

The Circles

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"Life is but a day's work—
do it well."*

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UNITY ISSUE

Introduction

Recently we invited our readers to submit articles dealing with the topic of how the growing movement of supporters of *The URANTIA Book* can foster unity within that movement despite strong differences of opinion regarding the policies to be followed in spreading the Revelation. This issue contains the articles we received. In part, our request was stated thus:

The Circles is planning to publish an issue dealing with the theme of cooperation, trust, respect and brotherly love among those who are actively concerned about the dissemination of The URANTIA Book. We would like in this issue to provide an opportunity for expressing positive approaches to the question of what we can do to cooperate with and learn to respect each other despite our differences about the direction, methods, speed and style of loving and sharing The URANTIA Book.

We believe neglecting to discuss differences of opinion as they arise plants the seed of still greater disharmony. Apparent unity resulting from lack of openness and discussion is in fact not unity at all. Those dedicated to the spread of *The URANTIA Book* teachings deserve to be informed so that their

cooperation can be a result of knowing, willing consent. This requires knowing about the aspects of the movement which are less than ideal. It involves recognizing that decisions are not being made just as one would make them. Everyone actively involved in the movement needs to face its imperfect aspects and to settle within himself that he still can support the goals of that movement. The person who has made that commitment is far more dependable.

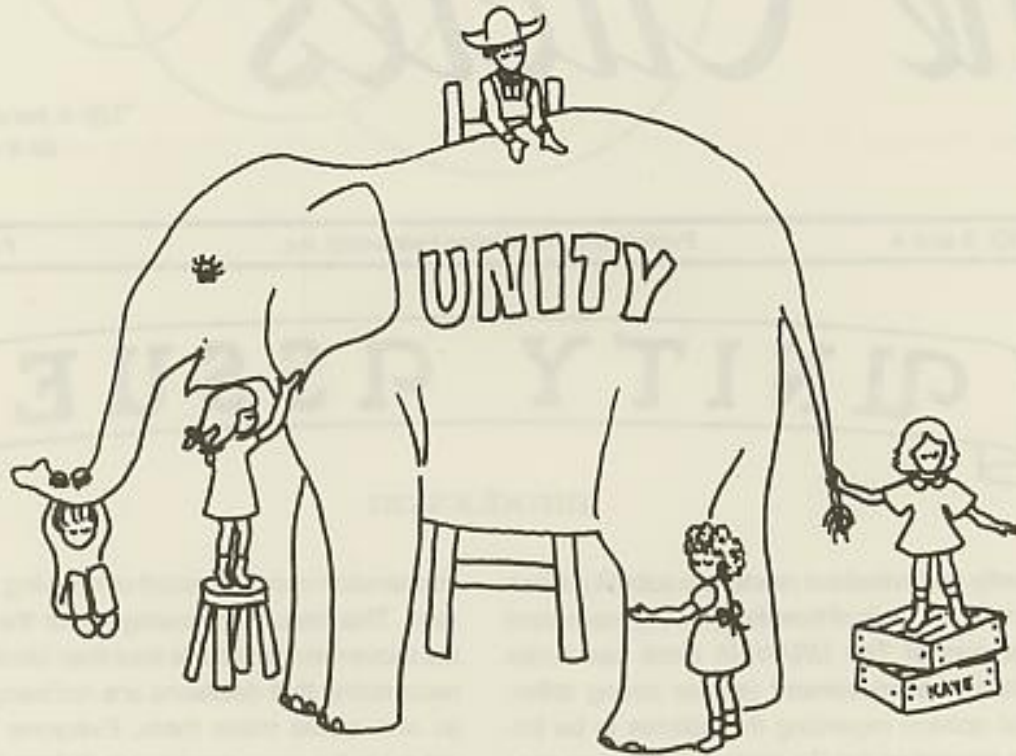
The time may come when the public spotlight focuses criticism on the movement. At that time each of us needs to have faced the political and policy problems and to have settled them within himself.

To build a healthy and lasting unity, it is essential to discuss our differences. If the ideas expressed in some of the articles in this issue represent genuine issues within the movement, as we believe they do, it will require dialogue and time to resolve them. Some of that dialogue may be appropriate for publication in *The Circles*. We would be interested in hearing from some more of you on this subject. Let us know what you think. After all, *The Circles* is published for you.

—the Editors

*Excerpt at page 556 from *The URANTIA Book*. Copyright © 1955 URANTIA Foundation—used by permission.

How can we begin to achieve unity?



Perhaps if we all share our perceptions, we will begin to have an idea of what unity really is.

The Value of Diversity

By CHARLES LAMAR
San Francisco, California

My friends know me to be of a mentally combative and pugnacious nature and that I enjoy those friendships most in which it is mutually permissible to differ. They know that I find responsible, honestly-held opinions stimulating, no matter how much I may disagree with them. This is because I sense the outward expression of the other person's inner nature in the thoughts. But unsupported or second-hand opinions, beliefs for which the owner cannot really take responsibility, are philosophically

useless. There is really nothing personal to respond to. Second-hand opinions may have political significance in the affairs of a generation, but they do not signify personal freedom, originality, or responsibility in the search for truth.

Only within the available spectrum of opinion can a generation explore and live the truth. Since no one is always right, and few if any, are always wrong, it follows that the disciples of Jesus must cherish each other because - rather than in spite of - their

differing opinions. Our different views are of specific value. For were we of one mind we would make little philosophic progress. Without differ-

"Without differences there would be no dialogue."

ences there would be no dialogue.

All that any generation can accomplish is bound up in the resolution of the philosophic controversies it inherits and in those further unresolved

controversies which it leaves for posterity to resolve. The resolution of these conflicts is always a matter of increased understanding. The story of Abner and Paul in *The URANTIA Book*, reveals how a long and tragic setback for the entire planet was caused by the failure of two distinguished contemporaries to understand each other.

To simplify the story, it could be said that Abner knew what to do, and Paul knew how to do it. If Abner had devoted himself to understanding his brother Paul enough to influence him, or had Paul sufficiently understood why Abner so bitterly denounced him, the centuries of Christianity would have marked far more progress in the will of God. As it is, Paul's widespread theology remains a major obstacle *The URANTIA Book* must face today.

Misunderstanding is a factor in the controversies that involve the present generation of students of *The URANTIA Book* also. And as with the differences of Paul and Abner, the proper illumination of our contentions would yield the best perspective the angels could hope to work with in promulgating the will of God in present day affairs. For, once again, those difficulties we do not adequately encounter will become the problem of our children.

Though it follows that the solution of our philosophic problems is the best contribution that our generation can make, it does not follow that wisdom lies in even a selectively-weighted average of opinion. What eventually counts in evolution is not the short term results of politics but the lasting resolutions of philosophy. After all, the Angels of Progress and the Angels of the Churches do not vote against each other; they must achieve a synthesis before policy is formulated.

It is typical of human nature to make friends on the basis of agreement and enemies on the basis of disagreements, but those who would follow Jesus must not thus limit their relationships. We must befriend all while we place high value upon our differences as opportunities for mutual progress in philosophy.

If even your sincere opinions are

... by appreciating diversity ...

Co-ordinating Outreach

By MEREDITH SPRUNGER
Fort Wayne, Indiana

There are sharp differences of opinion regarding wise methods of disseminating the teachings of *The URANTIA Book*. This diversity is good in that it constitutes the foundation for creative outreach activity. It also provides us an opportunity to actualize the true meaning of brotherhood. Rather than striving to change the thinking of our brethren, we need the love and maturity to encourage them in their own aspirations and channels of service. The demand for uniformity in social relationships always undermines co-operation and unity.

One of the basic reasons for differences in opinion regarding dissemination work is confusion regarding the meaning of evolutionary readiness. It is often confused with social and psychological readiness. Oversimplified, one might say that people are evolutionarily ready for the teachings of *The URANTIA Book* when their fact orientation is that of contemporary science and their value orientation is Jesusonian. To illustrate, Christian fundamentalists as a group do not accept some scientific positions and tend to be more Pauline than Jesusonian in their value orientation. Generally speaking, however, individuals and groups even when they have evolutionary readiness for

higher truth are seldom socially or psychologically ready to receive it. If Jesus had waited to begin his ministry until the Pharisees and Sadducees were socially and psychologically ready to receive his message, his ministry would never have started.

Another underlying factor triggering anxiety about missionary activity is fear. It is difficult for people who are balanced, solid citizens in their communities to risk being viewed as "different" or belonging to some cult or sect. We are not prepared for possible rejection or hostility. It is, therefore, easy for us to find solid reasons for being "closet" students of *The URANTIA Book*.

A third issue closely related to the other two is the difference of opinion as to whether one should "bootleg" the teachings of *The URANTIA Book* in evangelism or introduce people to the book itself. It is important to clearly understand these alternatives. Using the teachings of *The URANTIA Book* is essentially to engage in the kind of ministry which many Christian leaders are already doing - presenting the concepts of the religion of Jesus in the thought frames of contemporary science. This is certainly commendable and does much good but it in no way carries the impact or potential of the fifth epochal revelation itself. I am convinced that only *The URANTIA Book* itself has the potential to bring a spiritual renaissance to our planet. But in no way would I discourage the many wonderful ministries being conducted separate from *The URANTIA Book* on our world. They do much good. Belief in the fatherhood of God and the brotherhood of man is univer-

not really your own, then you are not competent to modify them, and your participation in dialogue is relatively meaningless. But, if you work hard at the discovery of your own thoughts, even if your thoughts are wrong, your dialogue is meaningful and you will contribute to the planet. In honest thought we are genuinely involved with the Spirit.

How can we begin to achieve unity?

... through love ...

sally held by virtually all of the leaders of world religions. *The URANTIA Book* builds on this faith. There are many prophetic voices in our world presenting the teachings of *The URANTIA Book* but none is a substitute for it or has a fraction of the potential of the fifth epochal revelation.

With these differences of opinion concerning the dissemination of the teachings of *The URANTIA Book*, let us consider how we can have cooperative, trustful, loving relationships in the URANTIA movement. We have some rather ideal conditions with which to begin. URANTIA Brotherhood does not intend to become another church or another religion. It has no official outreach program other than being the agent for the sale of the book and answering inquiries concerning *The URANTIA Book* and the organizations associated with it. This means, unless the Brotherhood policy should change, that all outreach programs must be carried out by individuals or organizations not officially directed by URANTIA Brotherhood. This procedure has many advantages. It assures a pluralistic approach to outreach activities with complete freedom for individual and group creativity.

These conditions give us an opportunity to establish a tradition of unity without uniformity in outreach activities. Bringing the fifth epochal re-

Ethics: Unity in the Face of Diversity

By TROY R. BISHOP
Silver Spring, Maryland

The way readers of *The URANTIA Book* relate to one another depends, among other things, upon their individual view of the mission of *The URANTIA Book* and the way it and its teachings are to be spread to the world.

One view is of a social URANTIA Book Movement, a society apart, consisting either of all URANTIA Book readers or selected readers, all of whom exemplify the teachings of The Book. To hold this view is to seek for a certain elimination of differences, for agreement, for a common mold of thought.

Another view is of individuals finding The Book through bookstores, libraries, and word of mouth and quietly putting its teachings into their lives in their own respective situations. To hold this view is to see differences as

not among readers, but among people, institutions, races, and nations. In this view, there is no compelling urge to force agreement or the elimination of natural differences in the name of *The URANTIA Book*. Such a view visualizes that over the years and generations, the enlightened lives of these readers and other children of God will transcend group barriers and bring about harmony from within.

"To love, but not necessarily condone, is the highest mandate of the Master."

relation to the individuals and institutions of our world is one of the most important ministries of this planet. By encouraging each individual and group in their unique ministry of outreach we not only foster brotherhood but stimulate sharing. This sharing eventually disseminates group wisdom based on *experience* which is far superior to any official policy the Brotherhood could attempt to establish.

We should seek to co-ordinate, leaven, and love. Such positive attitudes are productive of the fruits of the spirit and are more effective in establishing group wisdom than are the negative attitudes of fear, suspicion, and coercion. The fifth epochal revelation will make its way in the world over any barrier we may erect; let us build as few of these obstacles as possible.

Regardless of the view each of us holds, we owe it to every individual with whom we come into contact, URANTIA Book reader or not, to give them love, irrespective of whether they are right or wrong, good or bad, wise or foolish; but we are not to feel compelled to collaborate with them indiscriminately because they might happen to read The Book. To love, but not necessarily condone, is the highest mandate of the Master. To abandon either love or wisdom because of an apparent conflict between the two is an error. The function of the Spirit of Truth in the experience of a sincere believer should be sufficient to resolve such conflicts. Love – tact, wisdom, personal concern, and an individual sense of appropriateness – should guide our relationship with every one of our brothers and sisters, whether or not they read *The URANTIA Book*. The real basis for spiritual unity is nothing less than the worldwide spiritual brotherhood of all humankind under the universal Fatherhood of God.

- EDITORS -

Tommie Clendening
Bill Cooper

Kaye Cooper
Jeannie George

Gene Joyce

- STAFF -

Mike Appleby

Rachel Babes

John Lipinski

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... by teamwork ...

The Question of Copyright Protection

Copyright protection is an issue which has continued to be a dividing influence among those who are dedicated to the success of the Fifth Epochal Revelation. I would like to share my thoughts on some questions regarding the copyright.

WHAT PURPOSE DOES THE COPYRIGHT SERVE?

It must be realized that legally, economically, in the affairs of men, *The URANTIA Book* does not exist if it is not a copyrighted entity. The issue is not one of control over *The URANTIA Book*. Without the copyright, there is no *URANTIA Book*; simply a series of writings with which anyone may do as he pleases. Without copyright protection no one would be able to identify the original revelation, for there would no longer be an "official" body of revelation. The copyright guarantees that any person can obtain *The URANTIA Book* as it was originally given to the planet.

By MARVIN GAWRYN
Berkeley, California

Without copyright protection anyone could mix *URANTIA Book* quotations, in distorted form, with their own insights and fail to indicate by quotation marks and proper referencing, what part of their literature was from *The URANTIA Book* and what was not. The Book could be divided and portions of it printed separate from the others. Without control of the word URANTIA, it could be used in an identifying sense to give the misleading impression that someone's interpretation of the revelation was in some way an officially recognized version.

DOESN'T TAKING LEGAL ACTION AGAINST OUR FELLOWS CONTRADICT THE IDEALS HELD HIGH IN THE URANTIA BOOK?

Jesus himself counseled that the apostles should "be as wise as serpents but as harmless as doves." He

clearly perceived that a body of spiritual truth survives or is lost within the arena of the affairs of men. He also taught that the courts of the land are the rightful arbiters of these secular affairs. We must be "harmless as doves" in our personal dealings with those whose actions threaten the URANTIA revelation. But we must also be "wise as serpents." Our love must be matched by our wisdom in assuring that the spiritual truth that has been entrusted to us is preserved intact for future generations.

SHOULDN'T WE HAVE THE FREEDOM TO DO WHAT WE WANT WITH THE URANTIA REVELATION?

It should be remembered that, unlike false liberty, true freedom ever goes hand-in-hand with responsibility. We of this generation are entrusted with the weighty responsibility of protecting the Fifth Epochal Revelation for the generations to come. The liberty of personal influence over the form or content of the revelation is a liberty we must not allow ourselves to indulge in, for it jeopardizes the very revelation that future Urantians will be looking to us to have preserved. The copyright insures our responsible freedom; it protects *The URANTIA Book* from the abusive false liberties that some will attempt to secure for themselves.

HOW CAN WE AID IN THE PROTECTION OF THE REVELATION?

Although in the largest understanding of things, the Father's will shall prevail, we as the instruments of that will must take the necessary human steps. The individual services we can each render can be sought in com-

(Continued on page 20)

Prayer and Unity

By LAURA F. CHAPMAN
Arlington, Texas

The prayer pattern taught to me long ago was this:

1. Adoration
2. Thanksgiving
3. Reparation
4. Petition

An attitude of adoration of the Supreme Being in all His Majesty, thanksgiving to God for the unspeakable gift of His Son, reparation of any wrong personally perpetrated, then request, fully expecting to receive.

Concerning the theme of the Unity Issue, cooperation, trust, respect and brotherly love are certainly the qualities basic to any close relationship. In

all reverential respect we can only trust to the thought of a brighter tomorrow, thinking that a loving God knows best.

Group Prayer Time

A group prayer time was announced at the Lake Forest Workshops last August. At 8 PM Central Time each Sunday readers of *The URANTIA Book* are invited to participate in a group prayer for the success of the URANTIA movement.

How can we begin to achieve unity?

... through evangelism ...

The Truth and the Facts about the Copyright

The "principal object" of the URANTIA Foundation, reads its Declaration of Trust (the charter under which it operates) is "the promotion, improvement, and expansion among the peoples of the world of the . . . understanding of . . . the true teachings of Jesus Christ." If we are believing readers of *The URANTIA Book*, that responsibility is yours and mine also - inescapably. The Foundation-Brotherhood must achieve through us.

Jesus, the Fourth Epochal Revelation, was "the Word made Flesh." The Fifth Epochal Revelation is the Word made Book. Jesus again and again demanded that his followers, not alone his apostles, proclaim his message to the world.¹ In *The URANTIA Book* that admonition is yours and mine also - inescapably.

The Book is here to change a desperately jeopardized world. It can do so only through evangelization - the "promotion and expansion" of Jesus' Gospel. Are we to follow Jesus' instruction - and that of the Foundation's Declaration of Trust - or do we husband the Book's truth for ourselves?

Most readers of the Book who would obey Jesus feel that they are restrained and hobbled by the Foundation's copyright restrictions. The copyright is to protect the purity of the Book's text against those who would usurp, profane, or ravage it. *It was not obtained to prevent readers of the Book from "fair use" of quotations from the Book without prior permission.* But that's what the Foundation is using it for.

The Foundation's July 1980 "NEWS" says the "advance permission forms" permit "conference per-

By CLYDE BEDELL
Laguna Hills, California

formers unlimited use of material from *The URANTIA Book*." (Emphasis mine.) But they still demand you get their permission to quote, even within the "fair use" provisions of the law. This they have no right to demand, either informally as trustees or formally under the law. The law permits you and me to decide, at our risk, what is "fair use."

The Foundation must learn to restrain *itself*, not good readers of the Book, until we have gone beyond the

"The law permits you and me to decide, at our risk, what is 'fair use.'"

law's "fair use" guidelines. They may then complain and take action against us if they believe they have a case. Nothing the Foundation writes can except *The URANTIA Book* from the law's "fair use" provisions.

Copyright holders anywhere who say: "only we can determine what is 'fair use,' you can't," and demand that you seek prior permission even to quote within "fair use" are practicing "prior restraint," which has no standing in law. If "advance permission" allows "unlimited use of material" as 533 now says, you can go beyond "fair use." That permits copyright violation. How does violation "provide copyright protection" as 533 says it does? (p. 3 July "NEWS")

It is your duty as a believer of the Book to evangelize. Quote the book reasonably, intelligently, enthusiastically. "Fair use," reads the law, "of a copyrighted work, including such use

by reproduction copies . . . for such purposes as criticism, comment, news, reporting, teaching (including multiple copies for classroom use), scholarship, or research, is not an infringement of copyright." (Section 107) Is that ambiguous? Or is the Foundation?

If the Foundation wished to assail you for violating "our" copyright to *The URANTIA Book*, here are the factors a court would have to consider in determining the validity of their complaint: (1) the character of the use, including whether such is use of a commercial nature or is for nonprofit educational purposes; (2) the nature of the copyrighted work (ours is here precisely FOR dissemination); (3) the proportion of the copyrighted work as a whole (your quotes as against the Book's 1,100,000 words); (4) the effect of the use upon the potential market and the value of the copyrighted work (the more we evangelize and quote the greater will be the Foundation's market. Already proved.) Those are the actual provisions of the law. (Section 107)

For years, as my files and the Foundation's will show, I have more rigorously protested *real* violations of the copyright than has anyone else. I will continue to do so. But since 1973 at least, I have quarreled with 533 over their attempts to prevent *rightful* use of quotes by readers of the Book. The July "NEWS" discussion of copyright now makes it necessary for me to openly respond and quote the law on behalf of all readers of the Book, and for the good of the Movement. The article challenged my word.

If other copyright holders assumed

the attitude of our Foundation as regards "fair use," it would put an end to a vast amount of scholarly work, research, authoring and the processes of education and academia. Aside from in our Movement, "fair use" is apparent everywhere, a fact of life generally. In our Movement, "fair use" is negated to - in effect - strait-jacket (as though it were a private property of the trustees), a Book that is here to proclaim and disseminate to the world the message it carries. The Master declared, "This gospel of the kingdom belongs to all who believe it..." (p. 2044C)

No small group of human beings should have the temerity to say, "Only with our prior permission may you heed Jesus' instruction to spread his Gospel, or its support - you may not even quote what is allowed within the law's 'fair use' - without our prior permission." Read p. 1051 and de-

spair over the calamitous cost to the world even now - today of the dogmatic and presumptuous Abnerian custodians of Jesus' message to the world 2000 years ago.

I implore all readers of the Great Book to prayerfully ponder all the references listed below. Can you believe Jesus wanted his Message proclaimed only 2000 years ago? Or do his repeated injunctions apply to the Word make Book - now, today, tomorrow? Would you tell Jesus, if he confronted you, that you do not believe his demands apply to you, now?

You can address a Study Group or conference not known to 533, and quote as you will. (No doubt many readers are - logically enough - quoting at will around the world.) Make the same address to a conference they know of (even within our "Urantian" family), and you must ask permission. Anyone who is a stranger to 533

and dislikes the Book quotes at will. It would be better to spend the money wasted in this innocent game on getting more Books read - the best protection of all.

Meanwhile, don't be cowed or confused. Be of good cheer. The message is here to be proclaimed. Do what you believe in your heart is good for the Book and the Movement. Go about the Father's business. Obey Jesus. And simply be rational in "fair use" of quotes. You can be sure that you would have to err radically and on large scale to be culpable.

The time is past due for our Movement to shrug off its unreasonable strictures, its lethargy, its failures to move, its fears, its timidity, its narrow possessive characteristics, its legalistic attitudes. IT IS TIME WE AWAKENED TO HOW VAST IS OUR RESPONSIBILITY AND WENT

(Continued on page 18)

... through cooperation ...

Copyright and "Fair Use"

By BILL COOPER
Arlington, Texas

There has been a great deal of controversy about copyright, the "fair use" doctrine and URANTIA Foundation's policies with regard to the granting of permission to quote from *The URANTIA Book*. I would like to comment on the legal concept of "fair use", and then suggest a basis on which we might choose to cooperate with the Foundation's policies.

"A summary of one's legal rights does not determine one's actions."

A copyright grants to the holder certain control over the material copyrighted, but by no means total control. The law has provided for the use of excerpts for certain purposes (such as critical comment and teaching) without the necessity to obtain

permission from the copyright holder. This provision is what is commonly called the "fair use" doctrine.

The problem with the "fair use" doctrine is that precisely how much material and in exactly what circumstances such quoting is permissible is not clearly stated in the law. There is a very good reason for this ambiguity. The variety of different circumstances is so large and diverse that flexibility is needed in order to make a general rule workable. All circumstances other than the most obvious are open to interpretation. If a copyright holder disagrees with someone who has used his material and they cannot come to agreement, the copyright holder can elect to sue the person for an injunction (order to stop) and for damages. Ultimately then, it is a court which has the right to decide what is and is not "fair use"

of a copyrighted work.

Let's look now at how this law actually functions. In order to retain ownership of the copyright, the Foundation must be able to show that it is policing the copyright. In part that means that if the Foundation knows of a situation where someone has published quoted (or very closely paraphrased) material from the Book,

(Continued on page 18)



How can we begin to achieve unity?

Safeguarding the Fifth Epochal Revelation

For a moment, fantasize the Sixth Epochal Revelation, perhaps the arrival of a Magisterial Son. At his spiritual school, the best minds from the races and nations are gathered to hear truths not heard on earth since the late twentieth century. There is no "Book" this time. Humans defaulted

"There is only one threat to the survival of The URANTIA Book: the dilution or diffusion of the text..."

when they were entrusted with the previous revelation, just as Lanonandek and Material Sons had failed before them. Thousands of years had passed and the world was still at war and the people suffered under sacrifices and supersitions.

"I can see how the messages of the first four revelations were lost," a student might ask. "But how was it that the Fifth Revelation was forgotten?"

This is a question that we should be asking ourselves of our stewardship of the URANTIA Papers. Is the Fifth Revelation immune to default; and if not, what are the potential threats and how can we safeguard against them?

There is only one threat to the survival of *The URANTIA Book*: the dilution or diffusion of the text through numerous altered editions. There may be temporary delays in its acceptance rate due to overrapid presentations or its association with dominant eccentric personalities, but if it is left intact, *The URANTIA Book* will survive and stand on its own to enlighten generations to come. The protection of the text is safeguarded only by the legal practice of copyright protection.

Certainly anyone can be as public or as vocal as they desire, but the licensing agreement represents the acceptance by the URANTIA

By JIM McNELLY
Denver, Colorado

Brotherhood of voluntary conditions and restraints as to how the text of *The URANTIA Book* may be used in public and in publications and how the service and trade marks can be used for identification. This agreement insures that use of quotes is not conflicting with copyright law and helps establish guidelines for the open and acceptable use of quotes and symbols.

It is a fine line between fair use and plagiarism, and questions may be

raised as to the democratic or open manner in which decisions are made, but the URANTIA Foundation has the right to legally isolate itself from any individuals who attempt to discredit the Brotherhood or abuse the revelation through blatant misuse of the symbols or the text of the URANTIA Papers.

The reason for this protection is due to the fact that the failure to protect *The URANTIA Book* against copyright violations could be used in court as evidence of arbitrary or capricious enforcement and could annul

(Continued on page 19)

... by teamwork ...

For the Larger Family of Mankind

By MARTIN MYERS

Chicago, Illinois

The URANTIA Book tells us at page 938

"Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic cooperation which so often characterizes the contacts of nature and society."

We who have the early opportunity to participate in the beginning dissemination of the teachings of *The URANTIA Book* have already experienced and most certainly will in the future experience the necessity of adjusting the "antagonisms of personal interest" to achieve a "practical working harmony" with and among our fellows.

The family concept is repeatedly used throughout *The URANTIA Book* to help explain and give meaning to our place in the universe. *The URANTIA Book* begins by telling us about the Universal Father and concludes after some 2096 pages: "When all is said and done, the Father idea is still the highest human concept of God." In the intervening pages, we learn among other things that we are part of an immense universe family and that disagreements can be expected not only just in the human institution of marriage - or in human civilization at large - but also, even with God as the Father of us all, among angels and other celestial personalities. The question is then not whether there will be differences of opinion and approach, but perhaps among other things, how can these differences best be resolved or unified into mutu-

ally supportive co-operation, rather than having all too probably counter-productive efforts.

As part of this larger family, let us focus in the brief space allotted on some short examples from *The URANTIA Book* in trying better to understand how co-operation might be enhanced among the readers and disseminators of *The URANTIA Book* and its teachings.

We learn on page 1419, "The more fully we bestow ourselves upon our fellows, the more we come to love them; and since Jesus had given himself so fully to his family, he loved them with a great and fervent affec-

tion."

And Jesus taught Ganid, "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done . . ." (p. 1439)*

But one of the more intriguing stories concerning service and co-operation is found in the narration about the very human but wonderful David Zebedee and the manner in which he rendered service to the Apostolic Corps. At no time were David or his Messengers merely well-intentioned but ineffectual - or even clumsy - attempted helpers. David

and his loyal corps were not only practical but also over a period of years eminently successful in advancing the work of the Kingdom - and all without getting in the way or otherwise antagonizing their fellows, especially those whom they ostensibly were serving. David successfully combined good intentions with results.

The URANTIA Movement has been and currently is blessed with an important number of dedicated and loyal individuals who in one way or another have achieved a productive

(Continued on page 17)

Kinship, Communication and Love

By TOM KENDALL
Chicago, Illinois

"If you get to know your fellows, honest differences of opinion are not such a problem."

We are always looking for new approaches to the question of how we can improve cooperation and respect for one another. Helpful techniques and practices are already well known, but not fully utilized.

First there must be a desire to foster mutual cooperation and respect. Our dedication to the teachings of *The URANTIA Book* should supply the motivation. We are all sons and daughters of the Universal Father and together we comprise the Brotherhood of man. We therefore have a built-in kinship which should make us want to hear the views and concerns of others and to respect them.

Getting to know each other personally enlarges tolerance for others. If you get to know your fellows, honest differences of opinion are not such a problem. In fact they can add to the charm of human relationships and be the basis of some very interesting discussion. Variance in opinion and philosophy is inherent and should not cloud personal relationships.

We are all imperfect in our thinking

processes and sometimes don't weigh all of the factors involved. Our friends remind us of missing elements we hadn't thought of, or present us with a different viewpoint.

There is still a greater need for good communications organizationally. Telephone calls and correspon-

dence can be effective *deterrents* to the deepening differences and misunderstandings, as are newsletters, conferences, and workshops. Attending all of the meetings will be difficult of course, as we grow in numbers, but they are an enjoyable ex-

(Continued on page 15)

... by communicating ...



How can we begin to achieve unity?

... through family thinking ...

Family Thinking

By KAYE and BILL COOPER
Arlington, Texas

There will always be some disagreements among factions or individuals in a group situation. Therefore, it is important to find a way to deal with such controversies. Loyalty is the most important factor in a group's being able to bring out a con-

"There must be: willingness to discuss, commitment and a non-adversary attitude."

troversty, deal with it and become stronger as a result. As in a family, if the members are committed to maintaining the group, dedicated to finding a way to resolve the differences, they will handle tremendous strains and retain their cohesiveness. If they consider removing themselves from the unit to be an appropriate option, the cohesiveness is weakened, the commitment to a successful resolution is lessened, and the likelihood of a continuing and maturing group is diminished.

The groups and individuals gathering to foster the spread of the Fifth Epochal Revelation need to consider themselves a rather special family and to think of each other as family members are supposed to think of

each other.

"Family" thinking necessitates the willingness to discuss difficult questions. If the controversies are squelched, smoothed over, ignored, et cetera, the group will be threatened from the inside. Being unwilling to bring issues out for discussion will eventually result in an explosive and destructive division of the group. The style in which problems are discussed is also important. Discussion of problems from an adversary orientation will result in the long, drawn-out, legalistic conflicts which poison the well, even while the dispute is

being legally resolved. The very process guarantees that the group will be crippled.

If we are to move into a family way of thinking, all the elements are necessary. There must be: willingness to discuss, commitment and a non-adversary attitude.

Unity must be learned. Most of us have little understanding of it on any level except the mortal family. We must reach out, be willing to learn, be dedicated enough to the task at hand - the preservation and successful dissemination of this revelation - to meet this challenge.

The Adversary Attitude

By KAYE COOPER
Arlington, Texas

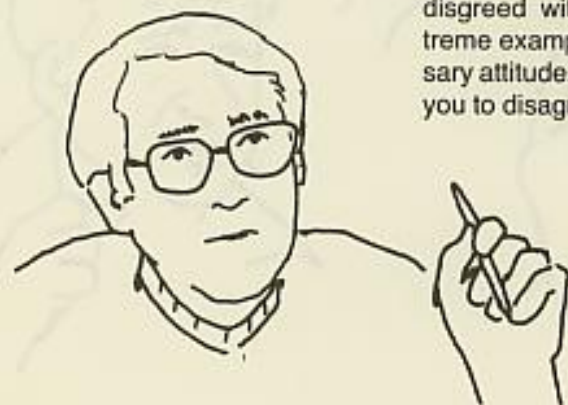
The adversary attitude is a significant stumbling block to "family" thinking, particularly because it is an habitual mode of thinking and behaving into which we frequently move when discussing our opinions.

Have you ever been in an intense discussion when you attempted to agree with one of the participants only to have him reply as if you had disagreed with him? That is an extreme example of a defensive adversary attitude. The person is expecting you to disagree with him. He is being

defensive even when there is no offensive.

Have you ever questioned someone out of a sincere desire to hear their opinion, but as they replied, begun to feel "on the spot?" It is as if the person would not be satisfied until you agreed with him entirely - until you capitulated. There was a small war going on, yet you had been unaware of any attack. This is an example of an adversary attitude from an offensive stance.

Being an offensive or defensive adversary can be much more subtle, but it makes the difference between an argument and a discussion. In a discussion my fellow participants leave me the space to agree, disagree, change my mind in part or whole - whatever I choose. In an argument, I feel the psychic force being applied. I am being pressured to agree.



If we are going to think as a family, we need to recognize when we are indulging in an adversary attitude and switch our approach. One way to do that is to relax physically. Tense muscles send out signals to those around us that we are emotionally involved, and that we are more interested in sending than receiving information. Being tense cuts down on our ability to hear what the other person is trying to tell us. It frequently has the effect of influencing the mind in the same way as the body is affected: our minds are more rigid, unyielding, less flexible when we are tense. We do not see the possible alternatives or compromises. We cannot see or appreciate the other person's point of view. It is amazing what beneficial psychic effects physically relaxing one's muscles can have.

Another way to encourage a non-

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adversary approach in oneself is to recall to mind two universe facts. First, God has bestowed free will and protects his creatures' right to exercise that gift. Second, the mortal with whom we are speaking has spiritual guidance available to him. Keeping those things in mind may help us to have patience and a faith in our fellow man - faith that he can and eventually will make his own wisest choice.

We can seek our own spiritual aid in conducting the conversation. Once again, this means we must relax, since tense muscles reduce our ability to receive spiritual guidance. If we relax, seek aid, and open ourselves to that help, we cannot fail to feel the influence of the spiritual world. What better way to insure that we are behaving as a family.

When we stop to appreciate each unique individual and when we learn

(Continued on page 17)

A Letter...

We have expressed our opinion that controversies need to be discussed. When we received a copy of Richard's letter of September 2, 1980 to the Foundation, it seemed to us that he had brought up the questions which were troubling him and others in a caring, non-adversary, family way.

— the Editors

2 Sept. 80

Dear URANTIA Foundation and Brotherhood members,

I have been reading *The URANTIA Book* for years now. In 1974 my wife and I started the Atlantic Study Group, so what I am about to say may surprise you.

For the past several years we have found our interest wavering in URANTIA activities, not to be confused with Urantia activities. We are somewhat bewildered by the time and energy, not to mention cost you devote to tracking down and prosecuting individuals or groups you believe are misusing or misspelling *The URANTIA Book*, the word Urantia, the registered marks, etc. I think this has become an obsession with some of the people involved with Urantia activities. One glance at your latest "URANTIAN NEWS... From URANTIA FOUNDATION" (July 1980) will say a lot.

In my opinion you should re-examine your approach to these concerns, before it is too late. In time it will be almost impossible to police all these problems. It is strange to me that more emphasis is placed on these matters than the issues of real concern as pointed out in *The URANTIA Book*. How can we foster love of the Heavenly Father and our fellow man if we are bogged down in grammar lessons and legal suits?

If the individuals involved with the reception of *The URANTIA Book* were specifically instructed to pursue these matters with such vigor, then I must assume you are doing what you feel is right. However, I can tell you that I have not talked with one individual who approves of these activities. We all know the dangers of pushing the book too fast and the legal rights of a copyright. I think these problems can be approached in a more reasonable manner and loving way. Most of the people I have talked with about this think that it is a way to govern URANTIAN activities and behavior — an attempt to institutionalize in order to gain and retain control. They feel that what started out as a valid concern to protect the integrity of *The URANTIA Book* has shifted into a dangerous operation.

What would happen if suddenly, tomorrow (and not to the knowledge of the URANTIA Brotherhood or Foundation) another important piece of spiritual information were to be given us? Would your concern turn you into the Pharisees? One of the things that impresses me so much about *The URANTIA Book* is its message of optimism. Even if the whole planet were to blow up it would be O.K.; the Melchizedeks and the Life Carriers would take care of things (page 582). How can you be so concerned with so much first hand information available to you? Your concern concerns me.

If these concerns were requests or instructions given by the celestial beings presenting the book, then this is a fact we must all face. If in fact, specific instructions were given, then this should be clearly presented in support of your actions. It is not the same thing as revealing the individual through whom the book came. Most of us understand the purpose of not identifying him. Doctor Sadler says enough in his book, *The Mind at Mischief*.

I write this as an individual concerned with the future of *The URANTIA Book*. I have no other motive than to try to express my opinion of how things appear to readers outside the Chicago group. It would be most unfortunate if the over-protective mother hen smothered her chicks.

Sincerely,

Richard Hill
Marietta, Georgia

P.S. If there were instructions, why not share *them* with us? Sometimes I hear certain individuals state things like, "We were instructed to establish several thousand study groups." One begins to wonder what else was said. I think most individuals involved with *The URANTIA Book* would like to know the requests and suggestions made by the revelators. Sharing this information might help strengthen your relationship and credibility with those not so well informed.

How can we begin to achieve unity?

... through freedom ...

Tenant and Landlord

The policies of legal overcontrol and monitoring by the Foundation over the Brotherhood are the biggest short-term obstacles to the social value of the Urantia revelation. These policies strangle the prospects of the Urantia movement as a planetary spiritual guide. At the same time, the Brotherhood chooses to accept these policies, so that it is erring as much as the Foundation.

The primary source of this error is the myth that the Foundation's policies and structure are somehow God-given through a special secret set of instructions from superhumans. The implication is that the

“ . . . the relationship of the Foundation to the Brotherhood is like that of landlord to tenant . . . ”

Foundation's constitution - the Declaration of Trust - as well as all its established patterns of operation, are of superhuman origin and are therefore not to be changed or challenged by responsible people. I declare that this is nonsense.

I believe it is true that the people who were responsible for bringing the Urantia Revelation into manifestation were instructed to copyright *The URANTIA Book*, to publish and protect it, and to spread the Gospel it contains. But I'm sure these same people were told to use their own intelligence and wisdom in determining how to do this, and I'm also sure they were told they would be supported in doing whatever they thought best. So these people, led by Dr. Sadler, created a Foundation and a Brother-

By PHIL EVERSOU
San Rafael, California

hood with a certain structure. I feel certain that they were not handed a set of procedures from on high as to how to do it.

To tell men and women how to structure their affairs, even when these affairs concern newly bestowed revelation, is to deprive them of their freedom of choice, and so it is not done that way. The methods and structure of the Foundation and Brotherhood are of purely human origin - hence they are fallible, and hence they are subject to modification, preferably through a democratic process of some sort.

But the Foundation has consistently behaved as if its methods and structures were unalterable by mere humans, shaped by higher wisdom, and informed by secret divine instructions kept in a vault. The Foundation's way of doing things over the years has generally been as unyielding as possible.

People need to see that the relationship of the Foundation to the Brotherhood is like that of landlord to tenant, and then to decide for themselves what to do about it. The tenant can have the greatest democracy in the world, but it is the democracy of the tenants - who still must obey the landlord's rules. The democracy exists at the sufferance of the landlord. It cannot overrule the landlord - or else the landlord would lose his legal rights. If the democracy could take over the legal rights, then it would be the new landlord if this were permitted by law. If this were possible, I don't believe it would be an

improvement.

As it has been so far, the Foundation, having the ultimate veto and approval power over the Brotherhood because of its ownership of the legal rights, and operating as a self-perpetuating oligarchy, has always projected authoritarian control over the Brotherhood. One may say that this is necessary because of the way in which trademark laws are written, but this legal necessity, being as real as it is, is precisely why the Brotherhood (or any brotherhood) should not be under any such external legal control if it is to be free to make its own way in spiritual matters. Because of allowing this kind of control, the URANTIA Brotherhood has a submissive character of credulous loyalty to a myth of infallibility. Its members are unable to have the opportunity to live as fully as Jesus taught, whether they know it or not, because they want to be dependent on the spiritually worthless approval of the Foundation. The official Brotherhood is the passive, obedient child of the all-powerful, approval-bestowing parent. The members of this Brotherhood, in co-operation with the members of the Foundation, have made a false connection between official legality and spiritual attainment.

Are we not taught that the new spiritual movement the planet needs is an *organism*, not an organization? The official Brotherhood is inherently incapable of being this organism. There should be - and I support - a legally based organization to copyright, protect, publish, etc. *The URANTIA Book*. This activity should be legally separated from any spiritual group or organism, while

such a spiritual group can and ought to have its own separate legal status. And this means that such a spiritual group would not be able to use the service mark or trademark of the URANTIA Foundation.

Is this not the principle of the separation of church and state? In the context of the official URANTIA organization, the Foundation is the State, its powers of control deriving entirely therefrom, and the Brotherhood is the Church, seeking to spread the Gospel. (I know the Brotherhood claims not to be a church, but given its primary purpose as stated in its constitution, to spread the teachings of the new revelation, it is a religious center.) But the official structure interlocks these two func-

tions, giving ultimate power to the Foundation because of legal requirements. The Brotherhood is the tenant and licensee of the Foundation, and that is the essential power-structure.

The Foundation made the mistake of turning the spiritual brotherhood into its tenant/licensee. The people who created and maintain the Foundation have failed to see that spiritual progress cannot be run by the social law but only with the social law as an adjunct. The basic contradiction in the official movement is that the owner of the legal rights is the leader. This cannot be a spiritually based posture. The URANTIA "State" controls the URANTIA "Church." Does this state of affairs accord with divine wisdom?

Patience

By MATTHEW RAPAPORT
San Francisco, California

When I first completed *The URANTIA Book* I was eager to share it with others. I believed that the revelation of the Gospel as presented by the book was the most important thing of all, but I also felt that a first hand encounter with *The URANTIA Book* would accomplish this task better than I ever could in my own words. Within six months of my having read it for the first time, I personally bought and gave away 10 books and told many persons about it. Most of these gifts were made to persons with whom I had had some discussion regarding the book, but a few were unsolicited (though never to people I didn't know). As far as I have ever been able to determine, only one of these books was ever read by the original recipient.

My greatest shock was the discovery that persons who were already committed to a particular religious philosophy were mostly hostile to my proselytizing and to a book which claimed to supersede the textual foundations of their own faith. There is no greater danger to the successful growth of the Urantia movement than the hostility of religionists who will not read the book, yet will not hesitate to attack it just because it differs in particulars from their own beliefs. Particularly dangerous here are the Christian Fundamentalists, because *The URANTIA Book* is perceived by them to be an attack, by the devil, on the pillar of their faith - the Old and New Testaments.

It therefore appears wiser to me to do my best to reveal the Gospel itself in my own words, and to emulate the personal ministry of Jesus in an effort to embellish the truths that emerge from the thought stream of those I speak with without revealing the source of my own ideas and ideals, other than saying that they best match my own religious experience.

(Continued on page 19)

... by creative thinking ...

Cooperative Contributions

By SAMSARA AMATO-DUEX
Bayside, New York

In searching for ways to support the dissemination of *The URANTIA Book*, I have come to some personal decisions on making a financial contribution to URANTIA Book organizations.

For a long time I have had an approach-avoidance response to the question of contributions to and spending by the Foundation. I would like to offer my modest contribution to the work, as I well know how fast the many small offerings of we who have hesitated can become a large sum. I have not been in agreement with the general spending priorities. The relationship between the vast amount of money spent on law cases in relation to the tiny amount spent on translation, for instance, does not make me feel comfortable.

However, there is a simple, cooperative means to support what I do agree with, avoiding endless discussions of divergent viewpoints. This simple answer is called "ear-marking funds." Whenever donating

money to a not-for-profit organization, one is legally allowed to earmark those funds for any specific function of the organization. Earmarked funds may then only be used for the purposes stipulated.

So, I now can contribute, and know the money will go to supporting, for example, translations, the library fund, the selfless "connection" work of Marian Rowley, or the many possibilities of the work which can bring potentially new faith sons and daughters into the kingdom. After all, the more believers know this latest epochal revelation, the less chance there is for near-sighted beings to distort, fragmentize or alter its contents.

When more devoted URANTIA Book students make financial contributions, no matter how meager, and specify to what purpose they want these funds used, the activities of the Foundation will in time automatically be more representative of and in cooperation with the reader-

(Continued on page 19)

How can we begin to achieve unity?

Unity: One View

ANONYMOUS

At some unimaginable level of reality totality, God exists alone – undifferentiated and beyond the need to conceive of unity. This is the static level wherein God is wholly self-contained and self-existent. However, within this static totality, there also must be present – and identical in fact and truth – absolute, infinite diversity and absolute, eternal unity. Always, at this level of God's unfathomable existence, must infinite diversity be eternally unified. And yet, somehow, such lowly will creatures as Urantian mortals have become a conscious part of God's majestic exploration of His infinity.

As an absolutely unique personality existence, each mortal is an expression of God's diversity. And, consequently, each mortal is charged with the awesome responsibility to aid in the maintenance of absolute, universal unity by choosing to unify his mortal portion of infinity. And this process, described in many different ways in *The URANTIA Book*, and experienced differentially by each mortal, is the doing of the Father's will, and is a part of the eternal process of becoming perfect as is the Father.

The sonship experience makes our participation in this process – God's self-experience – real. The experience of our relationships with other personalities makes real God's infinite diversity – because while each person may not be God, surely God is each person. Through prayer, we are able to sense the plane where diversity and unity begin to merge as the divine mixes with the mortal. And finally, in the experience of worship the eternal unity of God becomes increasingly real to the mortal personality striving to become Godlike, for in

worship, only God exists.

The quest for God is the endless experience of His infinity. That which God is existentially He has given us the awareness to appreciate experientially. In the bestowal of unique, creature personality, He has willfully asked each creature to experience His peerless existence from an abso-

lutely unique point of view, a view which we can only describe to one another, yet which we can share intimately with God. And this is the sharing of the son with the Father, as the Father gently urges the son to perfect the ability to unify the mortal's sphere of infinity with the divine glue of the universe – love.

... through sonship ...

Spiritual Unity

By STEVE DREIER
Teaneck, New Jersey

The personal faith experience of being a child of God is the secret of true and lasting unity among the peoples of Urantia. Philosophically, we can think about values: love, service, devotion, cooperation, appreciation, and understanding. But the actual experience of such high states of existence depends upon the prior experience of having personally discovered oneself as a child of the Universal Father. Except for the fatherhood of God there would be no factual

"Our hopes for . . . unity . . . are achievable just to the extent that we have first, and by faith, recognized and received our status as God's children."

brotherhood of man, only a subjective human desire. But spiritual unity - universal brotherhood - is not a mere philosophic concept; it is an objective cosmic reality. Each person really is a child of the same Universal Father;

therefore we truly are brothers, members of the same family.

Unity is achieved one person at a time. Each of us is free, by faith, to experience God as our Father and, consequently, to know all men and women as brothers and sisters. No person or power can prevent the attainment of such spiritual unity by any individual who sincerely desires it. No one can ever force you not to love, or to be unkind. In this domain the faith children of God are forever free; they are empowered, now, with a spiritual unity which allows them to love one another, to overcome evil with good, to love even a so-called enemy.

God is unity, and all unity comes from God. Our hopes for spiritual and social unity are valid, but they are achievable just to the extent that we have first, and by faith, recognized and received our status as God's children. Gravity holds together the worlds of time and space; the brotherhood of man is held together by the fatherhood of God. Everything begins here.

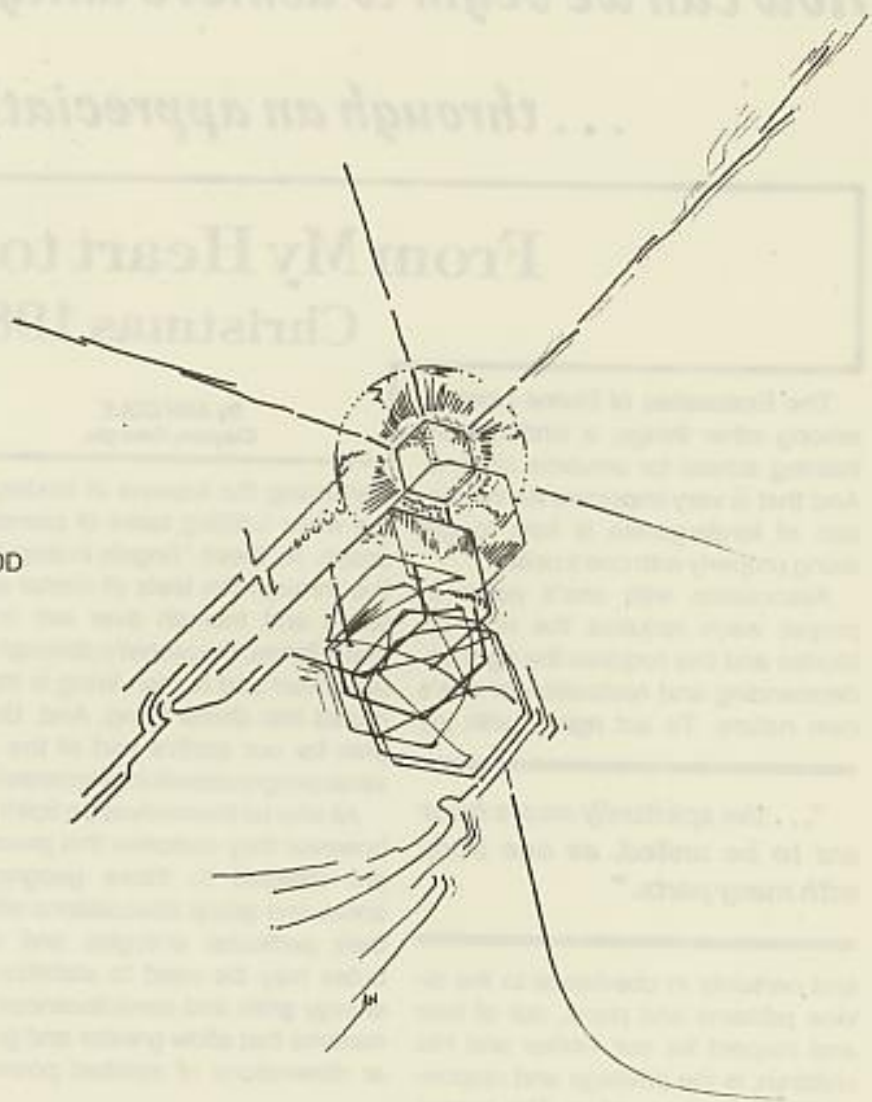
GOD is LOVE

I.
Love is inside of me
and you
And when we communicate
our love
We are an expression of GOD
And we are far greater than
our individual selves.

II.
The truer we are
the realer we are
the more genuine we be —
the greater our communication becomes
the closer we come to doing the will of GOD
We become . . .
more than we have been
enhanced quality of real relationships.

III.
Supreme Being
Becoming greater
because
the more I do the
will of GOD
the more others do the
will of GOD
we influence each other
as teacher and learner.
GOD is Spirit-energy,
love, Supreme Being, truth,
goodness, mercy, the Father,
the Creator of the Universes,
the word, the Thought Adjuster
inside, Justice . . .
greater than I could ever
possibly imagine in this
merely material existence . . .

By K. BRENDI POPPEL
Bayside, New York



By RON DOBYANSKI
Houston, Texas



(Continued from page 9)

perience, productive of much harmony and satisfaction. Organizational communications should help explain the rationale behind policies that are the result of group wisdom and legal necessity. URANTIA Foundation, URANTIA Brotherhood, and the URANTIA Societies all will have constitutions, requirements, and later on, traditions which will result from the best thinking of those who bear

the corresponding responsibilities.

We are in our early years. There is no guidebook on how to sponsor and protect a new revelation of truth. We have been feeling our way along, rejoicing in our modest growth, protecting the essentials for our progeny, and in a quiet way, spreading these truths to our fellows. There have been serious issues before us but we have resolved most of these matters and stayed together.

Jesus gave his apostles a new commandment that applies to us as well. We are to love one another even as he loved us. This should inspire us to maintain an understanding, respectful, loving posture toward our fellows in this epochal development.

We are to be the heralds of a new era of love and truth. We must exhibit the fruits of these eternal realities or we can scarcely hope to be the inspiration that the world so badly needs.

How can we begin to achieve unity?

... through an appreciation of each other ...

From My Heart to Yours Christmas 1980

The Emissaries of Divine Light is, among other things, a kindergarten training school for universe citizens. And that is very important for the lesson of kindergarten is how to get along properly with one's peers.

Association with one's peers in proper ways requires the right attitudes and this requires the right understanding and realization of one's own nature. To act rightly, with joy

"... the spiritually aware ones are to be united, as one body with many parts."

and certainty in obedience to the divine patterns and plans, out of love and respect for our Father and His children, is the privilege and responsibility of each one of us. This comes as mortal and divine traits and impulses are recognized, sorted out and given proper places in daily experience.

Those functioning in co-ordinate patterns (Cherubim, Seraphim, Midwayers, et al) have been considered "above" mankind in traditional religious teachings, but come to be seen as a wider peer group. As one moves into first grade, one's peers become all of those in elementary school.

Nevertheless, there is a vast functional hierarchy which does indeed have higher and higher levels culminating in the Paradise Trinity. Knowledge of these things has no direct relevance to the lessons of kindergarten but it is relevant to many of the spiritual missions underway on this planet at this time.

There are Light Beings here now whose mortal expressions are still ex-

By ANN COLE
Clayton, Georgia

periencing the lessons of kindergarten while fulfilling tasks of planetary scope. As these "Angels in disguise" live through the tests of mortal existence and triumph over evil in its many forms, the planet's atmosphere is purified and human living is transmuted into divine living. And, God's plan for our earth's part of the universe progression is implemented.

All who let themselves be Spirit led, however they conceive this process, are directed to those geographic areas and group associations where their particular energies and attributes may be used to stabilize the energy grids and consciousness formations that allow greater and greater dimensions of spiritual power to

enter and act upon the earth. Most do not have a conscious awareness of this in their mortal mind and its thoughts, but are able to be used quite effectively because they have yielded themselves to the service of God and the manifesting of His will on earth.

Some of God's children do have mental awareness of the divine plan and their part in it, and among these there are many varying degrees of knowledge. Until recently it has been important for many different groups to have the total loyalty of their members and thus, to them, be considered the highest spiritual expression in the world. Often only the leaders of such groups have had knowledge beyond the perspective of their teachings, and that only to the degree that they could be divinely led to disclose or

... by doing the Father's will ...

Unity

By BERKELEY ELLIOTT
Oklahoma City, Oklahoma

"Unity" is a goal we are all striving to attain, whether as an individual or a group.

When we become a "unified" personality, we are harmoniously adjusted (matter, mind and spirit); we are making circles and to some finite degree, doing our Father's will.

As a group, when we have a singleness of purpose - learning more about the Creator, His universe and His plans - we have "unity." We may be diverse in most every respect, in that we don't have to think alike, act

alike, see alike, or feel alike, to have spiritual "unity." Diversity is refreshing, and our Father's gift of a unique personality to each of us should be proof that he desires us to be original.

As we become service motivated and spirit dominated - when *doing the Father's will* is the most important thing in our lives - it matters not how diverse our techniques, we have love for our brothers, sisters and God - and "unity" of purpose. "Unity" is perfect assurance of circle-making, first seven and eventually three.

withhold such knowledge.

We have moved into the period in which the spiritually aware ones are to be united, as one body with many parts. No individual or group will lose identity but all will knowingly serve the same divine plan and acknowledge the uniquely beautiful role of each other one. All sense of being "the real thing," "the true teaching,"

Something New to Share

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by Robert Slagle

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(Continued from page 11)

to respect each one for the sincerity of his convictions, we begin to see men collectively as a stunning bouquet of flowers - not one dozen red roses, but dozens of different flowers in different but harmonizing colors. It is a breath-takingly beautiful contrast. One sincere and unique individual is beautiful. A group of such beings, united in their dedication to a worthy goal is magnificent.

Adversary thinking is a habit, one which we can break if we become aware of it in ourselves and find an alternative attitude.

or "the highest spiritual focus" will be released. One will not be a member of a church or synagogue, the Emisaries or Te-Ta-Ma, of the URANTIA Foundation, CSA or B'hai because that group is any more in tune with God's will than another, but because that is where one can best serve Him, that is where one belongs. All honor and glory will be accorded every other Being in every other group so functioning. The hand shall not say to the eye "I am greater than you are," or vice versa, but all shall work lovingly together to serve the whole.

Greater knowledge among greater numbers of the many interconnected missions will enhance this process of awareness and appreciation for each other. Because all of these manifest programs were initiated in oneness on higher planes, the reality of this unity will be recognized even when there seem to be discrepancies between various concepts held. Mental

concepts are limited and distorted by the human mind thinking about them and by the mental atmosphere around us, so no one need be concerned at differences in details. Allow them to lie undisturbed until more light is shed on this or that subject.

Honor the truth in each teaching and in the expression of each life, and judge not that which seems erroneous, knowing that all will come into harmony with the divine right order before long. Hold true to your own light.

May the peace and power of moving with the Love of the Lord be ever with you, shining through you to others here and throughout the Universe of universes.

In the name of Christ,
who bestowed Himself upon
mortal form as Jesus,
and showed us the Father,

Amen.

(Continued from page 9)

and co-operative working harmony with their fellows.

"One of the most important lessons to be learned during your mortal career is *teamwork*. The spheres of perfection are manned by those who have mastered this art of working with other beings. Few are the duties in the universe for the lone servant. The higher you ascend, the more lonely you become when temporarily without the association of your fellows." (p. 312)*

While there have been and will be differences of opinion, those so choosing can indeed effectively adjust their approaches so that they are complementary to those of their fellows and promising for a better future, not only for themselves and their immediate associates, but also for the larger family of mankind.

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Thank You



*To those of you who responded
to our call for donations we
send our thanks and appreciation.*

The Staff

(Continued from page 7)

TO WORK AS THOUGH WE MEANT IT - FOR JESUS. The Word made Book is here for the world. Why don't we do something about it? All of us, including headquarters!

True religion, remember, was delivered by the Spirit of Truth from the custody of priests - for the world! (2044C, 2063D) But the apostles and other believers could not deliver to the world the Revelation which was Jesus without quoting him. We believers cannot promote and disseminate the Revelation which is our Book without quoting it. As the references listed below certainly indicate, we are supposed to quote it. Jesus is the authority.

If we be craven custodians of the greatest instrument for man's and the world's salvation this earth has ever known, if we continue to be preoccupied with legalistic trumpery and trivia over a few paragraphs here and there, INSTEAD OF OPENING OUR EYES TO THE WORLD'S IMMEASURABLE NEEDS, we will never ever fulfill our obligations to AN EPOCHAL REVELATION and to REVELATORS who labored for years to give us our mighty instrument for the world's redemption. Dear God, let us awaken to our real and principal responsibilities! If the Book is here so we may "promote, improve, and expand the world's understanding of the true teachings of Jesus Christ," let us stop sitting on the book and begin to do it.

I suggest that every interested person obtain a copy of the Copyright Law (\$1.90, Superintendent of Documents, Washington, D.C.) and study section 107 especially. Let us KNOW what the law says and then start

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The Editors

shouldering our responsibility. No believing *URANTIA Book* reader can say Jesus' instruction are only for others, not for him or her. Do read all the references below. They address you - and me.

¹ 1543B, 1584A, 1824D, 1931D, 2033B, 2034A, 2042A, 2043B, 2044C, 2052D, 2053B, 2053D, 2054A, 2057C, 2057D, 1051A

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(Continued from page 7)

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Since the Foundation knows of a great many situations in which quoting is likely to occur, it must deal with all of these situations. Obtaining all of these materials in order to check for copyright infringement is a large job. In order to police its copyright more easily and to accommodate certain uses of the material more readily, it has made several arrangements. It has devised a system for advance blanket permission for participants at conferences. With this system, the Foundation does not have to look at each person's materials after the fact on the chance that there might be an infringement. It is highly unlikely that a student, commentator, lecturer, critic, scholar or conferee would ever be guilty of overstepping the "fair use"

provision and thus infringing the copyright. But in case that did happen, advance blanket permission protects the participant since he has permission to quote as much as he likes (in the situation described in the permission form.)

Another policy which the Foundation has set up is that of granting advance permission for quotes which are to be printed - in newsletters, magazines, books, etc. Such prior permission prevents the Foundation from having to seek out and obtain copies of the material after publication. It assures that the author of an article or book is in no danger of copyright infringement even if he should use more quoted material than is allowed by "fair use" or for purposes not granted an exemption by the law. Another effect of the prior permission procedure is to provide the Foundation with an opportunity to see what is being written before it is printed. If for some reason they prefer not to see it published (if the quote is in their opinion used in an offensive or inaccurate manner, for example), the trustees can withhold their permission.

The fact that the Foundation refuses permission to quote or paraphrase does not mean that the author cannot publish his work. It does mean that he will have to evaluate for himself whether he has a legal right to use the quotes or paraphrases under the "fair use" doctrine. If he publishes, he will be taking the risk of being sued if the Foundation thinks there is a good enough possibility that he has infringed its copyright. On the other hand, if he is within the range of "fair use," the Foundation cannot legally prohibit publication. (Of course, the Foundation is entitled to sue to have its rights determined and defending oneself against a law suit costs about as much when one wins as when one loses.) One always has the option to say what he wishes to say without quoting (or paraphrasing closely) and this involves far less risk of litigation. One would want to give careful consideration to the reasons given by the Foundation for withholding permission. It is very possible that after honest consideration, the writer

might agree with some or all of the Foundation's criticisms. Refusal to grant permission to quote is not censorship, and it is not the equivalent of a threat to sue if the material is published. The Foundation may simply be unwilling to give the appearance of agreeing with the statements made by granting permission. The ultimate decision rests with the author.

A summary of one's legal rights does not, however, determine one's actions. Legal standards are by nature the lowest standards acceptable to society. Our actions should be

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based on the highest standards of which we are capable. For example, law requires that we refrain from physically or mentally abusing or killing other human beings, but *our* standards cause us to love and protect those around us. I would like to suggest a higher standard of behavior with regard to the copyright question. If we acknowledge the right and necessity for the Foundation to own the copyright, then why don't we make it as easy as possible for them to maintain it? It is a service we can give to the Revelation. Such a policy on our part would not require that we overlook a situation in which we feel the Foundation to be wrong. If such an occasion arises, we can dialog with them in an effort to reach a solution satisfactory to everyone involved. Fortunately, those situations would be rare. For the rest of the time, we can reduce energy-sapping conflicts by extending our willing cooper-

ation and by having confidence in the trustees that they sincerely attempt to serve God in what they do.

(Continued from page 8)

the copyright entirely and thrust the text prematurely into the public domain. The loss of copyright protection could result in the appearance of dozens of shoddy imitations, each calling itself the "Urantia" book and the resultant confusion being so great that the real Fifth Epochal Revelation would be lost and obscured along with numerous other occult mysteries.

Already certain former members of the URANTIA Brotherhood used their membership as license to freely quote from the Book without Foundation permission and even used the word "Urantian" as a part of their logo. The inevitable court action brought into focus the need for the licensing agreement between the URANTIA Foundation and the URANTIA Brotherhood. The societies have overwhelmingly voted to support this essential agreement.

Even a modicum of farsightedness would affirm the wisdom of maintaining a consistent, inviolate text of *The URANTIA Book* for all posterity. Copyright law will last long enough to insure that a million original versions are in circulation, just as the million pure line children of Adam and Eve were essential to the success of the second revelation. Once again, there is no need for any short cuts, that may seem right now, but would result in the loss of the potential progress of the future.

(Continued from page 13)

If after several discussions I find that a person is sympathetic to my ideas, and if I believe that they are in a position to read the book - are lovers of reading and have the kind of time necessary - I will suggest that they find a copy and look it over. I almost never say more than this as I find that details tend to evoke reactions of incredulity. Especially inappropriate in this regard is the answer to the inevitable question: "who wrote it?" To this I always answer: "It would be better if you read it yourself." This has the ad-

Intelligent religionists may debate issues and have marked differences of opinion without affecting their spiritual unity. Well-meaning persons may even use agitation to foster growth. But when arguments for personal liberty or group autonomy have as their hidden goal the loss of the copyright of *The URANTIA Book* or the right of the URANTIA Foundation to protect it, the defenders of the light of truth on the planet will see through this surreptitious challenge and do everything necessary to protect the revelation.

We will keep an open dialog on this issue, but lets not wait until the sixth revelation to find out who was right or wrong.

(Continued from page 13)

ship. As it is now, only a very very few participate with financial support, albeit to the best of what they know and what they identify with, and thus the fruits and spirit guidance are only representative of the views of a few.

The URANTIA Book reveals that there is no substitute for personal decisions, actions and experience. Without them the growth potential, as well as the spiritual guidance possibilities, can not unfold to the full advantage of all involved. And we *are* all involved already, if we choose to be, forevermore. The more precisely we act, then, (in this case by designating the use of our material contributions) the more we cooperate, the more we can help manifest truth, beauty and goodness. When we will to do God's will, the acts are ours, while all consequences are the Father's.

ditional advantage of stimulating people's curiosity.

As for those who insist on revealing the book to anyone they think MIGHT be interested, they must be free to do so and learn their own lessons in the doing. I have acted to caution people who suggest media publicity for the book, pointing out the dangers inherent in such an approach: misunderstandings, hostility, etc. I have plenty of personal examples to draw from. I have found that lovers of the book are usually quick to understand rational arguments for patience.

(Continued from page 5)

munication with our Father-fragments. However, there are several things we can all do. We can pray for wisdom and courage for those who are attempting to safeguard the integrity of the revelation. We can communicate our support and thanks to the Foundation trustees for the stand they are taking. (Any effort is heartened by the encouragement of a cheering section.) We can send support in the form of financial contributions to help URANTIA Foundation with the heavy costs involved in fulfilling its trust. In conversation with fellow URANTIA Book readers, we can try to stimulate a deeper understanding of the gravity of the copyright

issue, and the position that the Foundation must take on it; and we can, alone and together, continue to explore additional ways of augmenting the Foundation's efforts.

In summary, there are good reasons for the URANTIA revelation being in a copyrighted form. One of the major advantages is that because it is preservable, printed information unlike any previous revelation, it can be protected from the interpretive distortion that results from misguided human zeal. Paul of the early church, although deeply spiritual and idealistic, seriously distorted the fourth epochal revelation for succeeding generations. Will we allow *The URANTIA Book* to be accorded a

similar fate? Will future generations struggle with multiple texts and interpretations, trying to piece together what we have in its original crystal clarity? Will the beauty, the precision, the balanced symmetry of organization of our URANTIA revelation be lost to them? These are the crucial questions that we, by the acts we perform, must answer. I pray sincerely that each one of us may have the wise insight, the courageous initiative, to search out the Father's will in these matters, and to act decisively in accord with that will.

(Anyone interested in responding directly to Marvin may do so at this address: P. O. Box 427, Berkeley, California 94701.)



Family Issue

Our next issue will have the family as its theme. *The URANTIA Book* emphasizes many times the importance of the fatherhood of God and brotherhood of man. Here on the planet of our nativity we are introduced to these concepts through our mortal family. What we'd like to do in this "family issue" is share some insights from the family lives of *URANTIA Book* readers. There will also be a section for articles by children. We would especially like to involve the younger set in this issue. So send us your learning experiences and anecdotes pertaining to this topic. Let's help each other grow in this big universe family.

Please send your articles, poems or art work by May 1, 1981. We would appreciate having them typed, double-spaced and no longer than three pages. Please do not directly quote the Book unless it is unavoidable.

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Thank you,

The Circles Editors & Staff

Things to Share

For Families

"Annotated Bibliography for Parents" by Julia K. Fenderson. No charge. This 27-page packet consists of quotations from *The URANTIA Book* with page references on the following topics: The Essential Experience of Parenthood, The Family and Home, The Unique Role of the Father, How Children Learn, Discipline, and Religious Training and Spiritual Culture. Contact Julia K. Fenderson, 9980 Farragut Drive, Culver City, California 90230.

"Children of Light." An album of contemporary inspirational music by Francyl Streano. \$7.00. Contact Spiritual Renaissance Press, P.O. Box 347, Berkeley, California 94701. (Francyl also has an earlier album "The Peaceful Kingdom" which may also be available.)

In Touch. A magazine for parents. (See "An Opportunity for Parents" this issue.) Published three times yearly. For more information, write: Family of God Foundation, Inc., Box 347, Berkeley, California 94701.

"Kindred Spirits – For Your Comfort." An album of contemporary spiritual music by Tom Allen and Mike Karns. \$7.00. Order from Master Spirit Music, 2322 N.W. 19th Street, Oklahoma City, OK 73107.

Prayers for Children. By Ruth E. Renn and Lisa Carr Renn. This small hand lettered and illustrated booklet contains prayers which will provide a pattern to help lead children into a more mature concept of prayer. \$2.00 plus postage. Contact Ruth Renn, 1929A Sherman Circle, Evanston, IL 60201.

"Preparing for Marriage and Family." An expansion of the class outline printed in this issue. No charge. Contact Julia K. Fenderson, 9980 Farragut Drive, Culver City, California 90230.

"Race and The URANTIA Book" by Earlene A. Green. Reprints of the article are available free of charge. Send a self-addressed, stamped envelope to Earlene A. Green, 1110 Fidler Lane, Apt. 1402, Silver Spring, MD 20910.

Reaching High: The Psychology of Spiritual Living. (See the review in "Spheres of Influence.") Softcover \$7.95, hardcover \$11.95 (California residents add sales tax.) Discounts available on quantity orders. Contact Spiritual Renaissance Press, Box 347, Berkeley, California 94701.

"Songs for Children, Their Parents and Friends" by Francyl Streano. A cassette and songbook of spiritual songs for the young. \$7.00. Order from Spiritual Renaissance Press, Box 347, Berkeley, California 94701.

"Suggestions for Home Activities with Children" by Julia K. Fenderson. No charge. This four-page packet includes descriptions and suggestions for a Family Book, a Flip Chart, Role Playing, Flannel Board Stories and Daily Life Activities. Contact Julia K. Fenderson, 9980 Farragut Drive, Culver City, California 90230.

Tales of Joshua. (See the review in "Spheres of Influence" and an excerpt in "The Children's View.") \$9.00 per copy. Contact Family Relations Foundation, c/o Dr. Robert Slagle, 171 North High Street, Sebastopol, California 95472.