

The Circles

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

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The Physical Side

Enki in Dilmun[®]

by STEVE FINLAN
San Francisco, California

The lost 'ark of the covenant' is but one of many lost Biblical artifacts. But the catalogue of 'found' artifacts is impressive, many of them much more ancient than David's ark: the cities of Jebus, Jericho and "Ur of the Chaldees", for instance. But the most valuable finds of all are written records, and some of these discuss a civilization that collapsed with the Caligastia

rebellion 200,000 years ago.

In Biblical terms these most ancient stories are mentioned fleetingly in Genesis (after the Adam and Eve story - an improper chronology) the stories of the Nephilim and the Tower of Babel (ch. 6). As mentioned in *The URANTIA Book* (860C) tablets have been unearthed from the ruins of southern Euphrates sites, modern-day Iraq, which predate Melchizedek and which discuss events that predate Adam. They talk of Dilmun "where no one dies", and of Enki, a god who rebelled against the council of the gods, but who also taught mankind many things.

In Babylon there was a vast multitude of men and of every tribe, but they lived without

See "Enki" Continued on page 9.

The Tells of Mesopotamia

by JIM HARRIS
Hydro Glen, Ontario

The Republic of Iraq is in the news recently because of military conflict with Iran. Both countries carry between them an historical resource which befalls no other political power.

Iraq, however, is attempting to carry out an additional noteworthy program. In its Mesopotamian region are the Tigris and Euphrates

See "Tells" Continued on page 10.

The Physical Side

One Approach to the Concept of

Reincarnation

by M. SEKLEMIAN
Santa Barbara, California

This analysis is in no way complete or authoritative. I have to give this subject a lot more thought and a lot more research before I'm comfortable with it. We are all aware that *The URANTIA Book* does not support human reincarnation and makes many statements on the subject, stressing again and again that this life is the *first*. It is most emphatic on page 528, stating that the spornagia are the only creatures in the universe

"Jung's theory of the collective unconscious suggests that our wisdom is inherited. Recent scientific experiments with genetic material in conjunction with the phenomenon of memory suggest that it is indeed possible to inherit knowledge, which is stored in the form of nucleic acid codes within cells. The concept of chemical storage of information allows us to begin to understand how the information potentially available to the human mind might be stored in a few cubic inches of brain substance."

M. Scott Peck, M.D.
The Road Less Traveled, p. 253

who, under certain circumstances, experience reincarnation.

Yet there are many among us who sincerely believe they have lived a former human life. They can

clearly recall, often under hypnosis, what they perceive to be personal experiences of long ago. I, for one, will not deny these individuals. There is unquestionably something going on in our lives. And some of us are more in tune with these happenings than others. (Personally, I am not.)

Hence the dilemma: *The URANTIA Book's* clear-cut statements (as I understand it) and the experiences of many sincere people. I feel there must be a logical, harmonious answer. Maybe this is it, maybe not. At any rate, here is one approach. Take it for what it's worth.

GENE — "A factor or unit... which is directly concerned with the transmission of hereditary characteristics." - Webster

We are made up of the genes of our ancestors. A gene "remembers." How this happens and how much memory is passed on from ancestor to descendant is a scientific mystery. But this accounts for the fact that my grandnephew has red hair and blue eyes. Whoever heard of an Armenian with red hair and blue eyes? In my family we know he is a "throwback" to an ancestor, a Scotch sea captain of long ago. (Comparing

photographs they are startling look-alikes.) The genes remembered and transferred physical characteristics from ancestor to descendant.

We take these physical throwbacks for granted because they are visible and commonplace. Perhaps *other* memories of long ago, not so visible and not physical, are also transferred from ancestor to descendant. We inherit many memories of our ancestors. These memories, hidden in the deepest layers of the brain, may never be recalled. These are not conscious memories but subconscious. It's very possible that, under hypnosis, these memories may be brought to the surface and the descendant may vividly recall something that happened to an ancestor long ago.

Quoting from Jess Stearn's *Yoga, Youth, and Reincarnation* after a study of Peter Hurkos, the famous Dutch psychic, and others:

"There are many explanations, once you rule out fraud. Hurkos and the others, obviously operating out of their subconscious... might be drawing on genetic memory, atavistic recollections from forgotten forbears, just as they (or a cat!) inherit cer-

tain instincts.

The brilliant Swiss analyst, Carl Jung, has advanced the concept of a collective subconscious, suggesting a broad sweep of memory going back to the beginning of the race and cropping up unpredictably in different people at various times.

(Atavistic: "resemblance of an offspring to a remote ancestor. - Webster")

The quote from the famous hypnotist, Jess Stearn, is very revealing. He experimented with many subjects who were able to "regress" and recall vivid memories of experiences "in past lives." Over and over his hypnotized subjects would say, "Yes, that's me." "I see myself talking to my mother telling

*"Prayer induces the human ego to look both ways for help; for material aid to the subconscious reservoir of mortal experience, for inspiration and guidance to the superconscious borders of the contact of the material with the spiritual, with the Mystery Monitor." (p. 997:3)**

*"Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind." (p. 999:7)**

her how I escaped from that bear." Yet Stearn is the one who says, "There are many explanations . . . Hurkos and the others, obviously operating out of their subconscious . . . might be drawing on genetic memory . . . recollections from forgotten forebears."

It could be that the "former life" one recalls is in reality recollections from forgotten forebears, recalling the life of an ancestor whose acts and experiences are a vivid part of one's subconscious

See "Reincarnation" Continued on page 7.

Nuclear Fusion*

by RICHARD STRICKLAND
Flint, Michigan

Why has the clue in *The URANTIA Book* on nuclear fusion not found its way to the proper researchers? Perhaps the world is not ready for fusion energy and Divine personalities are wisely holding back the necessary communications to expedite the breakthrough. The Book on page 1109D states that the value of revelation is, "The co-ordination of known or about-to-be-known facts and observation." And on page 464B, there is reference to solar-energy reactions, wherein carbon is revealed as the catalyst which makes possible the most common fusion reaction. To my knowledge, so far all fusion attempts have been partial to brute force rather than finesse. Usually plasma (of hydrogen isotopes) is subjected to extremely high heat and pressure while in magnetic containment, sans carbon; or the hydrogen (in deuterium and tritium form) is subjected to laser or electron beams, and here again, the target does not contain carbon.

I can't help but believe that the Book knows what it is talking about and that if it says carbon is a catalyst in promoting nuclear fusion, it is well worth examining. The idea could easily be empirically

tested in any fusion-by-laser facility such as they have in Ann Arbor, Michigan or Livermore, California. To a physicist it would seem possible to make some good first estimates as to the contents of trial target pellets. For example, the information on page 464 reveals that the process is made possible by the nature of the carbon nucleus which easily accepts additional protons until the normal number of 12 reaches 16, whereupon the extra 4 are emitted from the carbon nucleus as a helium atom. This, of course, implies that there may be an optimum ratio between hydrogen and carbon in the target, and to me it also raises the question as to why the laser or electron beam is not replaced by a proton or neutron beam.

Surely, if the right people can be convinced that there is good reason to believe that *The URANTIA Book* knows whereof it speaks, some great steps can be made towards feasible fusion for peaceful, economical, and large scale generation of energy. I realize this is less important than spiritual growth and fusion, but it does seem a legitimate part of our total experience in God. ●

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Potpourri

*... but, will it hurt the revelation?**

by KAYE AND BILL COOPER
Arlington, Texas

A significant change is occurring in the URANTIA movement. Individuals and groups are beginning to contemplate and actually do things which extend their sharing of the Book beyond their circle of friends and which are even sometimes slightly public. This more extensive outreach causes discomfort, concern and even fear among some other readers. Considering our planet's history of misdirection in the administration of epochal revelations, we do well to be concerned. I'd like to share some approaches which I think will do much to insure that the outreach activities we undertake bear good fruit for *The URANTIA Book* revelation.

Jesus promised his followers the strong and perceivable guidance of the Spirit of Truth. The apostles did actually feel the presence of the Spirit when it was bestowed. (2043:1, 2059-60) The Spirit of Truth was specifically given to enable believers more effectively to spread the gospel. (2063:3) This promise of guidance and this purpose of fostering the spread of the gospel are still fully in effect.

We can learn to have faith in this overcare by depending upon the Spirit in our ministry. The Spirit will guide our loving relationships with other people. (1951:0) Surely then

we can reasonably expect guidance from the Spirit in our personal ministry and other efforts to foster the gospel.

We can cultivate the practice of seeking the aid of the Spirit when counseling a friend, introducing the Book, etc. An example of a specific technique for seeking the Spirit's aid is to stop our human train of thought for a second to request aid silently - and then continue our activity, conversation, etc. This act of requesting aid sets the stage for our receptivity of the Spirit's help. As we grow more accustomed to this process, our minds will automatically move into spiritual receptivity when we perceive the need for some superhuman wisdom, understanding, com-

passion, insight, etc. It is there for God's servers to call upon.

Such intimate partnership with the Spirit of Truth enhances personal ministry, but it also develops the channels of receptivity so that we can receive help in determining the appropriateness of our particular outreach projects.

Another technique which can enlarge our ability to choose our outreach projects wisely is the direct seeking of the Father's will. Jesus made no decision in his ministry without long consultation with the Father. Sound habits of prayer and worship are central to our discerning the Father's will. Our spiritual receptivity is strengthened by prayer. This habit of consulting with our Father is

CHILDREN'S EXCHANGE

Thank you for the overwhelming response to the announcement of our "Children's Exchange" in the Spring-Summer '81 issue of The Circles. The updated list is now available. There is still room for more families, especially from outside of the United States and Canada. If you would like your name added to the list, please contact:

Sandy & Christel Garrick
62 Richmond Street
Richmond Hill, L4C 3Y4
Ontario, CANADA

essential to our success. We can determine not to act on emotional impulse, but rather to allow enough time to enable us to perceive our guidance in whatever form it comes.

Perceiving guidance is more a matter of sensing the appropriate statement or course of action than it is of hearing voices in one's head. Perception of guidance is more likely to be an insight which arises from thoughts to which it is not logically related. At first, guidance seems to come at random. But with practice, it comes reliably and in response to the asking. The Thought Adjuster and the Spirit of Truth produce an impress on our minds which results in "spiritual insight." (1105:0) Insight might be triggered into consciousness by a friend's comment, a concept we read, an intuitive feeling, a painting - an infinite number of possibilities. Some insights come in a thunderous wave and some are nearly unnoticed. However it comes, we will eventually begin to recognize this gift of perceiving that one path or another feels right. Then we can dare to act on what we sense to be God's will.

As we take chances and act on our guidance, as we begin to experience this way of life, we will then find our assurance growing and our fear diminishing. We will begin to have the "peace of Jesus," that "joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh." (1945:5) And we will follow the Father's will wherever it leads us - fearlessly.

Once we have developed our personal technique for recognizing the Father's will in our lives and

See "Revelation" Continued on page 7.

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:

"In this dim world of clouding cares,

We rarely know, till wildered eyes

See white wings lessening up the skies,

The angels with us un-awares."

Gerald Massey

What angels have said about mortals:

"It is forever true, 'the Father himself loves you.'"

SPECULATION

An Angel Story by Jim McNelly

In the two a.m. moonlight, the previous day's snowfall reflected into the night sky like an evening in the morontia zones. I had been driving for hours and had seen little traffic in either direction.

Somehow I found myself thinking about angels. Did I have a personal guardian or was I cared for in a group of ten or more? Being the

humble and unpretentious person that I am, I concluded that I was not evolved sufficiently to have a seraphim to myself, much less a sanobim or cherubim.

"Certainly," I thought, "the others under my angel's supervision needed overcare more than myself." I therefore released my angel from duty to care for someone in greater need and I settled into driving the hypnotic freeway.

Hardly a minute had passed when I began dreaming and drifting. The suddenness of plowing into the snow on the shoulder of the road woke me instantly. With adrenaline rushing and my heart pounding I grabbed the wheel and guided my car gently into a hopeless snowdrift.

"You can come back now," I said to my angel after the car came into a halt.

The words were hardly out of my mouth when I heard a voice asking, "Are you all right?"

Rolling down the window I saw a fellow on the deserted highway in a four wheel drive pick-up preparing a winch cable to pull me out.

"Yeah, I'm fine," I replied.


Later that morning I wondered whether the incident was a coincidence or actually had anything to do with my thoughts about angels. Of one thing, however, I was certain. I would never again presume to ask my angel to leave. ●



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



Potpourri

The Extended Family

Part III

Adopted Children

by GENE JOYCE
Richardson, Texas

Shortly before my husband and I adopted our first child, Christopher, babies were still labeled "illegitimate" on their birth certificates unless their parents had been married. The Texas law now issues a new birth certificate at the time of legal adoption (one year after taking the baby home in our case) and the baby's name is entered exactly as if the adopting mother had given birth to the child. There were two stipulations made by the agency: the baby must have a room of its own, and the child must be told it was adopted as soon as it could talk. The latter was to avert the ever present danger that the child would learn it was adopted later in life when considerable emotional damage might occur. Our agency made it very pleasant and easy to comply with the last rule as each year they invited all their children to a huge Christmas party complete with Santa Claus, favors for the children, and the best egg-nog I've ever tasted for the parents. When our children were little we went every year, each time retelling the story of their adoption with more detail and even showing them the room in which we first saw them. This plan worked most effectively in protecting them from what other people might say in future years. I remember when Chris was about eight he and a friend of his ran in from playing and Chris burst out with, "Larry won't believe I'm adop-

ted. Tell him, Mom!" All I had to say was: "Yes, of course he's adopted, Larry, and so is Lisa, our daughter."

Much better to have it this way than as it was in an article I once read about a man who didn't learn he was adopted until his mother died. When he was nine, he and his mother and a younger brother, born to his parents two years after his adoption, were vacationing at a resort. The boys had never been told one of them was adopted so when an old friend of the family turned up and thoughtlessly asked, "And which one of the boys is adopted?" the mother was confronted with a difficult decision. The adopted son was very sensitive, and she felt he would be unable to handle this sudden revelation of the truth. Loving her boys equally, she made the decision to protect the weaker of the two and said the younger son was the adopted one.

Fortunately, attitudes of the general public are gradually improving. Most parents who have both adopted children and genetic children love them equally, but tend to feel even more responsibility toward the adopted ones. Until recent times when dependable birth control was available, adopted children have always had one obvious emotional advantage. They could rest assured that they were desired by their parents even before they arrived on the scene.

There is a certain paradox that operates in almost all cases of adoption. It is a fact that the child is adopted, but it is the *truth* that a "bonding" takes place soon after adoption, and the baby becomes the child of the new parents in every sense of the word. This question of bonding was of great interest to me even before Chris arrived. After questioning my friends with babies I learned that, even with genetic mothers, this sense of the baby's "belonging" did not always occur at the time of birth. In one case the mother even said she thought her firstborn was a very ugly baby and had some fleeting doubts that the child was hers. These feelings disappeared within days, but the knowledge that this could happen with natural mothers helped me accept the fact that Chris did not seem to be my own child instantly. He was merely the most beautiful, perfect baby I had ever seen and I was keeping him for someone else. This situation lasted for about ten days - until the first time I left him in the care of someone else. One night my dearest friend offered to babysit, and my husband and I took off for a movie. When we were walking from the car to the show I actually skipped along the sidewalk at the blessed relief from twenty-four-hour responsibility and concern for Chris' well-being. But by the time we arrived home I could scarcely contain my excitement at returning

to my baby. When we adopted Lisa four years later there was no such delay in acceptance. She was instantly my daughter.

Older people sometimes have difficulty accepting a child who is not a genetic relative. Even my uncle, who was a doctor and should have known better, never could bring himself to go along with my aunt's desire to adopt a baby because, "you might get bad blood." Actually there is less danger of receiving a baby with congenital defects in adoption than there is in having a baby naturally. What my uncle failed to realize was that character defects are much more likely to be caused by environment than genetics.

My attitude toward my two adopted children was always that they were a gift from God and society. I had not paid the usual nine-month price of physical involvement or the actual monetary cost of getting them here. They were free, and I was the beneficiary of this priceless gift. ●

"Reincarnation" Continued from page 3.

memory bank. And, under certain conditions, this memory becomes so vivid that one is convinced, "That was me."

As I said in the beginning, this is only one approach. It needs much more research and documentation. Yet, as I read Jess Stearn, one of the leading authorities on reincarnation, he himself was not sure. He said, "There are many explanations." He clearly suspected his subjects might be drawing on genetic memory, recollections of their ancestors. *The URANTIA Book* revelators must have anticipated this human confusion on reincarnation. Hence the clear and emphatic statements on the subject. ●

"Revelation" Continued from page 5.

for receiving the guidance of the Spirit of Truth, we can have confidence in our efforts on behalf of this revelation. We have no guarantee that our choices will be without error, but we will be doing all we can and all the Father asks of us.

That takes care of our own actions, but what of the actions of others? Service with this revelation will take on an astonishing variety of forms. Worthwhile areas of service suggested by comments in the Book itself span the range from politics to eugenics and health-care to direct spiritual ministry. Furthermore, each ministry will express the individual's talents, interests and insights. Under those conditions, judging the appropriateness of another's mission becomes almost impossible.

Seeking the Father's will through

prayer, worship and being alert to guidance can be one possible means of reassurance for us about the activities of others. If someone is persistently seeking the Father's will and seems confident that he is following guidance, then the rest of us can be more comfortable accepting on faith that his actions are consistent with our Father's will. Just before he left, Jesus advised his apostles to have faith in each other. (2040:2) I think he would advise us to do the same.

If each of us, when we conceive a new project, persistently seeks to know the Father's will and allows time for reception of His guidance, then we can proceed with assurance. If each of us in the URANTIA movement will use the guidance technique, we need have no fear for this revelation, for it will be in good hands. ●

The Faith of Jesus

- ... spiritual anchorage*
- ... all consuming and indomitable*
- ... transcendent*
- ... childlike*
- ... unflinching*
- ... wholehearted consecration*
- ... all encompassing*
- ... absolute and undoubting*
- ... destroyed every conflicting desire*
- ... unswerving determination*
- ... unquestioning loyalty*
- ... profound confidence*
- ... depending on the Heavenly Father*
- ... sublime experience*
- ... invigorating assurance*
- ... tremendous thrill*
- ... wholly dominating thinking and feeling*

*by Sherry and Paul Zepel
Wausau, Wisconsin*



The Brotherhood of the Future

The time is the 21st century. We have journeyed forward to listen to a conversation. Someone who has been studying URANTIA Brotherhood, but who has not yet made the decision to look into the big blue book its members spend so much time with, is trying to help a companion understand something about the nature of the Brotherhood. Here are some excerpts.

"Everything they do appears to be designed to foster *individual* growth - That seems to be their sole purpose for existence."

"It is inspiring to see them with other - They love each other with a new and *startling* affection."

"There is a strong and powerful sense of spiritual centering everywhere in the movement - It seems to be the result of individual and group prayer and worship and their dedication to the service of others, even their enemies - They have what I can only describe as an *amazing* devotion to the service of mankind."

"Yet, they are simple and unadorned in style - You might say 'uncomplicated.'"

"There appear to be no links anywhere in the organization to

politics, governments, or national cultures as such - Yet they live within the laws of each land."

"They manage themselves well - Their focus is on opportunities, not problems. They think ahead."

"There is a kind of fierceness about them - not a grimness, but a fierce determination to seek the will of God and to do the will of God - And let no man stand in the way."

by PAUL SNIDER
Wilmette, Illinois

"There is no other organization in the world that looks so much like a human rainbow - They are spreading to every corner of the planet."

"They are truly the followers of Jesus. Their faith in God seems to have no human boundaries."

This is the kind of Brotherhood we will in time become. ●

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the editors

"Enki" Continued from page 1.

order, like beasts. But then Oannes and his brethren came up from the sea and instructed mankind in writing and various arts, the formation of cities and the founding of temples, the use of laws, of bounds and divisions, also the harvesting of grains and fruits; and in short all that pertains to the mollifying of life he delivered to men.¹

(Oannes is Greek for "Ea", which is Babylonian for "Enki".)

This is the most lucid rendition of the story which I could find - and was also the last rendition, being written by the Greek-speaking Babylonian priest Berosus around 200 B.C. He was a loner telling the supreme legend of a civilization that had disappeared about 2000 years before him. Perhaps he heard this story through his own family, for we learn in *The URANTIA Book* that Ratta (861C) and Moses (1016D) both received information about the ancient times through their family traditions. Such traditions will often be more reliable than the distortions of the priests and the fanciful embellishments of the populace in telling about ancient times. After Berosus, I find no one who speaks of Enki's revelatory function; we find only the distorted legends of Atlantis and Lemuria which are three parts fancy and perhaps one part actual event.

In attempting to trace evolutionary legends back to actual events described in *The URANTIA Book*, one becomes frustrated with the many-layered accumulations and mythicalizing which all such legends undergo. There is for instance, a superficial resemblance between Prometheus and Andon, but none of the details of the Prometheus story resemble

those of Andon's, except the element of the discovery of fire. Likewise, one may be tempted to conclude that Atlantis is a legend based on Eden. But these temptations should be resisted by the objective student of history, unless there is more evidence to support a correlation.

I believe I have found sufficient evidence to conclude that Enki, one of Sumer's most important gods, is in fact based on Caligastia and Nod, although it also represents other things. Enki is identified with Dilmun a number of times, including when a goddess tells him: "The land of Dilmun is pure, Dilmun, the city thou hast given."² Enki is also involved in a confusing story which results in the creation of eight clay gods³; if this story is linked with another similar one involving in common the goddess Ninhursag, these eight clay gods represent the eight races of man. We know from *The URANTIA Book* that the Nodites were the eighth race to appear on earth. In another legend, Enki is directly credited for fashioning mankind altogether. Further exploration shows only further inter-

mingling of the legends, but Enki's continual identification with Dilmun, from whence he came to enlighten mankind, is unique.

But Enki represents other things. Partially he is just a deification of the sea, or more correctly, "sweet-water": fresh water springs thought to come from a fresh water "abyss" under the earth. The story of Enki and Ninhursag suggests that he also absorbed the Adam and Eve story. But the Sumerians preferred to remember the traditions of Dalamatia, and much of the story of Adam and Eve was absorbed into their older traditions (UB 860C).

There is also a linguistic argument, although it may be thin. "En" is Sumerian for 'priest'; hence "Enki" could mean "Priest K" (K for Caligastia??). Hindu theology includes a mischievous goddess Kali.

But the most interesting of my finds regarding "Dalamatia stories" is a one liner which seems to indicate the last remaining vestige of understanding that Dalamatia was the first epochal revelation, and that the second garden was the second. This is the Sum-

How Old Are You?

Human beings from a cosmic perspective, are born, live and die in a relative instant of time. (p. 1232D) In fact, one Paradise-Havona day is just seven minutes, three and one-eighths seconds less than one thousand years of our present leap-year calendar. (p. 153C)

Accordingly, in the eyes of the celestial beings of heaven, Jesus of Nazareth lived and taught on our planet just two days ago. Adam and Eve dwelt in the Garden of Eden only thirty-eight days ago. If we should happen to live to be 100 years old, we will have lived, in the flesh, for a total of two hours and fifteen minutes of Havona time. When we were ten, we had lived for thirteen minutes and thirty seconds of Havona time. At age one, for one minute and twenty seconds. If a man or woman has enjoyed forty-three calendar-year birthdays on this world, in reality, and in heaven, they are only fifty-eight minutes old.

By Donald L. Deam
Topeka, Kansas

erian tablet which, in tracing the origins of their culture, says:

When kingship was lowered from heaven, the kingship was in Eridu . . . eight kings reigned 241,000 years . . . After the flood, kingship was lowered again from heaven, in Kish.⁴

Eridu is the Sumerian city closest to the Persian Gulf. Kish is right in the area where the second garden once was. The Flood in this case represents an accumulation of perhaps three separate events: the sinking of Dalamatia, the sinking of Eden, and the Euphrates floods of 5000 B.C. But their ability to retain an awareness of the correct succession of "kingship descending from heaven" is quite remarkable; and although the time period separating the two events was either 465,000 years (reckoning from the founding of Dalamatia to the founding of Eden) or 165,000 years (reckoning from the beginning of the Nodites) and not 241,000 years, it still is a ballpark figure.

There are extensive mentions of Dilmun in Chaldean and Assyrian tablets as well, but these refer to a contemporary land, now identified as the island of Bahrain two-thirds of the way down the Persian Gulf, where a civilization embraced the name of Dilmun, evidently named after the two Nodite cities by that name mentioned on pg. 860 of *The URANTIA Book*. Geoffrey Bibby wrote a book *Looking For Dilmun* based upon his excavations there. Furthermore, the patron god of this Dilmun was Enshag, who is also the eighth clay god created by Ninursag. This Dilmun, which I call 'historical Dilmun', is not mentioned in *The URANTIA Book*, probably because it would have been anticipating Bibby's work there.

Lastly I will mention a couple of

flaky books which, while rife with flying saucers, have intuitively recognized the significance of the above passages from the Sumerian tablets. *Gods and Spacemen in the Ancient East* by Raymond Drake endeavors to prove that "Celestials winged down from the stars to teach the arts of civilization to unsophisticated Man"; and *The 12th Planet*, by Zecharia Sitchin actually asserts that the Nephilim were spacemen. (In contemporary thought-framework, that isn't too far off.) If nothing else, these authors are a living demonstration of legends in the making, and the function of synthesis, intuition, and hypothesis in the making of legends. Their constant seeing of spaceships in every prophetic vision is laughable, but they have instinctively recognized that the Nephilim were indeed a visitation from a higher sphere.



"Tells" Continued from page 1.

river valleys. Both figure heavily, URANTIA Book readers know, in development of social culture on our planet, and more important, as the location of the Second Garden. The deserted mounds (tells) of hundreds of forgotten communities dot the river valleys and surrounding plateaux. To this point in time, their fertility has been limited to the provision of material for archaeologists whose business it is to piece together evidence of empires long disappeared.

Recently, though, the Republic has embarked on a project to bring new fertility to the desolate countryside. It intends to create a series of massive reservoirs, rivers dammed to fill some of the valleys to provide water for irrigation and municipal uses.

To anyone who knows the history

¹ *Cambridge Book of Ancient History*, Vol. I, p. 102-3

see also *Our Oriental Heritage*, Will Durant, p. 118, 237

² *Religions of the Ancient Near East*, Isaac Mendelsohn, p. 4

³ *Ibid*, p. 11, also

A Dictionary of World Mythology, Arthur Cotterell, p. 30-31.

⁴ *Gods and Spacemen in the Ancient East*, Raymond Drake, p. 175-6.

Drake himself is quoting from: *Ancient Near Eastern Texts Relating to the Old Testament*, ed. J.B. Pritchard, p. 114 and others

The best single source for an overall understanding of the time and place, the religions and social currents, is Durant's book, a very readable story as opposed to being overly technical, which most such reference material is. ●

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Steve Finlan

of these regions, the consequences for the ancient mound cities will be heart-rending. But while many can appreciate the immediate benefits of a water supply for these regions, few people are in a position, with knowledge and flexibility, to grasp the importance to our society of ancient activities there.

The general public knows nothing of the tells of Mesopotamia. Iraq is thousands of miles away and tells are not the stuff of everyday life. Further, the media gives them scant attention.

URANTIA Book readers know of the sites as they were thousands of years ago, although they may not readily make any connection, through reading of activities there as described in the Papers on the history of our planet. But most readers have other concerns and cannot be expected to give more

than passing attention to what happened there in antiquity, any more than to what is happening there now.

Archaeologists and associated technicians are most directly concerned with what is happening there. They may even be invited to work on a dig or survey in Mesopotamia, if not now, then at some time. They will certainly read about work there in professional publications and colleagues' reports. Even with this involvement though, they are not in a position to grasp the significance of the tells which dot the arid reaches of Iraq, unless they are also *URANTIA Book* readers.

The government is mindful of the great archaeological resource. One of its earliest moves in implementing the project was to assign survey and salvage concessions, apart from those assigned under more leisurely conditions, to archaeological teams from several countries.

The work began in 1977 and continues at an exhausting pace in three regions. The first to receive attention was Himrin Basin, in Diyala Province east of Baghdad. Teams moved into the area to map, select the most promising sites and excavate them as completely as possible to get a clear picture of how they must have been used. Many other sites, if discovered at all, remain untouched and will submerge in the rising water.

Before flooding began in the Himrin in late 1981, archaeologists concentrated a dig program on three tells located close to each other on the east bank of the Diyala River. They were tagged Tell Al-Seeb, Al-Seeb II and Tell Haddad, and were found to be the ancient city, beneath later constructions, of Meturan.

Hundreds of clay tablets with cuneiform script were recovered, records of trade transactions among individuals and instructive material. Inscriptions on the brick pavement of one hitherto unknown building identified it as "Eshahulla: Temple of the Joyful Heart". Plates of bronze with reliefs, and quantities of iron arrowheads also excited the searchers.

In the middle of another tell in the area was a circular building, rare among better-known straight-line structures. Construction was of unbaked mud brick, more like gypsum than clay, having the consistency of soapstone. Eight rooms were arranged around a central courtyard with underground storage bins, and ovens. Most intriguing to scholars was the arched system of roofing. Also attractive is that the site is of a pre-ceramic period.

That it sits in the middle of an ancient community may be significant. It is generally accepted by archaeologists that circular structures predate the more common straight-line structures. *URANTIA Book* readers might recognize easily that circular structures were common to the Garden societies.

Recently, teams are directing their effort in the Haditha area northwest of Baghdad in the upper Euphrates.

A third area to be surveyed and sampled before the irrigation project takes effect is Eski Mosul (M'awsil), north of the site of ancient Ninevah in the upper Tigris.

For archaeologists, all is discovery. The stone and metal remains of empires long past substitute for the people, paper, wood and other less durable materials in telling the story of social activity in early civilizations.

New labels will have to be de-

By Many Paths

BY PAT WATERMAN
EULESS, TEXAS

*Continuing quotes from Urantia's
spiritual heritage*

Confucianism



"It is only he, in the world, who possesses absolute truth that can understand himself; only he who understands himself that can understand other men; he who understands other men will understand the nature of things around him and will be worthy to help Nature in building the Universe; and he who is worthy to help Nature in her creative work is the equal of Heaven and Earth."

"Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men. To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this. Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him, it is simply this which makes the great man."

"The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered the path. When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others."

"I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

vised to fit some of what is being discovered in the Mesopotamian region. New clues about history will be revealed by putting together fresh discoveries with material resting in museum storerooms. ●

Things to Share

SUDDENLY *The agondonter reappeared*

A special 25 year commemorative issue of the Agondonter is now commencing production. With a color magazine format, this collector's edition will be of professional quality and will include:

A pictorial and literary celebration spanning 25 years of the movement's history and growth.

Movement memorabilia.

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Artwork, essays and poems speculating on our future.

A minimum donation of \$10.00 will reserve your copy now. Please make checks payable to FUSLA. Contact:

Agondonter
711 Superba
Venice, CA 90291
(213) 822-2498

Ardent Ascent

The anthology of poetry by URANTIA Book readers for the URANTIA Book reader family will soon be available at a cost of \$5 each. Contact:

Byron D. Belitsos
2133 Grant St. #6
Berkeley, CA 94703
(415) 540-6218

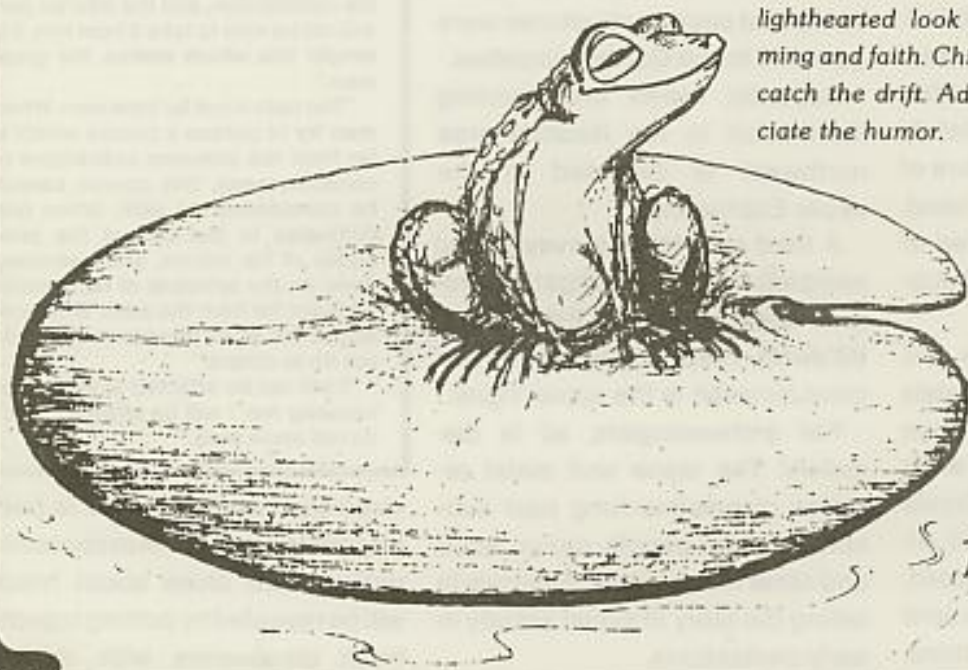
(Note: Local distribution volunteers may sell the booklet. Any booklets not sold may be returned for a refund.)

A Joyful Booklet For Everyone

Christel Garrick of Richmond Hill, Ontario has produced a 12-page booklet of drawings and commentary. "Learning to Have Faith is Like Learning to Swim" is a lighthearted look at both swimming and faith. Children will easily catch the drift. Adults will appreciate the humor.

A copy of this delightful booklet is available for \$1.00 (including postage) from:

Christel Garrick
62 Richmond Street
Richmond Hill, L4C 3Y4
Ontario, CANADA



Tales of Joshua

Tales of Joshua is a personal rendition of the childhood years of the life of Joshua ben Joseph, from birth until he is thirteen years old. This story emphasizes the religious life and teachings of the lad from Nazareth and is intended for children between the ages of five and ten. Eight or nine year olds can usually read the entire story on their own. Cost is \$9 each (includes mailing and handling). Contact:

Family Relations Foundation
c/o Dr. Robert Slagle
171 North High Street
Sebastopol, CA 95472

How I Found The URANTIA Book

This booklet containing 17 reports of how various URANTIA Book readers first found the Book is fascinating and informative to read. The accounts are from such well-known readers as Clyde Bedell, Duane Faw and others. After reading several of these stories, you will begin to see certain patterns emerge.

A small donation is requested to help cover costs of paper, printing and mailing. Contact:

Julia K. Fenderson
9980 Farragut Drive
Culver City, CA 90230

The Ascender

A new national magazine for readers of *The URANTIA Book* is being published. The first issue of *The Ascender* (Spring 1982) included articles on the Thought Adjuster, archeology and physics as well as notices and a book review. Paid classified ads are planned for future issues. *The Ascender* is published twice yearly and sent free of charge (donations are appreciated.) Contact:

Ascender
P.O. Box 7188
Silver Spring, MD 20907



The Second Desert Southwest Conference

Biblical Reference Booklets

Two booklets cross-referencing the URANTIA Book into the Old and New Testaments of the Bible are available. One booklet covers parts 1, 2, and 3 and references from Book to Bible and from Bible back into the Book. Part 4 of *The URANTIA Book* is referenced from Book to Bible in the second booklet. The cost is \$2 per booklet or \$3.50 for two (includes postage). Contact:

Randy Moser
Room 108
1106 Blake St.
Moscow, Idaho 83843

WHERE: Franciscan Renewal Center, 5802 E. Lincoln Dr., Paradise Valley, Arizona.

WHEN: February 4, 5 & 6 (Friday 5:30 check in time to Sunday afternoon)

THEME: "The Thumbprint of God" (Discerning the presence of the infinite)

FACILITIES: We only have at present 20 double and 4 single rooms. The room deposit is \$30 per person (½ the total cost). Meals are available at the center even if you stay elsewhere (\$25 for the weekend). No pets or children are permitted at the center.

Contact:

Peggy Johnson
302 E. Wagon Wheel Dr.
Phoenix, AZ 85020



July 7, 1982

Hail! Fellow seekers of His Grace and Excellence!

The Circles has just arrived and I must say that it's been a while since we've seen the likes of it. Ah yes! the subtle influence of *The URANTIA Book* is slowly taking effect in the planetary neural circuit. Ever surely will God's will prevail on and through the darkness of these times into the brightness of an earth settled in Light and Life.

So much of your issue seemed to deal with truth dissemination. I remember when I was first introduced to the Book; it was an exciting door to open, and once having opened that door I ever so much wanted to share the Fifth Epochal Revelation with others - specifically, the person standing next to me! This approach can be disastrous to the integrity of the Book as a whole. I didn't want to diminish the excellence of the revelation by haphazardly presenting unrelated concepts to folks who didn't even have a desire to 'know.' You can sure waste a lot of time going at it like that.

I believe anyone who has read *The URANTIA Book* has a desire to share/communicate their feelings and reactions to it - be it good or bad. But beyond this eagerness I've found that by living the Father's will in my humble station in life there is an unspoken teaching going out to those around me. In the Book, Christ mentions that, "The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth co-ordinated

life."* (p. 1726B) By the same token he mentions that a spirit led life is a magnet to the spiritually poor. So it really comes down to attuning ourselves to some degree before we can expect to effectively 'spread the Good News.'

Through unceasing prayer we attain the insight properly to direct the 'teachings' into the right channels. The Adjuster within seems to be ever-eager to assist us in this holy endeavor. Pure informational knowledge is helpful but certainly not necessary for the expression of God's love. The Book is decidedly intellectual and so being can only be approached by those with some degree of intelligence. For the less fortunate there is the same need but it can be supplied much more effectively by sharing the simple news of the Fatherhood of God (God seen as a benevolent parent) and the brotherhood of man (the interrelatedness of us all). The Master was so good at discerning where a person was in regard to spiritual development. He could always meet them at their level of understanding and intelligence.

The URANTIA Book seems to be an additional aid to people who have already established their

faith in God. The information can add strength to an already believing mortal in a most unique way. When one comes to know the Book as truth, it can be the beginning of a new and dynamic confidence which is obvious in one's personal planetary ministry.

All in all, I'm surely inspired to see *The Circles*. I have confidence that we are nearing major changes in the effort to make the Book more widely known. In terms of unlimited time we are ever so close to the dawning of the Age of Truth.

May we all strive to make these days count towards our Greater Venture!!!

In Love,
Russell McClay
Huntington Beach,
California

Dear Editors,

Please give Cap Van Valkenburgh my hearty approval for evolving "The Apostles' Creed." So many changes are necessary that it can not, properly I believe, be called "The Apostles' Creed." How about calling our effort "The Sons' of God Creed"? Can we Urantians now agree on our creed? Should we have a creed? (p. 1091C)

Best wishes,
Dave Strang
Rockford, Illinois

— STAFF —

Sarah Andriani	Diane Galrymple
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Tommie Cleasding	Lois Morris
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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.

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.



Thoughts in the hammock.

*Looking up to the heavens
 this bright summer's eve
where the sun just set in the northwest,
I ponder the darkness beneath this old tree
- how nearly it seems to overwhelm me.
Being so close, I feel quite oppressed,
but, seeing the sky like small patches of light,
against the dark branches and bole,
I laugh out loud — Silly old me!
Just step out of the shadows, from under this tree
and there up above, all around is the bright,
glorious light of the Father of all!
It was there all along and will always be so.
But the tree, from afar, now looks rather small,
just one of a few, any garden will grow
and I smile when I think of the fall.*

Drawing and poem by

*Christel Garrick
Richmond Hill, Ontario*



Outreach

Vol. 1, No. 2

Summer-Fall, 1982

FIELDS OF MINISTRY

The most significant fields for spiritual ministry which will have a lasting effect on our culture and civilization are the religious institutions of our society. No spiritual influence has ever made an enduring contribution to our world unless it has become institutionalized. Although religious organizations increase the potential for evil and cultocentric misdirection, no spiritual dynamic has been able to make its way as a viable aspect of history without utilizing institutional channels. This means that the teachings of The URANTIA Book must either leaven the religious traditions of the world or new religious institutions will have to be created to serve this purpose.

In view of these experiential realities, it becomes clear that one of the most important avenues of service in which students of The URANTIA Book can function is within the religious institutions of society. Spiritual leavening always comes from within. This, obviously, is a slow and difficult process; but there is no other way to spiritual growth. Those who are too "turned-off," disenchanting, or frustrated to serve actively in the religious institutions of society largely eliminate themselves from one of the most important evolutionary instrumentalities in bringing about a spiritual renaissance on our world.

This does not mean that one must be a member of a religious institution to contribute to spiritual progress. Individuals and noninstitutional religious groups can make great contributions to religious growth. These "freelance" contributions, however, must eventually be incorporated in religious institutions if they are to survive. If the fifth epochal revelation is to make its way into our culture it must first influence the lives of individuals; but in order for these teachings to

survive and become a social force in civilization, these individuals must either leaven the traditional religions of our world or create new entities which become the channels through which these truths enlighten mankind.

Hopefully, the URANTIA movement will move in both of these directions. Although URANTIA Brotherhood is a new religious organization, it seeks to serve a unique role as a human institution. It does not aspire to initiate a new religion or become a religious body which furnishes pastoral, sacerdotal, or worship services as do churches and synagogues. The Brotherhood functions primarily as an educational-social institution with a religious purpose. As such, it may be able to contribute an important ecumenical ministry to all of the religions of the world. The Brotherhood's objective is the spiritual transformation of mankind through the leavening influence of the fifth epochal revelation (and God's continuing, unified spirit ministry) in all of the institutions of our world.

In time there will be new religious groups arising that recognize The URANTIA Book as the center of their faith and practice which will furnish all of the pastoral, social, educational, and sacerdotal services of contemporary churches and synagogues. In the overall picture, however, these new groups will most likely serve a significant but minor role in the evolution of religion on our planet. The major events of future religious development, probably, will take place within the religious traditions which have served the spiritual needs of humanity for centuries. It is, therefore, vitally important that ever increasing numbers of URANTIA Book students assume active leadership roles in the religious institutions of the world. If we wisely prepare the ground, eventually thousands of study groups will spring up within these historic communions.

INTERFACE WITH THE CHURCH

While many in the URANTIA movement have turned away from organized religion, a growing number of URANTIA Book students are finding a community of compatible truth-seekers in local churches. Steve and Tommie Clendening of Plano, Texas have discovered a creative relationship in the United Methodist Church. After many years of absence they returned to the church and found that the atmosphere and attitude of the fellowship they joined was quite different than the church they had left.

Tommie felt a genuine call to get involved in the church and minister to it. The first thing they did was to establish themselves as sincere, participating churchgoers. Their family joined the church and everytime the doors opened, they were there - teaching Sunday School, keeping the nursery, participating in Bible study, and serving where there was a need.

When Tommie felt the time was right, she approached the ministers of the church individually and introduced them to The URANTIA Book in ways appropriate to each one. Two of the four ministers have responded positively. The senior minister is not only interested in the book but is very supportive of Tommie's desire to minister. With his encouragement she has introduced several other ministers in the community to the book.

It may be helpful to observe how Tommie and Steve introduced their Sunday School class to the book. When they were asked to be the leaders of a group to set up topics to be studied throughout the year, they spent about nine months studying and arranging a series of topics which prepared the class quite well for an introduction to The URANTIA Book. They studied the origin and development of the various sections of the Bible observing how it was compiled and the way it became accepted as scripture. One of the assistant ministers conducted a series of classes on a parallel and comparative study of the gospels. Finally the way had been prepared and one morning Tommie observed that something within said, "Tell them about the book."

Steve and Tommie carefully prepared their presentation. They told the class, "This book has meant so much to us that we want to offer you, whom we love and care about, the opportunity to become acquainted with it. We offer it but we don't wish to push it on you." Tommie went on to explain that they felt The URANTIA Book answered many of the questions which had been raised in their study. She asked people to jot down their questions but to hold them until she had finished sharing a few passages. She then read the following:

Description of the gospels: pp. 1341-42

Description of the Book of Revelations: pp. 1555, par. 4-8

Christianity's problem: pp. 2082-83, Sec. 9

The future: pp. 2084-86, Sec. 10

As you can imagine, when she finished reading there were many questions. The response was positive and enthusiastic. They have loaned books to each family from their Outreach Loan Library. This is an amazing accomplishment! But it is important to observe this ministry was wisely planned and executed. The Clendenings first became solid members of the church. They were able to use Traditional Level and Contemporary Level ministry effectively before introducing URANTIA Book Level communication. It is even more important to remember the significance of spiritual guidance. Tommie said, "None of this was difficult because I felt guided each step of the way. I felt that the spirit did it - I only co-operated."

Steve and Tommie's pioneering interface with the church would be just as important if it had not been so successful. In the decades ahead this kind of ministry to the religious institutions of the world will become one of the key features of outreach in the URANTIA movement.

DOERS AND TALKERS

"The human race is divided into two classes - those who go ahead and do something, and those who sit still and inquire why it was done in that way instead of another."

Ralph Waldo Emerson

THREE RIVERS CENTER

A number of students of The URANTIA BOOK have furnished the leadership to organize the Three Rivers Center in Fort Wayne. Greg and Sue Myers, David and Sally Schlundt, and Melvin Quinn were among the key people responsible for originating the Center. They meet each Sunday morning and conduct a worship service at the local YWCA. Excerpts from their "in-house" newsletter fairly well explains the purpose of their religious organization:

Periodically a vision-quest erupts across an entire civilization, causing a massive directioning of consciousness toward the ideal condition in which "spirit" invests everything human and makes all things "new."

At the start of 1982, we at the Center feel we are stepping into, ready to play our part in, such an historic vision-quest. In one year we have, in fact, contributed several elements to a new expression of group spiritual consciousness. Within the group, a healing of historic divisions in religious thought has been a part of the success of our young quest. Each week we bathe in a different hue of the spectrum of truth. We cherish our diversity.

It is an assumption of our quest that the common element within each of us is our spiritual center, and that this same spiritual nature is the ultimate nature of the universe. Our quest expands by assimilating the perspectives of one another, thus blending viewpoints at higher levels to form a larger part of the thought and feeling of Christos - the lord of light and life.

The Center is a pilgrimage, a common journey with inspiring companions, each with tales to tell, leading or following at different times. In its evolution, the Center has developed an emphasis on spiritual sharing, resistance to formal group identity, and pressureless delight in the spiritual gifts of all participants. Out

of its informality often has come spontaneous, exquisite, deep-glowing ritual. In sincere devotion to the source of creative action, we strive to release its power into manifestation in our individual lives...

Among the sources of spiritual thought presented at the Center are: "A.R.E.," "Unity," "Theosophy," "Mind Science," "New Thought Alliance," "Christian Science," "Spiritual Frontiers," "Brigade of Light," "Coptics," "Spiritual Science," "Emissaries," and "URANTIA."

The Three Rivers Center is a good example of the new religious organizations which have and will be forming as alternative religious expressions to the historic religious traditions. Many of these groups strive to avoid form and ritual and are pluralistic in theology and practice. For various reasons many people find these contemporary groups more satisfying than the older spiritual fellowships. We should like to encourage these groups both for their outreach help and the diversity which they add to the rich value heritage of our society.

FUNDAMENTALIST PAMPHLET

Recently my attention was called to a pamphlet, The URANTIA Book, published by the Christian Research Institute at San Juan Capistrano, CA 92693. It was written in 1979 and warns its readers of the heretical nature of The URANTIA Book. The pamphlet largely ignores or grossly distorts the book's view of God, the Trinity, Christ, and the basic spiritual message it presents. I wrote the editor complimenting him for attempting to review a very large and complex book and went on to point out some of its many inaccuracies. The letter concludes with the following three paragraphs:

It is obvious that Mr. Miller in writing the pamphlet had only a superficial knowledge of The URANTIA Book, probably gathered from reading sections here and there. I'm sure you realize that any book, including the Bible, can be flagrantly misinterpreted by this approach. I would hope your pamphlet may be revi-

sed in the interest of truth and accuracy. Whoever undertakes such a revision should read the entire book. In no way am I implying that your review be more favorably inclined toward The URANTIA Book. It simply ought to be accurate and truthful.

New truth always must go through a period of testing. Paul was considered "mad" when he predicted the gospel of Jesus would be the wave of the future; and to the orthodox Hebrews he admitted they appeared to be deceivers - yet what they were saying was true. My guess is that The URANTIA Book will meet essentially the same reception given the message of Jesus. The religious fundamentalists (Pharisees) with the best of intentions will label it heretical or even a work of the devil; the liberals and power structure (Sadducees) will largely ignore it as irrelevant until it starts touching their pocket book or power. But the great majority will receive it gladly when they have an opportunity to read it for themselves.

We hope to encourage critical research on the book by philosophers, theologians, and others. If it does not have solid spiritual value it will pass as another "aberration" of religious history; if it does have spiritual authenticity, it will win its way into the minds and hearts of mankind regardless of opposition. Narrow, self-serving cults, and half truths cannot bear the light of critical examination and research. So all who are sincerely dedicated to truth and spiritual reality should welcome and encourage the most rigorous examination. Thank you for making a contribution toward this end. As your analysis becomes more accurate, it will also become more effective. Best wishes in your continuing research.

I realize we are not likely to get the Christian Research Institute to revise the pamphlet and correct these inaccuracies; but one needs to call attention to such gross distortions of truth. I did get a response from the author of the Spiritual Counterfeits Project Newsletter review

last year which was friendly. He promised to dialogue with me concerning The URANTIA Book and the Bible but to date we have not heard from him.

BOOKSTORE RESEARCH

As many of you know, Steve Law last year spent six months talking with bookstore owners, managers, and buyers about The URANTIA Book. In preparation for this outreach work he attended a "Basic Bookselling" course sponsored by the American Booksellers Association. The bookselling industry is undergoing considerable change especially in the matter of inventory control.

The American Booksellers Association emphasized the importance of ordering from wholesale distributors and not to stock books which sell only a few copies a year. Steve found there are three main factors which influence whether or not a bookstore will stock a book. These factors are demand, price, and convenience. When evaluated by all three of these criteria The URANTIA Book does not come out very well. Because of these limitations, Steve believes The URANTIA Book will not be a common stock item in many bookstores until demand for the book increases.

As a result of Steve's work and research projects of the Domestic Extension and Special Projects Committees of the Brotherhood, the Foundation is evaluating suggested ways of improving the sale of The URANTIA Book. We should like to express appreciation to Steve for his significant contribution of time and effort to this project. We also commend the Brotherhood committees for their work and innovative suggestions.

CURRENT ACTIVITIES

There are many interesting outreach activities taking place throughout the country. This summer has been so full of activity that I have not had time to write them up and get back to the individuals involved. Hopefully, I will find more time this Fall.

The Fraternal Relations Committee of the Brotherhood has adopted a program to encourage outreach activity. I hope to report more fully on these plans later.

The theme for the Spring Circles will be:

STUDY GROUPS

Early readers of *The URANTIA Book* were told:

An early publication of the book has been provided so that it may be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages . . .

This book is being given to those who are ready for it long before the day of its world-wide mission. Thousands of study groups must be brought into existence and the book must be translated into many tongues.

[*The Circles, Winter 1980, p. 11*]

Since study groups have long been thought to be a very important part of this movement, we would like to focus attention on them.

What are the purposes of study groups?

How well are present groups fulfilling those purposes?

What variety in types of groups is needed?

How can we improve our individual service as study group leaders or members?

Send your articles (double-spaced typewritten and limited to 3 pages if possible), art work and poetry by January 31, 1983 to:

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2001 Woods Drive
Arlington, Texas 76010



By Larry Tyler
Cassville, Missouri

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