

The Circles

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

VOL. IV, NO. 3 and 4

Published by The Dallas Fellowship, Inc.

Fall-Winter, 1981

Deliver Us From Anger^c

Let us compare the attitude toward anger of Jesus, and of that kind of modern psychology which focuses on self-fulfillment without a basis in spiritual growth. This kind of psychology emphasizes the **expression** of emotions instead of their **transformation**. It would agree with the principle that "Self control is a better human policy of behavior regulation than extreme self-denial," (977C) but would probably not agree that anger is "mean and despicable . . . hardly worthy of being called human, much less divine . . ." (57D)

This pop psychology concentrates on the mind and feelings while ignoring the spirit. It would have us learn to talk about our feelings, "share" them with others but it does not condemn anger. All emotions are considered natural and good. It teaches that emotional health comes from learning how to express your emotions. This kind of thinking would have had Jesus respond

By **S. FINLAN**
San Francisco, California

to Simon Zelotes' anger at the Romans by saying: "Good, Simon! Don't be afraid to express your hostility. Get it all out, but don't hurt anybody." Had Simon gotten his anger out, you can bet he would have hurt a few Romans. Expression and action are linked.

But Jesus teaches that emotional health comes only from spiritual self-mastery:

Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the com-

See "Anger"

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The Extended Family

Part II
Stepparents and Children

By **GENE JOYCE**

Richardson, Texas

The Cinderella syndrome is still floating around in the collective subconscious and can color the attitudes of prospective stepparents and children. The "wicked stepmother" and "poor little Cinderella" are vivid stereotypes that must be exposed for what they are - unadulterated fiction. It may take special effort to erase this image, but being forewarned, modern parents of ready-made

children can surely rise above the temptation to find a scapegoat in situations that may be far from perfect. There is no scapegoat, only fallible human beings. However, each of us, as an individual has the power to draw upon the riches of personality endowment, and coupled with spirit guidance from within, can inject

See "Family"

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insights

Spiritual Guidance*

By KAYE COOPER

Arlington, Texas

The following article is taken from a talk on spiritual guidance given at the General Conference of URANTIA Brotherhood in Snowmass, Colorado, July 1981. For a reprint of the complete talk, send a self-addressed, stamped envelope to Spiritual Guidance, The Circles, 2001 Woods Drive, Arlington, Texas 76010.

A major concern which some people have about spiritual guidance is how does one judge its validity. Our minds are quite capable of fooling us and we are warned that even genuine guidance may be distorted and result in fanaticism. (1208:4-5, 1209:4)

Validation of experience to date has always involved going to accepted religious authority for approval. But Jesus came to change that approach. In order to understand

it is important to look at how Jesus lived his religious life. The number one ingredient was faith. He had faith in the care and guidance of his Father. He had faith that what he was receiving was true guidance. As late in his life as that period of forty days alone after his baptism, his human mind was still considering whether or not his divine half ought not to perform some small miraculous feat to reassure the human Jesus that all this going on in his head was real and not a figment of his imagination. I'm happy to report that his human mind resisted that temptation and decided that the presence and guidance of the Thought Adjuster was adequate proof. (1520:4) He was still exercising faith and continued to do so to the end of his bestowal.

The Book describes Jesus' ap-

proach to religion as if it were analogous to the technique of experiment used in modern science. Jesus followed the method of experience. (2076:5) Faith doesn't spring full-blown into our lives without antecedent. It doesn't come simply because we want it. Faith is based on experience. Until we have some experience, we really don't have mature faith.

We receive spiritual insight. (1104:6) We'll never know if it is true spiritual insight unless we act upon it, unless we try it in our lives and look at the results. Those results tell us if we have something worthwhile or not. That is the method of experience. That first expenditure of trust - almost a prefaith - draws strength from the experience which we have as a result of acting upon our guidance. Each time we act and observe the results, our faith grows until it approaches that mature faith which is defined as religious assurance.

Jesus urged his followers to become their own prophets (1731:5) - not to depend on someone else's words but upon their own religious experience. He said: "The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And who can judge - perhaps this spirit may have something to impart to this generation which other generations have

The Apostle's Creed

By CAP VAN VALKENBURGH

Atlanta, Georgia

As regular churchgoers (Methodist), we have found for years that the oft-repeated Apostle's Creed is out of tune with the true life and teachings of Jesus. Perhaps some readers would find the following statement of belief to be more palatable.

I believe in God the Father Almighty, maker of heaven and earth,
And in Jesus Christ, His Son our Lord.

Who came to illuminate the way to the Father,
Taught the Fatherhood of God, and the brotherhood of man.
Died, and rose from the dead as the assurance of life everlasting.

I believe in the Spirit of Truth, the love of God, the forgiveness of sin, and the life everlasting.
Amen.

See "Guidance"

Continued on p. 14

Are We Really Soldiering the Circles ?

By SANDY GARRICK
Richmond Hill, Ontario

It has been unequivocally revealed to us that the "Main Lesson" of this life is "To choose God, or to forsake Him."

Each and every one of us, there are no exceptions, is part of the gigantic struggle of this very attainment. In this we are all equal. Those of us who are satisfied with our particular brand of attainment are avoiding the depth of this problem. Whenever such "Perfection of Purpose" is achieved, we would be immediately "Fused" and translated into the next realm of existence.

Therefore, those of us who are still in material form have, to some degree, not yet discovered the real meaning of those aspirations which are still with us as part of the struggle of the evolutionary process. There are definitely NO shortcuts, royal roads, or easy paths on the way to getting to know Him.

My favorite, so called, "Three Doubleyous" (the "WILL," the "WAY," and the "WORK" of our Father) must reflect balanced growth in Love, Mercy, and Ministry on spiritual, mindal, and material levels. It is primarily incumbent upon us to LOVE our fellows and to thus show forth the "Fruits" of our strivings for the benefit of ALL. But are we really the leaven, the salt of the earth? Do we really show forth love if we fail to be punctual, reliable, just, patient, kind, fair and responsible?

I would like to reflect on these seven points the way I see them and would like to put forth some of my personal thoughts in these

most important adjuncts for balanced growth in accordance with my interpretation of Our Father's Will. For all intents and purposes this analysis may be true or false, or true-false in whatever proportion the Spirit of Truth moves you to receive it. But let me emphasize, these are strictly my own thoughts and my own truths as I see them in my personal religious experience.

Are we punctual? Do we really respect and love our fellows if we make them wait for us and delay their plans with our tardiness?

Are we reliable? Can our fellows really count on us? (If our fellows can't, can the Angels?) Or do we pay mere lip-service and proceed to forget about the importance of our words? Can we be trusted and relied upon to come through with our promises? Do we deliver our pledges to ourselves as well as to others in the commonplace drudgery of living? Are we forging a personality of Eternal Value?

Are we just? When our fellows

voice ideas that may not reflect our own interpretation of "reality," are we judgmental toward them? Or do we offer positive analysis to correct the error of OUR ways as well as theirs?

Are we patient? Do we argue about immediate semantics, temporary statements of small beliefs? Do we shut the door with some intolerant action? Or do we leave the door open for the future realization of the real value of the experience? Are our suggestions faithful to the very cosmic goal which should and MUST include our verbose opponents?

Are we kind? Kind in a spontaneous way, with due consideration for the emotion and disposition of our fellows? Or do we lay down niggling rules of conduct and expect everyone to adhere to them, no matter how this may affect them? Are we learning to turn the other cheek?

Are we fair? Do we faithfully follow the road to openness and look for the Truth even where it may not chance to be? Or do we try to insist that our short-term beliefs be followed by those around us?

Are we responsible? Are we

See "Soldiering"

Continued on p. 14

MIDWEST CONFERENCE 1982

The Midwest Conference of Students of The URANTIA Book will be held June 4-6, 1982, at the Crosier Center in Fort Wayne, Indiana. The Crosier Center is located in a beautiful nature setting north of the city. It is a religious-educational facility with an ecumenical outlook. Excellent accommodations for living, study, and worship are incorporated in multiple wings of the same building which at one time served as the home of the Crosier Seminary. Specific information and registration forms will be sent out in March. For more information, contact: Irene Sprunger, 4109 Plaza Drive, Fort Wayne, IN 46806.



By J. WEST
Dallas, Texas

Self-Creation

by Dr. George Weinberg

Dr. Weinberg seems to feel that a basic law of nature is that every time a person takes any type action he will be affected in a particular way. However by making daily choices (or decisions) in a conscious, deliberate manner new and positive outlooks can be created.

The basic theme of this book regarding the utilization of "positive" freedom of choice in a controlled fashion seemed very familiar to me. Since **The URANTIA Book** tells us that personality has the prerogative of exercising volitional choice it seems reasonable to assume that our progress could be accelerated if we develop a greater capacity for actual truth in our day-to-day decision-making. For instance, how many of our decisions are the result of patterns established by us long ago? Isn't it about time to re-examine our responses to life's situations so that we can determine whether or not changes might be in order?

In our daily lives, paths of differential conduct are constantly being presented to us. Choices (or decisions) are made to decide upon various courses of action. Dr. Weinberg addresses several topics designed to help one overcome basic stumbling blocks that appear to stymie our progress time after time. Techniques are presented in the book to demonstrate that achievement

of your own individual highest concept of values can be realized by learning to take total command of your actions.

Dr. Weinberg addresses such subjects as minor cases of paranoia, compulsion, depression and the handling of success and old age. He also offers practical advice concerning several how to's on dealing with infuriating people, making a complaint, taking criticism, making up your mind and overcoming shyness.

Healthy habitual mental atti-

tudes come as a result of training the mind to triumph over doubt and disbelief. Reiterated positive choice causes mental expansion. Personally, I feel that each individual should develop his/her own decision-making abilities to the highest level possible. This book offers several worthwhile suggestions for achievement of that objective. ●

... a man's destiny must be what he has the courage and the wisdom to make it.

Music is love in search of a word.

Sidney Lanier

Dear Friends,

I have begun a process of compiling an Archive of spiritually uplifting songs, written by readers of **The URANTIA Book**. If you would like to have your compositions included in this Archive, please send me a copy of them. (Don't send me your only copy!)

From this Archive our editorial panel will select songs for a Family Songbook which are suitable for group, solo and family singing. We will then make this songbook available to readers of **The URANTIA Book** through mail order.

If your songs are selected for the songbook, you will be contacted regarding copyright permission and royalties.

Please submit all songs in lead sheet form (no tapes please) with guitar chords and when possible easy piano accompaniment. Also please try to have each song written so that it fits on no more than two pages. However, if your song is longer than two pages, or you have no piano accompaniment for it, send it anyway so that the archive can be as complete as possible.

Please send all materials to Spiritual Renaissance Music, Box 347, Berkeley, CA 94701.

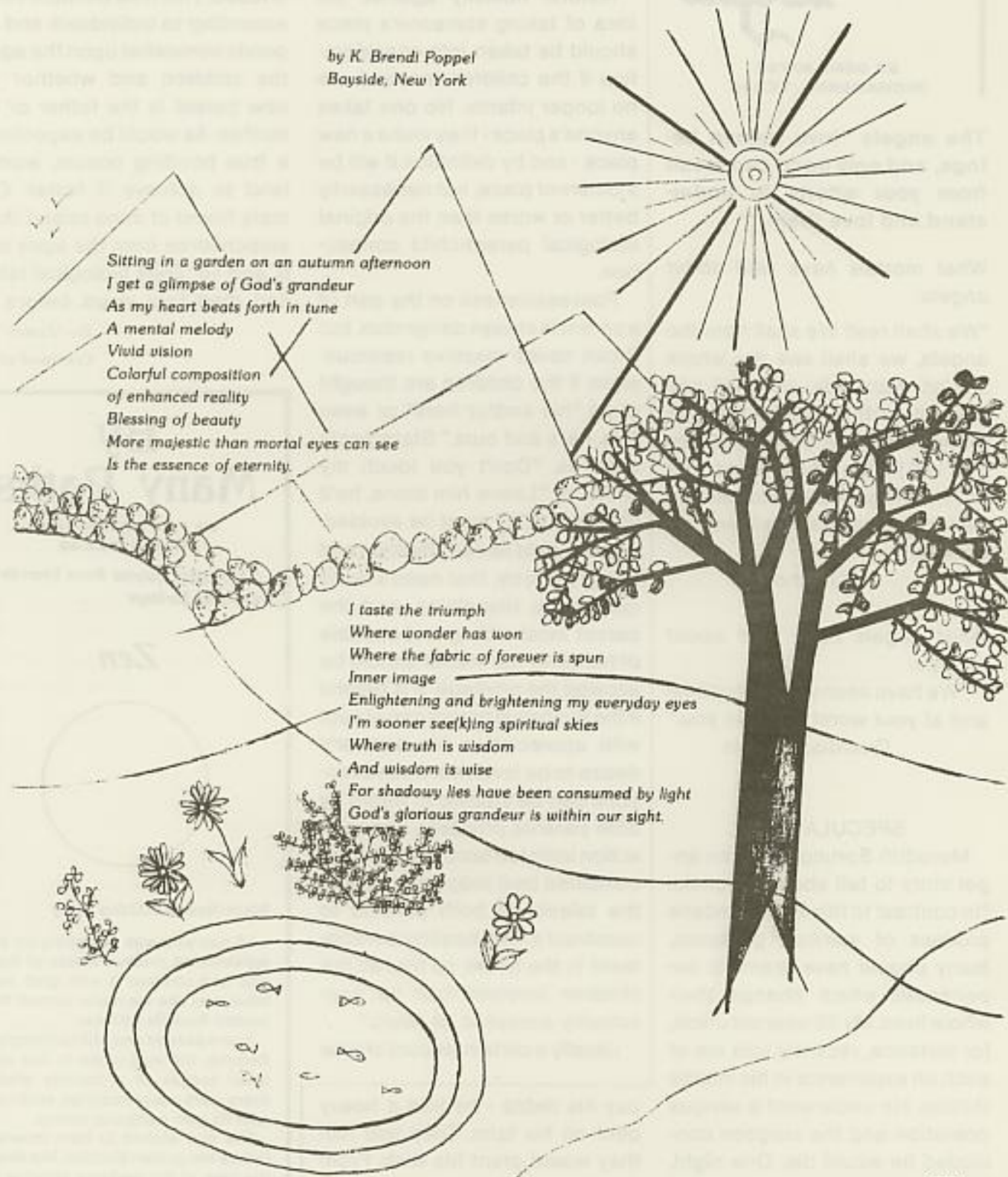
I'm looking forward to hearing from you!

Yours in Spirit,

Francyl Streano Gawryn
Spiritual Renaissance Music

God's Glorious Grandeur*

by K. Brendi Poppel
Bayside, New York



Sitting in a garden on an autumn afternoon
I get a glimpse of God's grandeur
As my heart beats forth in tune
A mental melody
Vivid vision
Colorful composition
of enhanced reality
Blessing of beauty
More majestic than mortal eyes can see
Is the essence of eternity.

I taste the triumph
Where wonder has won
Where the fabric of forever is spun
Inner image
Enlightening and brightening my everyday eyes
I'm sooner see(k)ing spiritual skies
Where truth is wisdom
And wisdom is wise
For shadowy lies have been consumed by light
God's glorious grandeur is within our sight.

KBP

*also called "Vision in the Garden on an Autumn Afternoon"

about angels

BY GENE JOYCE
RICHARDSON, TEXAS

The angels "love human beings, and only good can result from your efforts to understand and love them."*

What mortals have said about angels:

"We shall rest! We shall hear the angels, we shall see the whole sky all diamonds, we shall see how all earthly evil, all our sufferings are drowned in the mercy that will fill the whole world. And our life will grow peaceful, tender, sweet as a caress. I believe, I do believe."

Chekhov

What angels have said about mortals:

"We have seen you at your best and at your worst; we love you."

Guardian Angels

SPECULATION

Meredith Sprunger has an angel story to tell about his uncle. "In contrast to this very mundane process of spiritual guidance, many people have dramatic experiences which change their whole lives. My 88 year old uncle, for instance, recently told me of such an experience in his middle thirties. He underwent a serious operation and the surgeon concluded he would die. One night, he reports, two angel-like persons approached his bed and asked him if he wanted to live. He answered, 'Yes.' They countered, 'Why?' He told them he wanted to

"Family"

Continued from p. 1

creative love into a new family. Natural hostility against the idea of taking someone's place should be taken into consideration if the children involved are no longer infants. No one takes anyone's place - they make a new place - and by definition it will be a *different* place, not necessarily better or worse than the original biological parent-child connection.

Possessiveness on the part of a parent is always dangerous, but it can cause massive repercussions if the children are thought of as "his and/or hers" or even "his, hers and ours." Statements such as, "Don't you touch my child," or "Leave him alone, he'll grow out of it," must be avoided. When a child needs attention and loving ministry, that need should cut across bloodlines, and the parent most willing and capable of handling the matter should be allowed the privilege. It is helpful if the biological parent can accept with appreciation his partner's desire to be involved. Such situations can be studied in depth by both parents privately, and then action initiated according to their combined best judgment. It takes the talents of both parents to construct a truly healthy environment in the home, so that all the children involved can be *consciously* accepted as "ours."

Usually a certain amount of time

pay his debts - he had a heavy debt on his farm. They told him they would grant his wish. From that moment he recovered dramatically, and this experience has influenced his entire life." ●

**Quotation from The URANTIA Book. ©1955 URANTIA Foundation, used by permission.*

must elapse before an atmosphere of mutual trust evolves and the new parent-child relationship is fused. This time element varies according to individuals and depends somewhat upon the age of the children and whether the new parent is the father or the mother. As would be expected, if a true bonding occurs, women tend to achieve it faster. One male friend of mine raised three stepchildren from the ages of 6, 9, and 15. Their biological father had died four years before he

See "Family"

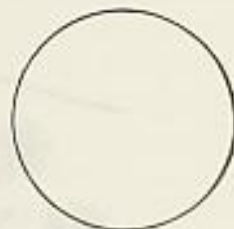
Continued on p.12

By Many Paths

BY PAT WATERMAN
EULESS, TEXAS

*Continuing quotes from Urantia's
spiritual heritage*

Zen




Black-Nosed Buddha Story

"A nun who was searching for enlightenment made a statue of Buddha and covered it with gold leaf. Wherever she went she carried this golden Buddha with her.

Years passed and, still carrying her Buddha, the nun came to live in a small temple in a country where there were many Buddhas, each one with its own particular shrine.

The nun wished to burn incense before her golden Buddha. Not liking the idea of the perfume straying to the others, she devised a funnel through which smoke would ascend only to her statue. This blackened the nose of the golden Buddha, making it especially ugly."



SEEING THINGS

by Jim Harris
Richmond Hill, Ontario

*I had a really unusual dream:
My hair and beard turned the color of cream.
An unseen voice said, "Come with me."
and I can't recall I disagreed.
The place was dark but all in light
(although I thought I dreamt by night),
the cosmos laid before me bare
so its swirls of light were everywhere -
not one, but a hundred - thousands and more.*

*Music like Wagner and Delibes there,
far more subtle, light and spare
had impact beyond any I recall
from studies in the days I was musical.*

*Around and off and among the light,
millions of people within my sight
enjoyed the spectacle as much as I.
Where did they come from? To say "the sky"
would be too simplistic. We'd get away
with a shallow argument common today.*

*No, I don't think I was seeing things.
Our astronomers confirm those heavenly rings.
So it must be that people thrive
in places other than this hive
we call "the earth", and try to void
with bombs and sprays and planetoid
rumors desiring we think the less
of ourselves, not opening our minds to guess
about people on planets farther away
than we could travel in a day.*

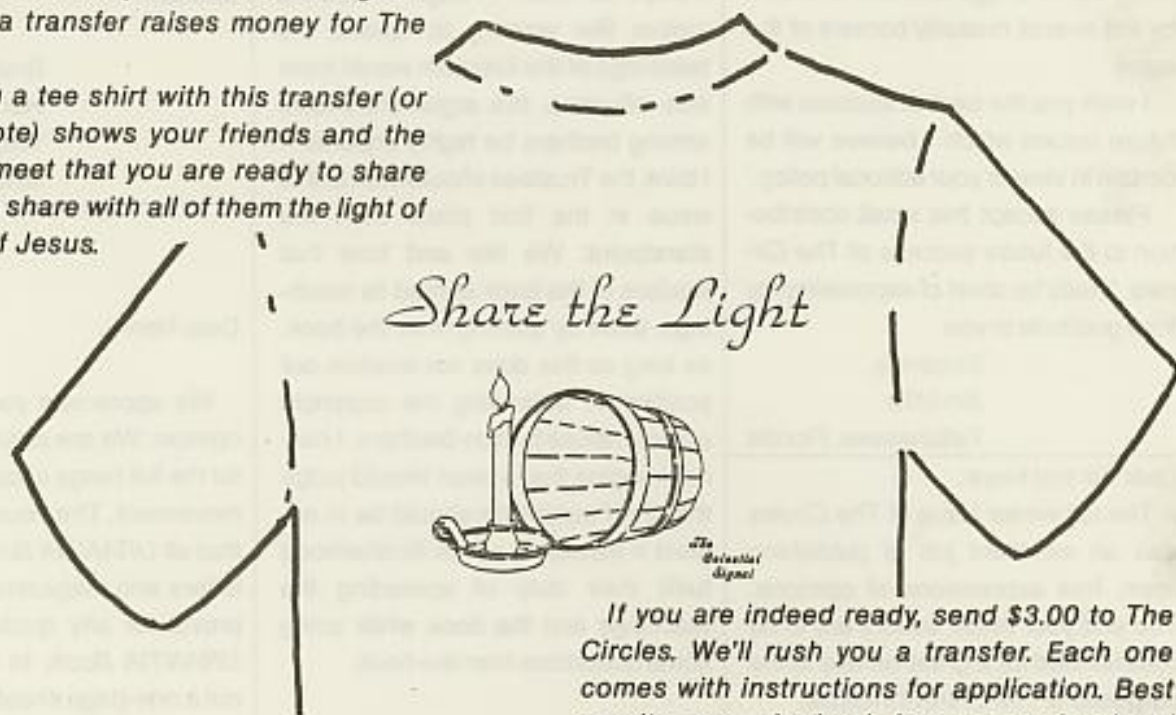
*And so I woke as me again
in my dark room with morning rain
slapping the dull-lit window pane.
I wondered where I'd been, and how
I'd got there and with whom. And now
I could only hope to appreciate
some incredible sight I could never relate
to anyone who'd understand
unless they'd seen it too, and
felt as I about passing along,
to other people, and good among
the dross that clouds our daily lives,
and all of this to our great loss.*

*So we forget life has a plan
more skillfully arranged than any of man's
finest, and
so I lay and considered that.*

Jesus said that a wise man would not hide his light, but would let it shine for everyone. Now you have two ways to Share the Light:

1. Buying a transfer raises money for The Circles.

2. Wearing a tee shirt with this transfer (or carrying a tote) shows your friends and the people you meet that you are ready to share your light - to share with all of them the light of the gospel of Jesus.



If you are indeed ready, send \$3.00 to The Circles. We'll rush you a transfer. Each one comes with instructions for application. Best results are obtained from a professional application at a tee shirt shop.

Send your request to Share the Light, The Circles, 2001 Woods Drive, Arlington, TX 76010.

Letters to the Editors

April 4, 1981

Dear Kaye, Bill, et al:

A copy of the Fall-Winter issue of *The Circles* arrived this morning.

You are to be congratulated by all who are deeply interested in the dissemination of the teachings of the U.B. throughout the world. Your selection of articles with their varied viewpoints was very considerate and fair and represented an excellent cross-section of opinion.

The importance of dialogue and openness can never be over-emphasized; particularly when the dissemination of teachings derived from a work such as the U.B. is involved. Our society carries too many built-in ideological, psychological, social, philosophical and theological hazards to this work to allow internal problems to divert our attention from the work at hand.

With this issue *The Circles* has certainly come of age and this is shown by the overall maturity content of the issue.

I wish you the best of success with future issues which I believe will be certain in view of your editorial policy.

Please accept this small contribution to the future success of *The Circles*. It falls far short of expressing my total gratitude to you.

Sincerely,
Jim Mills
Tallahassee, Florida

Dear Bill and Kaye:

The fall-winter issue of *The Circles* was an excellent job of publishing open, free expressions of opinions. You and your fellow editors are to be commended for a great service to the purposes of *The URANTIA Book*.

Allen and Sue
Brazell
Houston, Texas

The Editors of 'The Circles'

April 22, 1981

Dear Friends,

Thank you for sending me your periodical regularly. I appreciate this, because it helps me to stay informed about how things go in the States.

Your issue Fall-Winter 1980 was particularly interesting as it dealt with an important and current problem. Personally, I think Clyde Bedell is right. At least I can say that his viewpoints reflect practise here in Europe. I know that in some respects, like in the moral right issue, law in the U.S.A. differs a bit from the other countries that signed the Berne Convention, but I honestly doubt that, if you should publish an article with quotations from *The URANTIA Book*, and the Foundation should bring you in court, they could win their case. Not in Europe at least. Though in court a motive like wanting to spread the teachings of the kingdom would have little influence, this argument should among brothers be highly important. I think the Trustees should look at this issue in the first place from the standpoint: We like and love that readers of the book spread its teachings, even by quoting from the book, as long as this does not weaken our position in defending the copyright against abuse by non-brothers. I cannot imagine that a court should judge that the Foundation should be in neglect if members of the Brotherhood fulfill their duty of spreading the teachings and the book while using some quotations from the book.

On the other hand, if an article has to be subjected to the judgment of the Foundation before quotations may be

used, this could mean that the Trustees unvoluntarily and unconsciously become censors. Someone told me that he had written an article against the article of Martin Myers in the Journal about the Brotherhood and the future, and that his article, which contained some quotations, was prevented being published in *The Circles* by the Foundation by means of not giving him permission to use those quotations. This is an illustration of real censorship, which is flagrantly in contradiction with what Jesus teaches in our book. If this phenomenon should evolve further in our movement, we truly will end up with new dogmatism and there will be no unity, but uniformity.

I therefore think you do a great wrong to the Trustees if you foster such an all too human tendency, by making a statement as you did in the last issue, meaning that you will not publish an article that contains some quotations if the Foundation does not permit. In this way you push the role of Censors on them.

Brotherly greetings!
Henry Begemann
Wassenaar, Netherlands

June 9, 1981

Dear Henry,

We appreciate your expression of opinion. We are striving to be a forum for the full range of opinions within the movement. The Foundation requests that all *URANTIA Book* related newsletters and magazines seek prior approval for any quotations from *The URANTIA Book*. In fact, it has sent out a one-page sheet of guidelines for seeking permission. The editors of *The Circles* have had several experiences with the Foundation on the

subject of quotation approval. We have given each situation a great deal of thought and discussed each at length. Our policy remains as stated below. Each article is dealt with individually.

It is the policy of The Circles to discourage the use of quotations from The URANTIA Book but to request permission in certain circumstances, such as in the event that an author insists on including them or in a situation where the quote is essential to the content. The fact that The Circles seeks prior permission for URANTIA Book quotes is an election by The Circles. This policy is not based on legalities.

Sincerely,
the Editors

April 26, 1981

Dear Editors:

The latest issue of the Circles has re-affirmed my feeling that the Foundation has not produced convincing arguments in defense of its policies. I don't know anyone who is against the copyright, but many people who don't approved of the extent to which it has been carried (the overemphasis of control, even to the extent of paraphrasing and "storyline"; the licensing agreement, etc.)

Some apologists for the current policy try to imply that these policies are specifically mandated by superhuman instructions given at the time of revelation. But there is a big difference between an instruction to copyright, and laying out specific instructions for the defense of the copyright. I find it hard to believe that anything more than a bare minimum of such instructions were given, for that has been the case with all previous revelations. Once the revelation

was given, it was up to humans to use their own wisdom in its promulgation. As Richard Hill says in his letter to the Circles: "If instructions were given by the celestial beings presenting the book . . . then this should be clearly presented in support of your actions."

The initial instructions to copyright the book and foster the formation of study groups do not add up to an *a priori* justification of Foundation policies, nor to extraordinary superhuman guidance in the Foundation's accumulation of legal power. I have been told that in order to retain effective copyright control they must *claim* maximum control, even if they don't always *exercise* it. But it must be recognized that even the accumulation of *potential* legal power is a political and human affair, and never have superhumans identified themselves with our politics.

Apologists for the Foundation should cease implying a superhuman mandate for current policies, and use the same kind of reasoning that anyone must use to be convincing. And any objective look at the movement's opinion will show that current arguments look at the movement's opinion will show that current arguments are less than convincing to about half the readership.

I have faith not only in the ultimate victory of good, but have personal trust in the motivations of Tom Kendall, whom I have talked with; I do not suspect the Foundation of nefarious motives. Nevertheless, the following perceptions of the Foundation help cause its less-than-convincing arguments:

- it is oligarchic in the transfer of power;
- its Declaration of Trust sets out spiritual goals, yet it does not think of itself as a religious organization;
- It is perceived by many as accumulating more legal power

than is necessary;

- it is perceived by many as exerting overmuch social control, some of it indirect (the temptation to join the Brotherhood only because it would make it easier to quote from the book).
- its justification of its policies is inadequately explained. No one disputes the Foundation's right to prevent the Book from being "divided" (as Marvin Gawryn says), nor would such a major threat be hard to defeat in court. Does that threat justify such extensions as the licensing agreement, the claim to controlling the "storyline" and paraphrasing, control of the 3 circles?

But the Foundation is not the only organization in the 20th century that needs to re-think its goals. But spiritual goals should be separated from others in philosophy, and in this matter it is the Brotherhood that needs to re-think its posture, for its Bylaws include spiritual goals, yet it resists being considered a religious organization. With so much spiritual power and potential across the country, *why isn't* the Brotherhood a spiritual organization with more direct evangelical purposes? Shouldn't we all be thinking about better ways (and acting on those meditations) to spread the gospel (not necessarily the UB)? Meanwhile the Foundation can continue to be protector of the copyright, but recognizing its merely secondary and supportive role. The future of the movement is at the grass-roots level; the Foundation has not articulated a plan or scheme of preparedness for the future (as far as I know).

Let us all re-evaluate our activities, and place the highest values highest.

Stephen Finlan
Fairfax, California

Letters

Continued

Letters to the Editors

April 28, 1981

Dear Fellow Students,

Your Fall and Winter of 1980 issue of Circles Vol. III No. 3 and 4 - The Unity Issue - was so interesting, that I sent my copy to my sister in Richmond, Va. Would you please send me another copy.

Enclosed is a check to cover charges.

Note: Maybe in your next issue, you could thank the Foundation for their protection of *The URANTIA Book*. In my personal experience with the Foundation, I have always found them to be fair and never over protective. Even lenient when once they know you. The problems they face are not the petty ones mentioned within the article that promote stern discipline, but serious attempts to defraud the book. We owe a debt of gratitude to the Foundation for this protection.

Thank you.

Aloha love,
"Sue" Smith

June 18, 1981

Dear Editors:

I commend you heartily for your Fall-Winter 1980 issue. By airing various views on difficult issues confronting the URANTIA movement you are performing an extremely valuable service. I am one of many who have been grappling with some of these controversial issues and I found the panorama of opinions you published to be very helpful in formulating my own opinions.

I enclose for your information a letter I have just sent to the

URANTIA Foundation . . . The URANTIA Foundation, as copyright holder of *The URANTIA Book*, has a solemn responsibility to which the Trustees are conscientiously dedicated. At the same time, the Trustees are human beings who no more possess perfect wisdom in furthering the Fifth Epochal Revelation than Paul or Peter had in promoting the Fourth. I am convinced that those who upon careful consideration have concluded that the Foundation's policy is mistaken have a duty to give appropriate voice to their opinions. . . .

Yours truly,
Daniel Love Glazer

Editors note: (Following is Daniel's letter to the Foundation, cut with his permission because of space limitations. For a copy of the complete letter, contact: Daniel Love Glazer, 1238 Martha Custis Drive, Alexandria, VA 22302.)

June 16, 1981

Mr. Thomas A. Kendall
President, URANTIA Foundation
533 Diversey Parkway
Chicago, Illinois 60614

Dear Tom,

As one of those with a scheduled part in the program at the upcoming URANTIA Brotherhood 1981 General Conference in Snowmass, I have received your letter asking me to sign a form which requests permission to quote from *The URANTIA Book* during my presentation. I am therefore called upon to take a stance in the growing contro-

versy concerning the way in which the URANTIA Foundation is exercising its prerogatives as holder of the copyright on *The URANTIA Book*

I think it is important to recognize that the Foundation's responsibility goes beyond merely assuring that the copyright is maintained and the text inviolate. Let's say that a filmmaker wanted to make a movie called "Love Affairs from *The URANTIA Book*: the Incredible True Stories of Adam and Eve, and Jesus and Rebecca!" The Foundation could grant the right to make such a film and still maintain its position as copyright holder and preserve the Book's text. But clearly the Foundation has the right to decide that such a film should not be authorized. I may seem to have picked an extreme case, but it illustrates an important principle. It is up to the copyright holder to decide on the desirability of authorizing any particular use (apart from "fair use") of a copyrighted work. But the Foundation's rights are not unbounded. Anyone, under the law, has the right to "fair use" of copyrighted material. . . .

Not only do *URANTIA Book* readers have a responsibility to respect the URANTIA Foundation's copyright prerogatives, but the Foundation must respect readers' fair use rights. Surely the time will come when the entire URANTIA movement, including the URANTIA Foundation, will be subject to the most intense legal, journalistic, scholarly, and popular scrutiny. To the extent that the Foundation's policies and actions should ever go beyond the bounds of its real prerogatives, to that extent the Foundation would inevitably

bring disrepute upon itself, upon *The URANTIA Book*, and upon the glorious ideals and ideas the Book and the Foundation exist to further. Just as the boy Jesus had to make daily adjustments between his twin loyalties to his own highest convictions, on the one hand, and to honoring his parents on the other hand, so does the URANTIA Foundation need to exercise its copyright all the while respecting the fair use and free speech rights of the Book's readers. And perhaps as important as the content of particular Foundation policies and actions is the manner in which they are created, promulgated,

Add all the love of all the parents and the total sum cannot be multiplied enough times to express God's love for me, the least of His children.

and modified. Appropriate participation and feedback from the community of responsible *URANTIA Book* readers will help the Foundation avoid the dangers of isolated thinking

At Snowmass, my "talk" will consist entirely of reciting from memory Paper 1 of *The URANTIA Book*, "The Universal Father." There will be nothing of my own which I could claim the right to distribute I am not convinced that it is beyond my fair use rights to perform my recitation at Snowmass. But I will be presenting no original expression of my own, and it would be burdensome to try to enlist the attention of the Trustees and their counsel to this case in the short time before the Conference, so *I am signing the form*, which you will find enclosed.

At the same time I want to inform you that I will be performing the identical recitation of

"The Universal Father" here in Washington on June 21. I have concluded from reading the Copyright Act, reading *The Copyright Book: A Practical Guide* by William S. Strong, and consulting with my lawyer, that it is entirely within my fair use rights to do so, and, therefore, *I am not asking Foundation permission for this performance*

No one will receive a fee from my Washington recitation, and no admission will be charged

When you and I spoke at Cape Code last year about the copyright - fair use issue, I urged the Foundation to make better known to the community of *URANTIA Book* readers its policies and its rationale for them, and to engage in dialogue with that community. I am heartened that since then a dialogue has begun I would welcome a response.

Yours truly,
Daniel Love Glazer

April 6, 1981

Dear Bill and Kay:

You have all done well in giving both practical and philosophic means of helping encourage unity and understanding within the Movement.

Christy and I (and many others) have enjoyed this latest issue very much and are looking forward to the next one on the family.

It seems to us "The Circles" has achieved a new and higher level of both quality and service.

Please share our thoughts with your fellow editors.

Sincerely,

Martin Myers
Chicago, Illinois

Rising From My Flesh

*What is this soul
which shall arise
yea, rise up
when I have laid me down?*

*Where shall my life be borne
when all heartbeating
time has stopped
and breath is gone?*

*The stars have beckoned
since my childhood days,
the cloaking dark pierced
by pinpoint light and silver.*

*Yet I feel my self dissolve
when I assume a vast
infinity as universal
grave of all and goal.*

*My wisdom lays the old and
mouldy fears away -
shall I break free forever
to learn a universe of possibilities?*

*I would put on immortality to
grab this most personal I am,
arising from my flesh
to infinite awakenings of love.*

*For one companion, welcome,
ever one enthuses me
in preparation for this
long-sought voyage beyond my
mortal frame:*

*My Father, friend, your steady
presence has become my guide
and all the stars and time are
but the firstfelt evidence of Your
eternal home.*

Stephen Zendt
San Francisco

"Family"

Continued from p. 6

married their mother, so there was no resentment or residual bitterness in the minds of the children at the offset. With great pride in his voice this man said, "You know they have six degrees between the three of them, and the thought that they are not biologically mine never enters my head."

Another father I know is raising a stepson who is now 18. The parents married when the boy was seven, and the son was legally adopted when he was 10 even though his original father is still alive. My friend remembers, "In the beginning I was reluctant to administer discipline, but never reluctant to administer love." Even though this man's two children by a former marriage reside in the same town and he and his wife include them in all the family holidays, birthdays, etc., there is a closer bond of mutual trust and respect between him and his stepson than with the other two. "It took about a year," he says, "for him to become my son." The experience has been much more rewarding than he ever imagined it could be in the beginning, "because I can see him reacting to life in ways directly due to the way I have tried to raise him."

Both these cases prove it is possible for the final parent-child bond to be just as rewarding - even more so - than a biological relationship.

It is well to remember that all children come with built-in radar detectors for any sort of favoritism or unequally applied disciplinary measures. Quite often the new parent is surprised to see how the first application of punishment can cement the bonding process, if it is done with love and wisdom. It is a law of nature among primates that parents discipline their young at an early age because in the wild this can often mean the difference between life and death. Gradually even human beings are becoming aware that most of the rebellion and insubordination of modern youth is due to parents protecting the child from the natural consequences of foolish behavior; therefore the wise child soon recognizes that his parents are trying to teach him self-control "because they care."

Looking back on my personal experience, (five years aged 10 to 15) as a stepchild and six years as a stepparent, there is one more observation I would like to make. Incidentally, my stepmother, Eleanor, came as close to being my ideal person as

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anyone could be in these heroine-worshiping years. From these two different perspectives I believe much unhappiness could be avoided if the new parent decides beforehand that he will not allow himself to get hurt feelings from any remarks or actions of his new children - being fully aware that any such behavior can only be due to ignorance and inexperience. It is very important for someone to remain mature and loving in a touchy emotional situation.

Since we all know that a wise person can learn from the experience of others, I took the liberty of mentioning some of the more common navigational difficulties lying in wait for newly assembled families. But with a clearly marked chart available and a firm hand on the wheel any captain and co-pilot can expect many fortuitous landings at exciting new destinations.

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Gene Joyce

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CHANGES OF ADDRESS

We appreciate your sending us notice of any address changes. If we aren't notified, three things happen: (1) we have to pay for each change of address the Post Office sends us; (2) the person who has moved doesn't get that copy of *The Circles*; and (3) people who leave no forwarding address no longer receive *The Circles*. Thanks for your help in this detail.

SUBSCRIPTIONS: *The Circles* is published quarterly and distributed on a donation basis. Send your name and address (and a donation if you can) to:

*The Circles, 2001 Woods Drive
Arlington, Texas 76010.*



Thank you for your enthusiastic response to our request for funds!

We have still not reached our goal, so we'd be pleased to have your donation if you've not yet sent it in.

The Staff

"Anger"

Continued from p. 1

bined intellectual and physical natures. Anger indicates . . . lack of self-respect . . . Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. (1673B)

Anger is a mental poison. (1204 B) And, as the old proverb says: "The fool gives vent to all his angry feelings, but the wise man subdues them." . . . or "controls them." (Proverbs 29:11)

One person, when angry at another, thinks, "how can I get even without getting into trouble?" Another thinks, "how can I express my anger without hurting anyone?" But the Jesusonian

The goal of evolution is self-conquest.

Elbert Hubbard

thinks, "how can I treat this person as God would treat him, despite my angry feelings?"

Irreligious psychology tries to nudge people from the first question to the second, but Jesus impels one to ask the third question. The first two are self-centered, the second representing a higher ethical consciousness than the first, but still unspiritualized. The third question is spirit-centered, and offers the only possibility for actually transforming the emotions. Nothing the mind

attempts to do with anger is of any use if it does not consult and obey *the spirit*. Unless this principle is foremost, all ways of "handling" anger fall into mental entanglement and self-delusion, a

What a thrill to meet another reader and exchange stories of "How I found The URANTIA Book"! I am collecting written versions of these stories for possible publication. Anyone wishing to contribute his story please write (1-5 typewritten pages) to Daniel Love Glazer, 1238 Martha Custis Dr., Alexandria, Virginia 22302

self-centered instead of a God-centered emotional life. And such mind-techniques are often a way of perpetuating a problem that should be bravely faced and overcome through an inner religious

experience.

It takes a religious experience (whether fully conscious or not) to overcome the anger of a bruised ego. Jesus did not teach emotional freedom through expression of whatever is on your mind, but rather transformation through spirit-identification. (1609 C)

How then do we overcome anger? - by our faith and the spirit's transformation. (1609 D) Jesus said the only way to find deliverance from "outbursts of animal anger" is to let love dominate our hearts. (1673 C) The indwelling spirit can actually change the underlying motives of the heart.

First one must not base one's self-respect on the respect bestowed by others, but rather on faith in God's love. Once one's self-respect is based on this faith, then one can seek God's will and know that spiritual adjustment will follow. Recognize that your spirit is not really threatened by whatever is angering you, and that God loves and keeps you. Pray for whomever you are angry at. Believe in God's transforming power and act as though it were already happening. Believe that God is present. This is both a life-long process and a technique that can be applied in any speci-



*Ron Dobyanski
Houston, Texas*

Love

Love is a warmth deep inside a person. Our world Urantia is full of love. Love is a very special friend.

*Robin King, age 11
Tulsa, Oklahoma*

fic case.

None of us is expected to be superhumanly superior to human emotions, and certainly God understands our lapses, but each of us *is* expected to always seek the spirit's transforming influence. Jesus himself was subject to profound indignation when confronted with indifference or contempt of spiritual values, but never in defense of his own personal feelings. Not many of us are spiritualized enough to unfailingly recognize the difference between unselfish moral indignation and the

People are lonely because they build walls instead of bridges.

anger born of injury to self. But all of us are capable of recognizing this difference if we allow our minds to be *repeatedly* illumined by the spirit. ●

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Things To Share

*"Kindred Spirits -
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Master Spirit Music,
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"Guidance"

Continued from p. 2

refused to hear?" (1731:3) He wasn't talking just to the 12 apostles, but to each person who hears his words and follows them in any generation.

Ultimately then, the validity of our guidance depends upon our trying it in our lives. There are many ways in which *The URANTIA Book* can assist in this process. It can provide some criteria by which to judge our guidance.

The Book provides a test of mystical experiences. (1000:6-10; 1001:1-3) The test can be applied to any experience in one's life. Experience is worthwhile if it improves life on seven levels.

Ask yourself:

1. Does it improve my physical health?
2. Does it improve my mental functioning?
3. Does it socialize my religious life?
4. Does it spiritualize my everyday life?
5. Does it enhance my appreciation for truth, beauty and goodness?
6. Does it conserve my current level of values?
7. Does it increase my God consciousness?

This test provides us with an imminently practical means of dealing with any guidance which we feel we have received.

The primary concern is that we not exalt our own ideas to the level of the words of God. (1094:3, 1208:4) We can avoid that problem by taking all of our guidance - in whatever form it might appear - and labeling it "source unknown" and "quality unknown". We can test it in our lives to determine its quality. If the quality is good, the source hardly matters.

My own approach is to maintain a

very deep-seated desire, even a determination, to do the Father's will. When I recognize something which feels like guidance, I check it out against such logical criteria as my highest values, its own internal logic, and my knowledge of universe law. If it passes, I take a faith leap and act upon that guidance. Then I observe the results on myself, on the people around me, and on the situation. I apply what I call Jesus' test: "Does it bring God to man? Does it bring man to God?" (1388:5) I always try to keep in mind that any guidance is filtered through my mind and is therefore

No great spiritual event befalls those who do not summon it.
Elbert Hubberd

subject to imperfections. In the long run I look at those seven levels of my life to see if things are progressing satisfactorily. And finally, there are times that I have to take on faith that I have chosen God's will because I have done so to the best of my ability. If I have done that, what more can I do unless I receive further illumination?

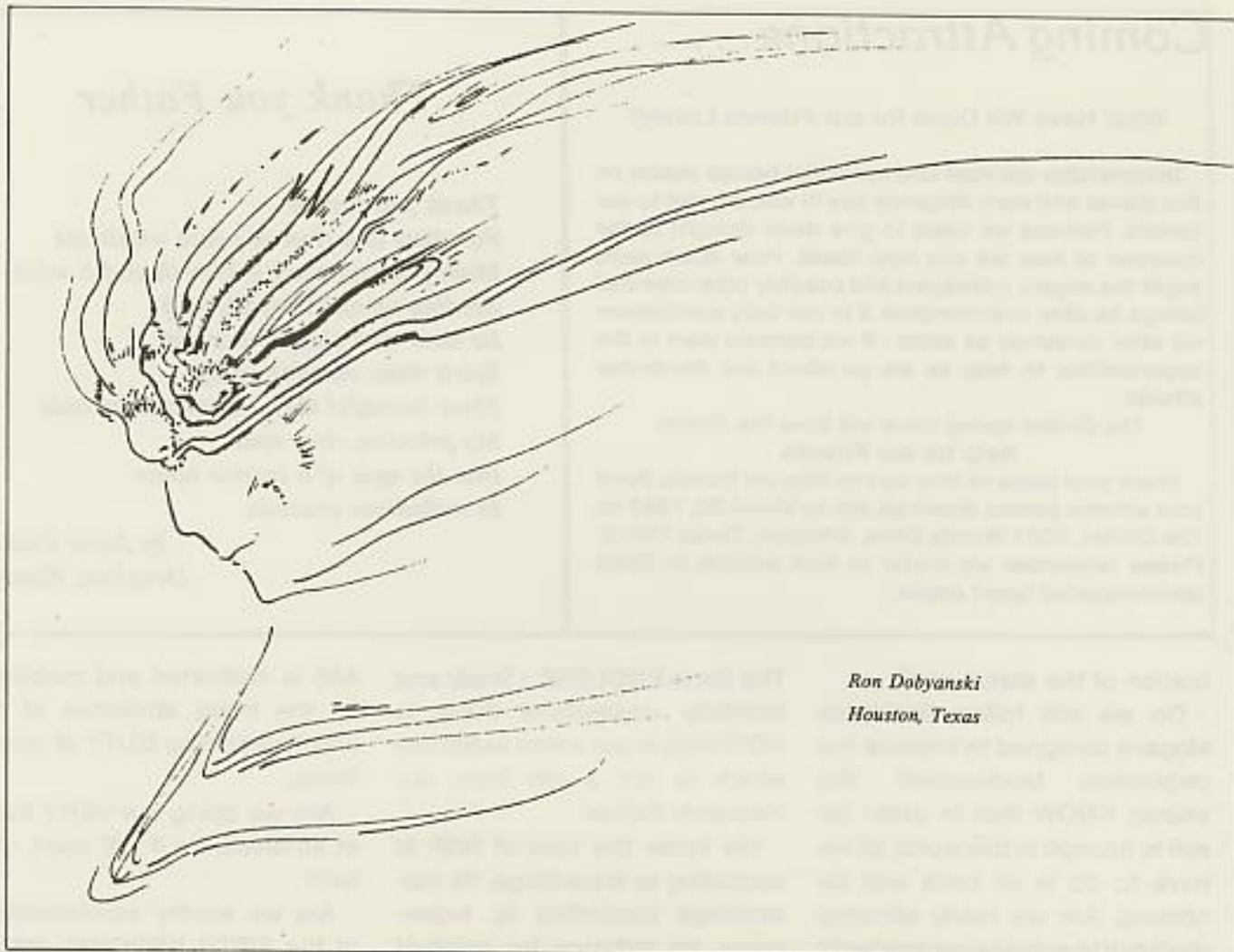
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"Soldiering"

Continued from p. 3

going about our daily business of doing things which offensively portray immediate gains and results? or do we responsibly show forth the way of our Father by striving for the attainable perfection in each and every little thing we may say, do, or even think?

How do we carry on in the face of disappointment? Do we continue to trust our Father? Or do we pout and turn away with a prideful glance looking for another



*Ron Dobyanski
Houston, Texas*

vainglorious victory for our selfish ambitions?

Are we learning to cope? Can we successfully hold intercourse with "other minded" individuals? Or must we always return to take shelter with kindred spirits?

Are we trying to make this world a better place? Are we talking intelligently with our elected officials? Or do we still try to solve the problems of the world in our best friend's living room?

Are we tempering our daily commerce with Universe Justice? Or are we guilty of participation in a system designed to get away with every greed the law allows, and then some?

Have we learned to be fair and just in the face of injustice? Do we really try hard to see the other's point of view? Or do we

insist on trying to make our point over again, thinking it hasn't been properly understood?

Are we slowly learning to live the heavenly life whilst continuing our earthly existence? Or are we still looking for our answers to mysticism, false conversions, booze, pot, hallucinations, or other forms of visionary narcosis?

Are we slowly learning to utilize the Power of the Spirit to maintain our health? Do we give positive thought to the healing energies of the Universe? Or do we continue to plague ourselves with debilitations, deliriums, pathological allergies, chronic hypochondria, or fainting spells for our sympathy-seeking narcissistic selves?

Are we really becoming skillfully experienced in the art of

wresting victory from the very jaws of defeat? Or do we feel sorry for ourselves when our efforts of patronage, condescension, pity, even charity fail to be appreciated the way we conceive them?

Do we really think our efforts are sufficient to be the flag-bearers of culture and the beacons of light we ought to be? Are we consistently counselling the best and highest available quality in art, music, humor, education, and politics? Or are we inactively sitting by, slothfully tolerating surrealist abstractions, barbarically monotonous synthetic noise, a quality of humor feeding upon the shortcomings of our fellows, and an educational system administered by tired officials dedicated to the perpe-

Coming Attractions . . .

What Have We Done for our Friends Lately?

Innumerable spiritual and morontial beings reside on this planet and work diligently day in and day out to our benefit. Perhaps we need to give more thought to the question of how we can help them. How much more might the angels, midwayers and possibly other celestial beings be able to accomplish if in our daily meditations we offer ourselves as aides - if we become alert to the opportunities to help as we go about our day-to-day affairs?

The Circles spring issue will have the theme:
Help for our Friends

Share your ideas on how we can help our friends. Send your articles, poems, drawings, etc. by March 30, 1982 to: *The Circles*, 2001 Woods Drive, Arlington, Texas 76010. Please remember we prefer to limit articles to three double-spaced typed pages.

Thank you Father

Thank you Father

*For there is a river of peace within me
More precious than golden thread it winds
Binding up olde wounds with
Its clear and cleansing water.
Spirit river, running softly
More beautiful than the sonnets of olde
My priceless river runs
Into the ages of a cosmic ocean
In melodious cascade.*

*by Joyce Dutton
Douglass, Kansas*

tuation of the status quo?

Do we still follow licentious slogans designed to tolerate the ungodliest tendencies? We should KNOW that in order for evil to triumph in this world, all we have to do is sit back and do nothing. Are we really allowing the Spirit to activate our intellect?

Are we learning to transform the difficulties of time into the triumphs of Eternity? Or do we still look for a shoulder to cry on when our parasitic ambitions have been recognized, thwarted, and defeated?

Are we becoming good at showing forth the Love of Our Father? Are we striving to become as reliable as His gifts are reliable, i.e.: gravity, personality, universe constancy, talent, our beloved Thought Adjusters, universe patterns, etc., etc., etc.?

The list is ENDLESS. I firmly and faithfully understand there is NOTHING in our entire existence which is not a gift from our Heavenly Father.

We know the zeal of faith is according to knowledge, its out-workings according to experience. Its strivings for spiritual meanings, divine ideals, and supreme values are accordingly a prelude to sublime peace. We become God-knowing and man-serving when our entire being (I

AM) is motivated and mobilized by the living attributes of the problem-solving DUTY of mortal living..

Are we doing our VERY BEST at all times, for if WE don't, who will?

Are we worthy administrators of the FIFTH EPOCHAL REVELATION?

Are we concentrating and consecrating our lives to the goal of becoming "faith sons of God" IN REALITY? ●

The Spring-Summer, 1981 issue of The Circles (the family issue) was incorrectly numbered Vol. IV, No. 3 and 4. It should have been numbered as follows: Vol. IV, No. 1 and 2. The Editors.

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