded brain,  
neck to heel and trembling lips;*

*pumping,  
even to thirsty hinterlands of tissue,  
circling then  
to replenishment,  
and further entrusting:*

*my soul feels another pulse.*

*this pulse, itself  
teaches me --  
through my heart which hungers,  
through others,  
tongues tingling with heartbeats,*

*through the pulsing pages of a book.*

*it teaches me of my source --  
the heart-like source of humanity,*

*a source no longer "it",  
but a pulsing parent person*

*from whom all teachers spring  
toward whom all teaching leads  
who calls all creatures home.*

*i wander  
i meander  
i plain lose my way,  
but no truant officers comb these universes --*

*i live, free to err  
and return -- my own heart  
more fully athump.*

*though we flail so  
and fail so  
and travail so,*

*my soul feels another pulse.*

*flooding even  
the humanity of this planet  
with the pulsing universe blood of love;*

*and,  
soul-cell by each  
ready soul-cell, drawing me*

*to the ancestor  
of my destiny.*

## The Dawning Spiritual Renaissance

*by Vern Bennom Grimsley, whose radio broadcasts carry the religion of Jesus around the world; he is the Director of the Spiritual Renaissance Institute (excerpted from the SPIRITUAL RENAISSANCE radio broadcasts of January, 1984)*

Many men and women honestly wonder what difference the teachings of Jesus can make in this tempestuous world. They can make magnificent transformations! For the teachings of Jesus can make this world different ... by making the men and women different who make up this very world.

Imagine a materially perfect society -- a veritable utopia of opulence and luxury. Imagine a world in which mechanization had been so developed that the average man or woman needed only to work one hour a day to live in splendid wealth and ease. Imagine a world in which every conceivable pleasure is at one's fingertips; where everybody is rich, machines do the work, each person lives in a palace, the children are educated by ingesting intelligence pills, there are no depressions or stock-market crashes, and by pushing a button you can have any material thing that you desire. In the midst of all that affluence, with all of that spare time and nothing to do, unless humankind had progressed spiritually - in goodness and in love - people would become bored, peevish, petulant, argumentative and within a mere few months would have begun to tear that structure down.

Material progress is going to be empty and disillusioning unless with it and in advance of it, we first achieve spiritual progress, learning to live as brothers and sisters in one Family of God!

Said Einstein, "Peace cannot be kept by force. It can only be achieved by understanding." William Ellery Channing has written, "War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus."

For multiplied millions of human beings life is little more than the mere alternative of death -- it is for them a weary wandering through the dim and cavernous catacombs of time and the years.

Existence, for them, makes no more sense than a plotless play or a novel with the last pages torn out and lost forever. In this despair, life has become a string of dreary

days, a stupid succession of sluggish and meaningless weeks and months and years without value or purpose -- the boring process of wearing out one calendar after another until after threescore years and ten they're all worn out themselves. But there is possible for such sad souls a new source of zest and spiritual joy for daily living. And it all begins by a living faith in God.

There lies the heart of the matter! For the peace which passes all understanding is the peace of heart and soul to be found in complete commitment to the will of God. Giving your life to God is an all-encompassing, all-engulfing experience. Unfortunately, the way I am describing it, giving your life to God also sounds like being swallowed by a whale. Human language is simply insufficient to portray the joy of wholehearted, worshipful dedication to the will of God. Then, in quiet times as well as turbulent ones, you can know God's love for you. It is personal; it is enduring.

However materially wealthy a person may be, the corridors within him echo emptily as footsteps down cold marble halls ... unless that man or woman has love for God and others. What human has not known the hollow hurt of loneliness, the anguished void of lovelessness, that dark and gaping chasm deep within, that ceaseless yearning for faith, hope, love and for God, without which life is as empty as an echo. But with these things your life will be fuller than your soul can hold.

In faith, respond to that love of God...with worship, praise and thanksgiving, even in the midst of strife! The very troubles of human life can mold and form your strength and character. You don't become a great tennis player by playing against easy opponents, but against tough ones. You can't become a great equestrian by riding only tame and plodding horses. You don't get to be a great cook if your only utensil is a can opener; you have to try some difficult things. Einstein didn't become outstanding

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## The Dawning Spiritual Renaissance

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by merely mastering third-grade long-division; he tackled the very hardest problems. Your difficulties are among the greatest allies you possess. They can stimulate and strengthen you, if you will only meet them with faith, as a child of God, and ever seeking the power of God for living!

This is the supreme decision of all of human life, and by choosing to do the will of God and by becoming a part of this dawning spiritual renaissance, you are personally going to have your part in the transformation of this world. An animal will climb a mountain in search of food, but a human being will climb a mountain in search of a view - will climb a mountain just for the very beauty of it, and for nothing else beyond! For, "man does not live by bread alone," as the Master worded it; a human being has higher yearnings in his soul ... for beauty, truth and goodness, and for love.

Why is it there are more definitions of love than of any other word in the English language? Why is it that some people will live for love; some will die for it; almost everybody yearns for it; but almost nobody knows what it is? And yet it remains the most powerful motivating force of humankind. Love is undiscourageable good will. 2000 years ago, Jesus of Nazareth summarized his entire religious teaching in two commandments which have been described as "the laws of love": You shall love the Lord your God with all your heart, soul, mind and strength and you shall love your neighbor as yourself. Love, he proclaimed, is what life is all about.

Recently I was reading in the biography of an internationally famous singer and in it came across her favorite prayer. It isn't long, only one sentence. "Dear God, treat me tomorrow as I have treated others today." I can only say thank heaven God doesn't do that; we would all have some miserably bad days. God is infinitely loving! Jesus did not say, "Do to others as they have done to us" but rather to do to others as we would have them do to us. There is a vast difference. So neither does God treat us only as we have treated him or we all would have a torturous life at times. Instead God treats us with loving mercy, as a father cares for his family. For all are sons and daughters of God around the very perimeter of this planet.

Do you want to know how to change the world? Don't spend all your time praying to God to change the world. Just take a piece of chalk and draw a circle on the floor and then step inside it and say, "God, I'm not asking you to change the whole world, but I am asking you to change everything inside this circle." And if you mean it, He will. And that will be the beginning of your part in making this world different. You cannot conceivably kindle the fires of renewal upon this planet unless they are first burning within your soul. But the God of this universe has a plan for this planet and a will for the living of your life and eternal life beyond if you will dare thus to give your life to God in love, in dedication, in whole hearted commitment and saying, "Here am I, use me; here am I, send me". Said Jesus, "Blessed are you when you hear the word of God and obey it." And he said, "What shall it profit a man if he gain the whole world but lose his own soul?" Make your commitment to God and pray those words of the Lord's prayer, "Your will be done", with utter sincerity and God will transform you and you, in turn, will be part of the transformation of this very world!



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## FACTORS

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religion is receding, except where it is revived by rising nationalism. Deprived of the vision of eternal values, modern men and women, compelled to live in a fleeting world, are desperately looking for lasting personal welfare.

But a dawning revelation of truth is in process and will begin to meet the needs of this confused world well before the conclusion of the present ideological struggle. What will these promising times comprise if not a needed reactualization of spiritual values? If not a renewal of the world's religions which can sweep from them the dust of their archaisms and highlight their precious truths? If not a new blossoming of a positive morality based on self-control and self-respect? If not a new cosmic perspective born of the recognition by the human civilization of the Fatherhood of God and the Brotherhood of men?

## SPIRITUALLY TRANSFORMED INDIVIDUALS

The quest for self-gratification, which unfortunately dominates the mentality of many men and women of the materially developed nations today, will only end when most people become infatuated with the higher pleasures of the spiritual life. Social and worldwide peace will be less a result of governments' implementing enlightened policies than a transformation of consciousness originating from the inner life of the individuals who make up civilization. Most of the divisions, strains, and conflicts arising between clans, races, or nations will not disappear as long as individuals who are responsible for them are not spiritually motivated. The only way to improve the world is to make of oneself, of one's family, or the group to which one belongs a little unit of progress.

Spiritual love--the foundation of human brotherhood--can be learned only through an active spiritual life, through a living inner relationship with God, the Father of all men. The world transformation comes necessarily by way of the transformation of individuals, of their worldview, of their goodwill in following the leading of their indwelling Spirit. The Father's will is the shortest way between the the incompleteness of this age and the perfection of a new one. Those

who have actually chosen to accomplish the Father's plans are the very artisans of the spiritual renaissance. This age does not necessarily belong to the distant future; its dawning depends on the multiplication of spirit-transformed and -led individuals; the spiritual renaissance has maybe already begun with you, in yourself.

## SERVICE MOTIVATION

If spiritual transformation consists in developing one's own personal relationship with God and actualizing his will, it is not

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## LONG JOURNEY: "Strange Crowd"

*In the  
Crowded paths  
Life is a  
Strange journey.*

*We are  
Deceived & disappointed  
Dashed & defeated  
Hurt & frustrated  
Some times...*

*May be  
Knowingly  
Or, unknowingly*

*Yet  
Spiritual Renaissance  
Teaches us  
To forget & forgive  
With simple heart  
For ill-treatment.*

*So  
Let us start  
Our journey again  
With  
New determination  
& new vigor.*

*by Rajan Chauhan, a member of the  
Spiritual Renaissance Association, who has  
been vigorously carrying the gospel of  
Jesus to the spiritually hungry of India  
and forming study groups there*

## The Silent Voice

*by Dr. Kartar Singh Labori, an associate of  
Rajan Chauhan in the spiritual renaissance  
in India*

At the present time spirituality is in trouble, by an almost incurable imbalance, noise, and show-off. Spirituality has an utterly sensible side to which no right-thinking person can take exception; we need minimum decency about its creative contribution.

First, we should form a nucleus of the universal Brotherhood of humanity without distinction of race, creed, caste, colour or nation.

Second, we should encourage the study of comparative religion, philosophy and science.

Third, we should investigate the unexplained laws of the invisible world, and bring to light the powers latent in man.

The soul of man is immortal and its future is the future of a thing whose growth and splendor has no limit. That is the principle which gives life to us for our undying eternal benefit.

Though many have heard, seen or felt spiritual awakening, yet they could not perceive the desired perception.

Each man can give himself glory or gloom, reward or punishment. So desire what is within you, beyond you, and unattainable. If this is spiritual awakening, then every person can be awakened.

But the trouble begins when the occult enters in the human life, which may or may not be true. Besides, the question is how you present your Brotherhood. The intelligent human cooperates with the spiritual guideline. Don't be on the borderline of para-psychology. Enlarge your knowledge by spiritual experience and get satisfaction by spiritual reawakening. Get spiritual material that is more widely available. Spiritual uneasiness is settled by positive spiritual truths.

No doubt quest for perfection can be redefined according to time and place, but spiritual co-existence is the key.

The views of "fundamentalists" are not the last words in spiritual understanding. This world is more mysterious than we know or think. There are truths beyond the knowledge of human beings, so accept

limitations. It is no good to boast of limited knowledge. Search for positive revelation of the spiritual world. The value of knowledge should be tested and be purified for noble living. Apply theoretical knowledge in helping your fellow man to develop latent powers of spiritual perfection. Help in spiritual-cultural harmony.

Self-knowledge may be secret knowledge, but wisdom is the fruit of spiritual renaissance. ◆◆

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## OUTREACH PROJECT: Music For Seniors

*by Francyl Streano, performer and  
publisher of music for the spiritual  
renaissance*

I have always felt a special kinship to senior citizens, and through the years I have been blessed with the wonderful opportunity of knowing quite a few as my good friends. It's sad but true that in our society, the elderly are so often neglected because we think they are slow, or seem rather self-centered with their latest ailment, or at worst are just too much to put up with. In our culture we have evolved a convenient way to "take care of Mom and Dad" so that they are not a burden to us. That evolution has resulted in the thousands of rest homes and convalescent hospitals throughout our country. But in these homes are to be found some of the most wonderful surprises of your life.

For the last five years on a monthly basis I have carried on my own personal program of sharing spiritual truth and our Father's love with senior citizens in the Bay Area by visiting our many retirement homes, hospitals, and convalescent homes. These visits have almost always consisted of playing my guitar and singing some songs, but more important have been the times of sharing and just spending time with these people who all too often are left by themselves.

When I first started this program I joined a group called "Bread and Roses," which is a non-profit organization in Marin County which brings entertainment into the lives of people who for some reason cannot get out and about. They service hospitals,



jails, retirement centers, nutrition sites-- just about any place where people have restricted access to the community. I have recently moved into an area that is far enough away from Marin County that it is silly to drive all the way over there to share with people when there are plenty here in my own new community. So I decided to start my own system of booking entertainment into the homes here. It just so happens that many of my friends are also interested in playing music and singing and spreading the goodness of our Father's presence to these people, so I asked other spiritually-minded musicians if they would like to join me in starting up a program in our community to provide this service. (I wasn't surprised when they enthusiastically agreed!)

I set to work. I went through the phone book and called all of the hospitals, convalescent homes, etc. within a reasonable driving distance and asked to speak with the Activities Directors. When each Activity Director heard my reason for calling, they were ecstatic at the idea that someone would be willing to make the arrangements to bring in some uplifting and entertaining event every month.

I went to meet with each Activity Director to get to know them and to get a feel for the kind of institution and facilities they had. It was important to find out if they had a comfortable dining room or sitting room where people could gather to listen to music or just talk. I wanted to know if they had a piano. I needed to find out the best times to schedule events for their people. And I also wanted to get a sense of the people themselves who lived there. What were their needs? Are most of the people there simply unable to respond to someone coming in to be with them? If so, are there just a few who spend most of the time in their rooms because there is little in the way of a warm and supportive environment? What kinds of programs do they already offer there?

These are all questions that I had in mind as I talked with these people who scheduled the day's activities for the ones in their care. I also took a tour of the facility just to become familiar with it.

After this I started setting up times when I or one or two of my friends could go in

and play music for these folks and enjoy some conversation. It is a bit of work to fit schedules together, but not really hard. I have found that it is most fun to go in with someone else to do this (remember Jesus sending the apostles out two and two?), and always uppermost in our minds is the idea to share in some personal and loving way the truth of our Father's love and caring for each of these people.

This week Marvin and I went to Park Lane Convalescent Hospital. (It was Marvin's first time to go as a musician!) We played music for about 45 minutes--that's about the length of program that is suitable for such a place-- and after that we stayed and visited with the patients. We ended up staying two more hours! During that time I visited with a man who hadn't particularly responded to the music while we were playing, but afterward we got to talking. When I first approached him, he avoided eye contact and stared at his hands which had been badly burned in a fire. His voice was barely above a whisper, but I persisted in trying to draw him out. I asked him what he would like to hear about if we were to come in and lead a discussion group. He answered, "I'd like to hear about Abraham. Abraham and Isaac." I asked him if he liked to read his Bible, and he said that he did, but he couldn't read any more because he had lost his glasses. I was surprised to learn this, but delighted to think that I might be able to help this man to find his glasses or get another pair; and as we talked it became obvious that that was just what I could do for him. When I promised to do that, his gratitude was almost overwhelming! From that moment on, his attitude was so cheery, he was cracking jokes and laughing! It was as if the sun had just come out from within him, and he was letting his light shine. From then on our conversation turned to how he could be a light for the other people there, and how he might be able to help them to live happier and more God-centered lives. This is only one of many experiences that I have shared in these types of places, and I'm looking forward to my next program in a couple of weeks!

After visiting a number of these

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### Bettina Gray Interview

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actually the breath of the Creator himself. We are not making very good use of that.

Bettina: Talk about wasting our resources...the waste of the human resource.

Haneef: You're right! We are not only wasting earth resources, we are wasting human resources because more than our emotions, our beliefs, our hearts, our feelings, and our senses, we should have followed the call of our souls, but if man doesn't listen to his soul, and he just obeys his senses, his thoughts, his beliefs which divide him, then of course he will divide the earth and the resources of the earth. He will not unify it. But if he listens to the call of his soul, which is the breath of the Creator, only then will he become an agent of unity. That's what is needed.

Bettina: For the planet, for today?

Haneef: Of course, not only for the planet, but as I said, if life exists on other planets, then life in general. The time is coming when more and more people living in every part of the world will start thinking along these very lines, and they will start developing, instead of an analytical approach, a divine approach to see things in totalities. What you have been doing here and what I have been doing living in Pakistan and working in Pakistan actually are manifestations of this development which is well due because this analytical approach of dividing things and trying to know them...

Bettina: That is like saying our problem is poverty, our problem is lack of resources, our problem is any single thing?

Haneef: Yes, we are fond of dividing things in water-tight departments. The need is to see the reality and human condition in totalities. If you believe in God and the universal God, then of course, you are properly motivated to develop this attitude of looking at things in totalities.

Bettina: What do you think happens after we leave here?

Haneef: I think of God as all life, and out of life cannot come death. I think death is just an illusion. Only life exists. But I would say life continues. The consciousness which we develop cannot die, and our spirits, which are breaths of God, are not going to die. I won't minimize the importance of our existence here because it is a training ground. Here we have to work with each other; here we try to become an image of God.

Bettina: The place to build spiritual muscles...

Haneef: You're right! You're right! It is not at all unimportant, but it is not the end. It is the beginning.

Bettina: That's wonderful! I think that's the place to end.



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### FACTORS

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however an activity exclusively destined to build up a higher spiritual self. Although being a profoundly personal activity, this transformation closely depends upon other personalities in order to expand. One cannot deepen love for other people through solitary meditation, or conserve truth without sharing it. Spiritual growth is nurtured by the fruits of service.

The service impulse arises naturally in the heart of the person who begins to know God. The discovery of his fatherly nature results in the desire to partake more fully in the life of the brothers and sisters of his family, to get to know them better, to learn to love them more. Family life and professional life offer a boundless arena for fulfilling such soul longings; nevertheless, religious idealism demands that this circle of favoured relationships enlarge itself to encompass potentially all mankind. It demands that one come to love one more person each day. In spiritual service destined for something greater than oneself, one's partner, and one's family, one works for the welfare of all humanity.

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## Introducing Ministers to *The URANTIA Book*

*from a taped discussion with Ron Craig from Sterling, Alaska, a veteran of the pipeline, a potato farmer, a carpenter, and a new volunteer with the Family of God Foundation.*

I had attended Meredith Sprunger's presentation at Snowmass on presenting *The URANTIA Book* to the church, and Meredith had stressed that the heralds of revelations are always lay people. It's important to recognize that ministers are not going to respond to this until people in their congregation ask them for advice about it. Most ministers are responsible enough to know that they have to know what's in the book before they answer questions about it. Well, this particular project came out of a conversation with Vern. I set a goal of introducing twelve ministers to *The URANTIA Book* in one year. I ended up giving books to six ministers. And once I got started, a friend agreed to contribute every second book given to a minister.

The first thing is finding a minister with enough openness. With some ministers you felt you couldn't even introduce the book without having the reaction that you were trying to undermine the church. I wrote a letter to Meredith Sprunger and got his list of churches that might be more responsive. I used that list, and then I looked in the yellow pages of the phone book. This was in Anchorage (Alaska). Having grown up in a Presbyterian church, that's where I started. First I'd walk by the place or drive by just to look at the physical structure and try to form some impression from that.

Following the principle that you reap what you sow, I felt that the only way I could expect that a minister would listen to me was if I first listened to him. Go listen to them first. If you don't know where they're coming from, and you think you're going to go in there and introduce them to the Fifth Epochal Revelation, I think you're in left field.

So of course I went and attended services there. But I was selective about the services I attended. I preferred to attend Bible studies. You have a smaller group; there's a question and answer series; you get to see how the minister teaches rather than just what is prepared for public consumption. You also get to meet some of the more sincere

members of the church. So I'd call up and ask when they had a Bible study. Some don't even have one. Some are very surprised when you ask, however most churches have some kind of Bible study.

So I would go a couple of times; I would listen, try to talk to other members, get a hold of a deacon or an elder; that helps you get to know where this particular church is at in its interpretation of scripture.

Then you need to make an appointment. Don't just drop in. There's a place for spontaneity, but any minister worth his salt is going to be busy, seven days a week. He's out there working; if there's a fair sized-congregation, that minister is going to have something going every night of the week, so you need to set up an appointment to see him.

The most frightening aspect is when you really decide to go talk to someone. There's a big difference between thinking about this and having it be just an idea that bubbles in your mind and you think it's a real fine idea, and getting right down and picking a time and then suddenly thinking, well what am I going to talk about?

You should have a pretty good background in the Bible. You're pretty foolish if you go in and talk to ministers and think they don't know what they're talking about. They spend their lives studying and ministering. The first reaction you're going to get from most ministers--you should be aware of this--is that you need help. And if they're very experienced you may find yourself nailed to the wall. Ministers have had a lot of training; they've just missed the essence of the life and teachings of Jesus, the real spark of the Fatherhood of God and the brotherhood of man and the effectiveness of the supreme human desire to do the will of God.

Know the Bible well enough to be able to use it as leverage in the conversation. You're going to find yourself in there and the minister is going to be trying to save your soul or at least help God to save your soul.

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## Introducing Ministers

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They're going to say, "Why did you come in here?" "What's your problem?" "Would you like to take this opportunity to give your life to Christ?" Which isn't a bad conversation; you can work with that, but if you don't have the leverage to work with that conversation, then you're in trouble. You can find yourself in the presence of a controlling, or rather dominating personality. And you can find yourself at loggerheads and suddenly change your mind and say you don't want to talk about that subject. But if you're in that position, to the minister it's obvious. He's in the position of being Jesus and you're Nalda. And you don't want to face your own personal problems. It's not going to harm you to have the experience of being nailed to the wall. But you're quite foolish if you think you're holding a stacked deck when you go in to talk to ministers. You're on their territory.

I would start the conversations by asking about the church and what it believed, then I would go to what he believed, there is a difference, but usually they were pretty much the same, and from there I would go to what he felt man really needed to hear. Then I would ask what his understanding was of the teachings of Jesus. (In a Unitarian church I just asked the minister what he thought of God, and he was really perplexed by the question; he told me that was the first time he had ever been asked such a question.)

The conversations would go along, like target practice, trying to set your sights; I knew what I wanted to talk about, and I knew when I was talking about it, but the minister didn't have that advantage. He didn't know what I wanted to talk about and when I was talking about it until I was there. He didn't realize my real purpose, to introduce The URANTIA Book. But I had another purpose--and this is very important--to meet him and talk to him about God. And that was a legitimate purpose; I could have left it at that. I sized them up and determined whether or not The URANTIA Book should be introduced, and at what point in the conversation it should be brought in. Timing is a very important aspect of these meetings.

Sometimes I'd talk about how the concept of God progresses in the scriptures; Jesus

makes some real advances on the Old Testament. I asked a Presbyterian minister what he thought of Calvin. In a meeting that can last up to an hour, you may spend 45 minutes of that time or more getting your sights set, but you can really tell when you're zeroing in on your subject. As the conversation progressed, the topic narrowed down, and you could feel the communication taking place that had to do with real spiritual content and somewhere in that kernel I brought out The URANTIA Book. Sometimes I decided not to bring the book into the conversation.

When I asked one what Jesus taught, he answered about what Jesus did--dying on the cross. With one exception, when I asked that they had a fair amount of trouble with the question. They didn't really grasp that I was asking what Jesus taught; they answered as if I had asked what the gospel according to Paul was. But they usually got love in there somehow.

There was not one minister who I would say really responded to the book. I did not stress the book. I did not give a book report. The book was simply offered as a gift.

There was one great experience. I would use Meredith's list, and I'd go through the phone book and I'd read the ads and I'd try to get some type of feeling for them, using prayer and asking God to help select a place. One night, I was cooking and getting ready to eat, and I said, "You gotta do something. You do it now." So I got out the phone book and started looking. There weren't many from Meredith's top group, but I came across one, the Disciples of Christ Christian Church. Their ad had a wine glass on it. I called up a minister and said, "I want to talk to you about your church," and he wanted me to come over right then. I turned the burners off on my rice and pork chops, got in the car went over and talked to him. And that was by far the most fruitful of all of them. This was a man who recognized that "What man most needs is Jesus, more than he needs the Bible." It also makes a big difference how long a man has been in the ministry. You aren't going to get the quality of

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**i am off ahead**

*just because it lies ahead  
of the tree,  
i stretch myself to  
the snapping point  
to be its shadow  
instead of feeling the wind  
blow through my leaves and branches.*

*i could feel the warm ground  
form-fitted  
to my food-pipe roots, but instead  
i try to estimate  
how many cords of  
firewood i carry*

*i strain  
and calculate my cutting  
into boards and timbers,  
when i could stand and let my  
dead wood fall and feed my roots*

*many flights of rare birds come  
to rest in my foliage, while  
i am off ahead convincing  
someone to come admire my form*

*i let myself  
stifle and stunt my acorn  
and seed growth*

*when i could stand  
trusting  
to the water, wind, and sun:*

*always provided, always -- now*

*but the Gardener is also  
always -- now ready,  
and when i grow  
is when i slow my own  
stretching, and let my  
Gardener work*

## Introducing Ministers

*(continued from page 12)*

ministerial understanding and love of God that this person showed in a thirty year old person who's been in the ministry ten years. He'd been in 40 years. He was concerned with your inner life. He did not accept The URANTIA Book; He thought Mrs. Jarblonski wrote The URANTIA Book, thought the table of contents was flaky. But he knew his own limitations. He thought that man needed the teachings of Jesus, and that personal love had to be acted out. Your personal married life is one way of measuring that. He was a practical man, could find problems and solve them in the spiritual way. I had gotten something of value from him--wisdom about marriage, and I felt that since I had received something good from him I could insist that he keep the book I wanted to give him. And he did. He's the only person I insisted with. But he's the only one I had a gut feeling that sometime he's going to read it and respond.

The Christian church needs help. It's not doing well. It has gotten itself into a real dilemma. The churches that have some spiritual dynamism are reverting back to a strongly emotional experience; they're the Pentecostal and fundamentalist churches, and they are the ones that are growing. They offer a solution to problems in the sense that when you believe as they do you get an emotional experience in which you are almost required not to think--but it does contain an aspect of a personal encounter with God. And that has to be the foundation.

If you don't have the foundation of a personal encounter with God, you don't have anything to build on. That's the condition of so much of the church. They've lost sight of that; you join a social organization to become part of the kingdom of heaven. Many groups have the intellectual framework to accept the higher concepts of God and even embrace the teachings of The URANTIA Book; but the ones that pursue thinking seem to be drawn into social ideas and into changing mankind socially. The churches that are in that position have really lost vitality. This has been my experience. They've lost the real personal aspect of religion, that you are a child of God, that God has a specific plan for you, and you can structure your life around that, so that plan runs right through

the middle of your life. They've fallen victim to their own theological understanding, to a certain extent.

I think that perhaps the best description of the church today is found in the third chapter of the Book of Revelation where it talks about the Laodicean church, which is neither hot nor cold, yet it thinks that it's doing very well. But in actuality, it's "miserable, blind, and naked." What is really lacking is the dynamic spiritual aspect of how to change your life and not divorce it from everything else around you, that there is a spiritual source to life that helps you to live a vibrant and dynamic practical life in your home and work and school. Spiritual living is not somehow divorced from that; the world is not something you're fighting against. The world can be a great means of cultivating a spiritual experience by using all aspects of life.

There's a real absence of the basic teachings of Jesus in the churches. They can teach that Jesus loves you, God loves you, and that's part of it, but there's a trend towards social awareness, social problems. They need the spark of life kindled by an understanding of what Jesus' life was all about. Some ministers should not have The URANTIA Book, but many are ready to respond. It's a wide open field. ↔

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## Music For Seniors

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institutions, it became apparent to me that other types of programs would also be helpful. I am now in the process of asking whether they would benefit from having discussion groups and whether there are people who would like to be read to. Another idea is to start up a cassette service of readings from the Bible and other inspirational materials. One of the wonderful things about this type of service contact is the realization that there is truly so much that we can do for each other if we would only ask. ↔

## Brotherhood and Teamwork

*by Jeffrey Wattles, a professor of humanities*

Why do you think the Midwayers so often express the gospel in terms of the Fatherhood of God and the brotherhood of man? There are so many ways to express saving truth. But we know that each generation is provided with an expression of the gospel suited to its needs (2060) and that the way of phrasing the gospel can accelerate the progress of civilization (1863).

I'm sure there are many answers to this question. Here are some of mine: Emphasizing the brotherhood of man ministers to racial and national antagonisms that make for war. But wars among sects and religions already rage, and there the persistent preaching of the gospel is especially capable of bringing peace.

Consciousness of brotherhood has a foundation: to feel like the heavenly Father's child is the first miracle. The number one duty of those who teach and preach is to stay personally in touch with the refreshing circuits of spiritual fragrance. Otherwise we give truth a bad name and fall into the embarrassment of the delivery boy who arrived at the right address but forgot to bring along the package. Orphaned from spirit-inspired thought and service, our gospel words will not be words of truth.

One level of brotherhood occurs when a believer meets someone who is not showing the fruits of the spirit. The other person may be a believer or not; one may simply not know. Only the other person's potential to exercise faith is certain. Imagine the good Samaritan, bending over the half-conscious figure of the broken man at his feet, sensitive to the victim's need, preparing to give of himself to aid his unknown brother. The second miracle is to recognize that the other person is equally a child of God and has an equal opportunity to find him. At the limit, we envision the whole planet as one family. This generalization is not based on a theological doctrine of creation, but on personal experience.

We would probably never reach out in faith to a stranger unless we knew a deeper level of brotherhood; and it is normally in the family where we first learn about the lovability of other humans.

As we mature, we have encounters in which our spiritual joy is shared by someone we meet. Picture the mutual gaze of great

friends, each lovingly held in the other's eye, warm and unhurried, free from the tyranny of topics and schedules. A very special kind of brotherhood may be enjoyed by those who are totally dedicated to doing the will of God and to following Jesus; knowing Jesus as a brother teaches us anew what love can be.

The basis of effective communication is consciousness of brotherhood. When encounters with people are enjoyable and spontaneous, the expression of spirituality is unforced; it just seems natural to share values with another person. What makes the difference? What was it that broke through the barriers of natural resistance? In such times there were no barriers to break. What was required was not forcing, not courage, not great determination to obey the commandment to go forth etc., but joy in life, or enjoyment of the other person, or maybe it was the other person's loving attitude that awakened a response in us, or maybe it was some kind of heart contact that created a spiritual atmosphere within which it was easy to say deep things simply. When brotherhood consciousness is operating in a normal, self-forgetting way, then gospel expression is truly occurs. Not that saying it is an end in itself. The relationship is the end in itself. The call to share the good news is a reminder that our love includes the word as well as the thought and the deed. But mistake not, this call is not a summons to geniality but a ticket to heroic adventure, as far as we dare to follow Jesus.

Group worship and teamwork establish an experiential foundation for the highest level of brotherhood. And we begin to look forward to the trust and cooperation that will characterize an advanced civilization.

After Jesus left the planet, his followers became divided over many issues down through history. We are not necessarily expected to work together, but we are certainly expected to enjoy spiritual brotherhood. So teamwork is an option; brotherhood among believers, free of every spirit poison, is a requirement.

It is remarkable what historic religious barriers can be surmounted by living faith. The Berkeley Area Interfaith Council has

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## Brotherhood and Teamwork

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brought together the most diverse traditions in cooperation for decades. These religious groups thrive in an atmosphere of honest openness about their differences and willingness to learn from each other as representatives of traditions and as individuals. They set aside controversies in order to cooperate on projects of common interest. It has taken lots of practice. But the greater the barriers we surmount in learning to love, the greater the joy in the achievement.

In the years to come, many individuals and groups will be mobilized to take the astonishing and powerful truths of the gospel to those who are spiritually ready. We do not need to be geographically united to enjoy these eternally valuable and binding activities that actualize the brotherhood of man. Nor do we need to work on the same team. But if our unity with fellow team members is predicated on team pride, then we have perverted the stream of brotherhood, and our evangelism is corrupted before we begin. If our brotherly love is segmented, then we are denying the universality of the Father.

As we worship our Father, we can enjoy the fact that untold multitudes of our brothers and sisters worship the same magnificent and loving Deity. As we engage in our labors for the welfare of the planet, we can take heart that each true act of service makes this a better world for all of us. We work, according to our sense of calling, for a spiritual renaissance and a new age of religion on this planet; and we know that the spiritual renaissance will catalyze social, economic, and political transformations as well. In that confidence, let us go forward.

I have never seen the fields whiter for the harvest, never seen more people hungry for the comfort and enlightenment of spiritual truth. It is a priceless opportunity to be alive at such a time with so many people ready to respond. Every ounce of energy that we can liberate for this work will find better soil conditions than at any time in the recent past. Let each of us ask the Father for new opportunities to share truth!



## FACTORS

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Spiritual service leads man towards his fellow men, breaking the vicious circle of self-contemplation by the discovery of others, enlarging the mental frame of the ego by learning from the people that one is given the opportunity to meet; it fosters humility, produces wisdom, and increases the degree of our love for others, uplifting the vision we have of them as sons and daughters of God. Spiritual love expressed through service does not, by its very nature, expect reciprocation; it is a gift, not sentimentality. The reward of service is the joy of serving.

Spiritual service is self-realization through dedication to the true welfare of others. It cannot be a means to fill up a spiritual inner vacuum; it is rather the means to pour forth the overflow of love received from a continuous communion with the Father--the means to spend all the riches derived from our relationship with him.

## SERVICE AND SPIRITUAL RENAISSANCE

The greatest service that man can accomplish is to bring man closer to God, to work in closer partnership with the Father in the task of helping other men discover their sonship. It is more than working for God, it is working with God, it is working for the Supreme. Revealing God to man enables one to better know God. God-consciousness is the most dynamic factor in human progress. Making known the Father's existence and nature--the highest form of service--is the task of the artisans of the spiritual renaissance. As the multiplication of spiritually transformed individuals is the necessary condition of a planetary spiritual awakening, the process that leads to it is the one of a new revelation of God to man, originating in the inner experience of a growing number of individuals dedicated to the spiritual service of mankind.

The significance of service belongs to the Supreme--it is revealed in accordance with our proximity to God. What we can sow in our times, others will harvest when the resulting fruits are ripe.

The spiritual service of today is the spiritual renaissance of tomorrow. ◆◆

*\*Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men.\* (\* p. 2053, The URANTIA Book)*

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