

The Circles

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

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Potpourri

God's in the Shower

By Joanna Cassetti
Crowley, Texas

At times in my life I have felt as if I were standing all alone screaming at God for help—to no avail. I didn't see any help coming from him. Eventually, of course, those times passed and things worked out to my benefit, but those times of such extreme emotional need still stand out in my mind. Until recently I wondered why God refused to come to my aid when I needed him so badly. Then something happened to help me understand.

I have a nine-month-old son who, as most children of that age, understands only part of what I say to him. One day while I was in the shower, he became very upset that Mommy wasn't available to be with him right then and take care of whatever need he felt was so important. He stood outside the shower curtain and squalled for the entire length of my shower.

Now, I knew that I would only be in the shower a very short time and then

could attend to his wants, but he couldn't understand that. He just stood there crying and no doubt feeling totally abandoned in the world. All of a sudden it hit me that maybe God viewed me in the same way. He knows that my real needs will be met. He knows that in "five minutes" (hours, days, weeks) that he will be "out of the shower" and attending to my needs. He knows that for all the noise I'm making I'm really OK. There is never any doubt about that. But I can't understand when the answer to my wants does not come on my time schedule. This little insight has made the hard times much easier. And I'm thankful that God has given us our children to teach us about his love as a parent.

I am never in danger, never forsaken. It is just my youth and inability to understand that makes me feel that way. Sometimes God is in the shower, but he has never deserted me. ●





Maybe That Was Faith

By Gentry Paul
Dallas, Texas

Asking someone how they started in their particular business produces many interesting stories. On one such occasion I heard the following story which was so unusual that I listened intently. We must have drunk two pots of coffee while I listened. This is the tale:

I've always considered myself as cautious or even conservative, but after spending most of my career in sales and management, I threw all of this away and resigned my position. My wife resigned her career. We sold our home and moved out of state to a strange town where neither of us had a job. I've never done anything that drastic in my life, and it took my conservative parents three years to recover from their shock.

You see I'd been listening to a close friend who owned his business tell about the opportunities in the field of air conditioning service for anyone willing to work hard and treat people right. He really believed that if you treated people the way they ought to be treated, you could easily

get all the business you could handle.

How do you go from sales management to being a service man in a new field with no experience and in a strange town? It ain't easy, but one way is to work cheaper than anyone else. So, I found a company willing to hire someone dumb enough to work for \$300 a month.

They actually gave me only about three months in-shop training and two to three months field service training. Then, as if they were suspicious of my hard work and efforts, they suddenly decided to move me into sales. Fortunately for me that was like throwing a duck in water so he would drown.

A few months later, with typical partner-type problems, they decided to sell the business. My friend and counselor still believed in me and got me the financing to buy their business.

Now, get this: one year after I started, I'm owner of an air conditioning service business, basically un-

trained, deep in debt and with one young service man.

One of the partners never seemed too thrilled over the deal and about three months later hired my service man where he was now working. He had contracted to supply me with rebuilt parts and as a consultant on service problems, but all this just seemed to disappear. I later concluded he tried very hard to help me fail so he could step in and buy back the business for a song.

If there ever were anyone who logically should have failed and gone bankrupt, it was me, as I sure faced some grim odds. But this is when it started happening. It absolutely was the strangest thing I've ever experienced.

I don't remember exactly when it started and I'm sure I really didn't pay attention at first, but at some point it got my attention. What happened was this. I'd fix problems I'd never fixed before. Sounds simple enough doesn't it? Just try going to a store, needing business and discover equipment you've never really worked on. Then go straight to an electronic control system and check some part whose function you can't even explain. Imagine your surprise to find this is the problem. Now repeat this process again and again. It will get your attention after awhile! Now I didn't and still don't believe in ghosts and I hadn't set foot inside a church for so long I couldn't tell you the last one I was in, but something or

Do not worry about whether or not the sun will rise; be prepared to enjoy it.

See "Faith" on page 9.



I Want to Know the Truth

By Gene Joyce
Richardson, Texas

The desire to know is firmly planted in all of us. To some it becomes the lure of a lifetime. Like the curious cat, we follow the Spirit of Truth wherever it beckons, even unto death. Sometimes there are road blocks, pot holes and blind alleys along the path. Fear and prejudice play their nefarious role in delaying our progress. We rationalize, we refuse to see, we deny the evidence. We lack the courage to call a spade by its rightful name. Time after time we may be confronted by the truth only to back away—overcome by our fear of the unknown and the inertia of accumulated habitual reactive patterns. How do we break through this barrier and strike out upon our own independent creative adventure of discovery?

Desire must play its motivating role until we build up such an irresistible power as to sweep aside the outworn debris, so that relative truth can emerge in all its liberating force. With me it was the desire to know, "Why?" And it all began with my mother's death when I was nine. Even before that I can remember asking the question, "Why?" and the invariable response, "Never mind." The intellectual climate in my home in the early 1920's was stagnant to the point of solidity. Things were the way they had been and presumably always would be. No concept of the possibility of change by the individual existed. One conformed to the status quo, and the inevitable result of such conformity was an inordinate con-

cern with, "What will people think?" But hindsight reveals that this very deprivation of honest answers was building up a powerhouse of fuel which would give me the incentive to persevere.

The tendency of the era toward unrecognized hypocrisy was rampant. Although we went to church on Sunday, even in my childish comprehension I recognized that no one pretended that the precepts of Christianity, Jesus' teachings, could form an adequate or possible basis for living the other six days of the week. Very little sustained thinking took place, and those few who did occasionally have a thought usually failed to pursue a question to its logical conclusion. Honesty at the material level was often present, but little intellectual honesty. Even ordinary definitions were all askew—love, for instance. Of course you loved your father and mother. Of course you loved your children. Didn't everybody? Above all, it was your duty to love your parents and your children. And, of course, in a sense you did love them, but virtually no one had thought to make the distinction between loving a person and disliking, or even hating, the behavior of that person.

Love was all too often possessive—parents for children and mate for spouse. It was too dangerous to allow freedom of thought and action to those within the confines of a family. Since love was so often understood in terms of duty, it effectively

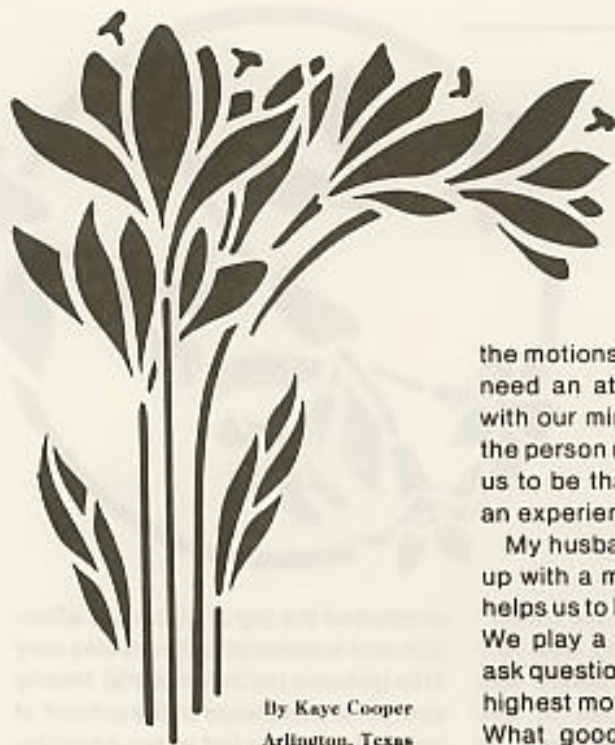
precluded the joy of voluntary affection and spontaneity. There was very little genuine joy in this world. Nearly everyone was aware of the *pursuit* of happiness as stated in our constitution, but whoever actually won the prize of happiness? Women were particularly prone to the trauma induced when the fairytale of living happily ever after failed to materialize.

Love is a learned attribute. True happiness requires effort and must be created within each individual mind. As Lincoln observed, we make a decision at some point to be either happy or unhappy. This is the universal challenge of life—the necessity of making decisions. Only by personally taking responsibility for one's own happiness and contentment can peace of mind be attained. Decisions plus action bring satisfaction. Even though most of us unintentionally enter many a blind alley and wander through occasional valleys of despair, we do learn to pay attention and

See "Truth" on page 8.



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By Kaye Cooper
Arlington, Texas

Have you ever seen a friend behaving in an objectionable way and asked, "How can he do that?!" When such a reaction occurs we may gnaw that question like a dog with a bone or talk it over with friends who usually cannot understand such unreasonable behavior either. We may have an angry confrontation with the offending individual, or perhaps more frequently we simply let the matter drop, leaving an unspoken and even unrecognized barrier between us and him. Our level of affection or love for the person may well be lowered or at least stalled in its growth by this barrier.

We can project from Jesus' actions in *The URANTIA Book* what he might do. He would probably approach the person sympathetically to ask his motives and in the discussion suggest higher and better modes of behavior.

However, when we're in this pattern of indignant and incredulous reaction, we cannot in sincerity and honesty seek someone out sympathetically to ask his motives. If we attempt to ask his motives, our true attitude comes through and his reaction is likely to be defensive or even a counter attack.

We know we *ought* to be able to do what Jesus did, but going through

How Can He Do That?

the motions isn't what is needed. We need an attitude change. To know with our minds that we need to love the person more doesn't always help us to be that way. What we need is an experience.

My husband, Bill, and I have come up with a method which sometimes helps us to have a change in attitude. We play a game of "imagine..." We ask questions such as: "What are the highest motives George could have? What good could he be trying to accomplish with this action?" Frequently we can project what higher motives he might have, but we still can't see how he could be behaving as he is if he has those high motives.

Then we ask: "What circumstances might make his behavior reasonable and in keeping with higher motives? What if he believes something that we don't believe is true? What if he's working on the basis of an assumption that we haven't made?" We keep imagining the possibilities until we come up with one which we can understand—"Aha! If George believes that, then no wonder he is hav-

ing the very human reaction of fear (or whatever) and behaving in this way."

Granted, George's reaction may not be a high one. It may not be the best way to react. It may be a reaction clearly opposite to one we recognize would be better by virtue of our having read *The URANTIA Book*. But, it now becomes understandable to us. Our attitude changes to one of sympathy and a desire to help rather than criticize.

All of this description is vague, so I'll try to construct a hypothetical example. Let's say that George has monopolized the discussion at study group meetings in a way that seems self-centered and egotistical. The behavior is very annoying.

We try to imagine higher motives than the obvious desire to be the center of attention. Perhaps he wishes to make the study group more interesting and lively by insuring that there is plenty of discussion. He may have made the assumption that he is the leader of the group and that a leader behaves in the way he is act-

See "How" on page 7.

We Are the Revelation

By Phil Eversood
Fairfax, California

The URANTIA Book is not primarily the revelation that we need.

The URANTIA Book is, among other things, a description of the primary revelation.

It is a revelatory description, but it is not, and cannot be, the primary revelation.

Primarily, the revelation is the union of God and Man. That's us. Like Jesus. As Jesusonians.

The URANTIA Book is a revelatory handbook for the real revelators, for in truth **we are** the revelation, if there really is one.

Without living, conscious revelations of God and Man, there is no real revelation.



April 2, 1984

Dear Editors,

You may or may not know that The URANTIA Brotherhood now has an URANTIA Prison Library project. The project was started at my suggestion in July 1983. The idea works like this: I send information, letter, and requisition form to the prison librarian, c/o the warden or superintendent with a stamped envelope addressed to Marian Rowley in Chicago. Many books have been placed in this manner.

Some books have been sent by the Brotherhood and not been placed in the library. A brand new URANTIA Book is worth two cartons of cigarettes in the prison barter system of some prisons. I would hope the inmate who buys the book with goods or services would read the book and profit by its teachings. Who knows what he does with it?

Harry McMullan found an unused copy of The URANTIA Book for 50 cents and later wrote the pamphlet, "Why I Believe The URANTIA Book." So I know nothing is ever lost.

What I would hope is to know that there are some URANTIA students willing to visit the prison in their area to conduct a study group with the inmates. With nearly 1,000 institutions listed in my copy of the American Correction Association Directory, everyone must have one or more in their back yard.

We can reduce crime, prison overcrowding, and recidivism. We can make the world a better place to live. "It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other," (page 1740). Prison inmates are our neighbors. We can all say, "There but for the grace of God go I."

Yours with much sincere love and service,

A. Donovan Thorington, Director
International Center of Alternatives
Reduce Recidivism with Spiritual
Awareness
Chatsworth, California

April 25, 1984

Dear Friends,

In the past year certain events have arisen within our movement that are both unusual and new to us. Clearly, one of many great tests has been laid before us. Because of the personal nature of these issues, many of our brothers and sisters have been caught in a dilemma of emotional frenzy. For some it has become an all-consuming cause, for others a popular bandwagon to ride upon.

In this and in all such future issues I feel it is important for each one of us to weigh the available information, and with much prayer, wisdom and love, decide what feels right and truthful within our own hearts.

So the point is to be your true Self, who is God, as well as you can. Acknowledge that God is your true Self and that God and you are one and are becoming one.

This is what will save our world, not The URANTIA Book or widespread knowledge about it.

Only the personal experience of union with God will give the world what it needs to make a success of life.

To be your true Self, in whatever way that might be, and at whatever rate is best for you, is the true path of evangelism.

Evangelism is not really a message

to be given. It is a way of life to be lived.

There is nothing to teach and everything to teach. Just be your Self, and the messages will take care of themselves.

Only fools accept an evangelist with a specific message, for they turn his message into dogma with which to destroy each other.

There is no particular message, and there is every possible message. What counts is the personal experience of being one with God and as God.

Jesus purposely destroyed every word he wrote. ●

For us to bicker or bitterly oppose each other on any issue, plays directly into the hands of those who would love to see this mighty revelation fail. I would like to remind everyone of Serapatatia. His actions, all with perfectly good intentions, most certainly led to the downfall of Adam and Eve.

I am also reminded of the time when the Apostles found another group teaching in Jesus's name. They became very angry and sought to stop the others but Jesus forbade the Apostles saying, "Let them be." The point is that no matter how good our intentions are, we must allow each other our God-given right to free will—free will to believe what is in each of our own hearts. Jesus himself told us that we would never all think alike.

We are all Adjuster indwelt, and we all have the guidance of the Spirit of Truth. Because of these facts I believe that if we truly respect each other's free will choices, and allow for personal, spiritual guidance, our Father's will, will indeed be done.

This test, like many before and those to come, will pass. We are but creating the history and living examples for thousands of future generations to study. But what will the Midwayers write of these times? How will we be graded as both a group and as individuals? Will they say we acted with love for one another? Were we tolerant of each other? Patient? Forgiving? Faithful? Loyal? Sincere? Honest? Fruitful?

Let us earn our stewardship of this grand revelation by traveling the extra mile together. It is now time to start living these great truths, not just believing them. We must start practicing the one great commandment that our master left us. We must learn to love our brothers and sisters as he loves us. To do that requires a fatherly love and fatherly love is unconditional.

It is my sincere prayer that we put this test behind us, that we learn from it a good lesson in forgiveness. We need to move on to the real issues at hand, the spreading of the Gospel, not the "gossipel!"

We have much work to do, together, to establish in all hearts, the fatherhood of God and the brotherhood of man. As the elderly Apostle John stated over and over again until his dying day, "My little children, love one another."

May God bless and guide us all.

Much Love and Peace,
Jonathon Johnson
Concord, California



Outreach

We are eager to continue to report on reader's experiences with sharing the concepts from *The URANTIA Book* with others or introducing the book itself to new readers. Please send us your experiences.

the editors

Survey and Epilogue

By Richard Bain
St. Petersburg, Florida

In the Fall-Winter 1983 issue of *The Circles*, a book distribution project was described in an article titled "The End of the Beginning." Books were offered in person to ministers in Ft. Myers and West Palm Beach, Florida and via letter to ministers in Tampa and St. Petersburg, Florida and to members of the Religious Futurists Network. A follow-up survey has been mailed out to determine the reaction of those who had received *The URANTIA Book*. This article concerns the results of that survey.

The survey was sent to 90 people and 33 returned the forms. The breakdown of responses is as follows:

A. From persons who read at least one section of the book:

- 10 mostly or totally positive
- 11 mostly or totally negative.

B. From persons who had only skimmed the book or not read any of it:

- 2 mostly positive
- 3 mostly negative
- 7 didn't read enough to assess the book

Some of the survey forms had comments on them. Here is a sample of

the comments:

Presbyterian minister: "Am studying the book with interest."

Presbyterian minister: "The book is absurdly fraudulent, not even clever, where do you find people stupid enough to take it seriously?"

Episcopal psychologist: "Thank you for your work."

Methodist minister: "On the one hand, I feel there is something artificial and false about the authorship ... On the other hand, every subject dealt with ... seems to me to be marvelously well done."

Anglican minister: "I read it with an open mind but frankly found it boring and heretical."

United Church of Christ minister: "I must apologize for the negative tone of this evaluation. In truth, the spirit of the book never called me into it."

Unknown denomination: "Big book, little time."

Unity minister: "God bless!!"

And finally from a Methodist layman (RFN member): "I can only take the book in small doses...The cosmology is reasonable, but people have trouble dealing with the whole universe at once." (I like that last one!)

There is something innately satisfying about knowing the results of our efforts. It is not only satisfying, it can be instructive. Positive feedback gives us the feeling of a job well done; negative feedback shows us that we are not achieving the desired results so we should try a new approach or devote our efforts to something more productive.

Surveys have limitations, but useful information can be drawn from

SOUL BIRTH

The body is placenta-like
Attached through its senses
To the womb of nature,
Receiving nourishment
For the embryonic soul.

The soul, beginning to take shape
Requires more and more
Nourishing experiences,
Developing all of its faculties.
Embryo-like, it is a parasite
Hungry feeding on life.

Some soul births are premature
Others, long and hard deliveries
And there are the natural births
That happen with ease.
When the body dies, don't
Grieve for the now useless placenta.
Rejoice for the first breath
Of the newborn soul!

Linda Waters
Lambertville, Michigan



them if we are careful to allow only those conclusions that the facts will support or that can reasonably be inferred from the data collected. The following analysis hopefully always stays within these bounds.

The great majority of those surveyed are members of the clergy. Responses tended to be either quite positive or quite negative. It is gratifying to know that there are those open-minded spiritual truth seekers among the clergy who are willing to accept truth despite the form in which it may come.

Some have asked why this program concentrated on Protestant clergy of the more liberal Churches. First, the Protestant clergy were easily contacted, and second, those in the more liberal churches were deemed most likely to respond positively to the book. There are those who have been trying to reach the theologians and seminary professors of the Christian faith. There are many who are involved in the Christian church who are trying to introduce the book to laypersons in their churches. This leaves the matter of the clergy of the church to be reached. Why is it important to contact the clergy? The clergy can be viewed as having a role analogous to middle managers in a business. It is the clergy who often are the path from the congregation to the church hierarchy and from the hierarchy to the congregation. It is they who interpret and teach the theology they acquired in the seminary to their congregations. The clergy may not command the level of reverence and respect that they once had, but they are still an effective force in the church today. If a minister is well respected by his congregation, there is little that happens in the church that does not have his implicit or explicit stamp of approval. It will be difficult to introduce the book to the Christian community if the clergy oppose it.

The survey seems to indicate that the clergy will be sharply divided in their opinion of the book. This will no doubt mean a great deal of controversy in the church regarding the book. This controversy is not necessarily detrimental; people will exam-

ine some of those traditional beliefs that they had never questioned to decide whether these are more reasonable than the concepts of *The URANTIA Book*. The controversy will bring the book to the attention of many who might not have heard of it or might not have given it serious consideration otherwise. The clergy who are advocates of the book will be valuable allies if and when the controversy arises. Whatever we do, the movement will eventually grow so large that it cannot be ignored by the organized church. We should be prepared for both bouquets and brickbats.

I am pleased to report that this project is not the only one of its type. Dr. Meredith Sprunger is contacting United Church of Christ ministers across the U.S. and offering them loan books. So far, he has loaned out over 100 books, and he has many more yet to contact. He has said that he has tentative plans to make the offer to ministers of other protestant denominations when he finishes the U.C.C. group. This is an immense undertaking for one person; it might make a good outreach project for a group to assist him by taking on some of the mailing chores for him. He has indicated his willingness to share some of the work. If your group is interested, you can contact him at:

4109 Plaza Drive.

Fort Wayne, IN 46806

The soil of our culture is being prepared to receive the conceptual seeds of *The URANTIA Book*. There is much work to be done, but little of it is of the sort that will bring accolades to the individual or the group. We will probably not live to see much of this work come to fruition, but it is our contribution to the future of this planet. ●

HOW cont. from page 4

ing. Maybe he feels that he is helping someone else in the group by his contributions to the discussion. He may view his actions as a service because he has been reading the book longer than most other study group members.

George's actions seem less objectionable in view of the new possibilities we have imagined. Our changed attitude will alleviate some of the tension and perhaps even part of the problem.

Once we have achieved a sincerely sympathetic desire to help, we can choose a course of action. It may be that simply removing our attitude barrier is enough. Or we may decide to actually seek out the person, learn his motives and help him to a higher behavior.

I don't think Jesus had to go through such a process. His attitude was already sympathetic and loving. He knew that hidden somewhere beneath the vicious actions of the man beating his wife (1470:2) were understandable reasons and the motives which could enable him to grow into higher behavior. Such an attitude is a part of Jesus' faith in men.

We already conduct part of life on this basis. Anyone who drives a car with courtesy and good humor has achieved some level of faith in his fellowman. Contrast this driver with the one who assumes that every other driver is out to get him and treats every chance mishap on the road as a premeditated attack.

Someday I hope to grow into an attitude like Jesus' but in the interim, this game of "imagine" is proving to be very helpful. ●

Spanish Translation

DONATIONS ARE NEEDED

*Anyone who would like to have a part in making *The URANTIA Book* available to our Spanish-speaking brothers, please send your contributions to:*

URANTIA Brotherhood—Spanish Translation

533 Diversey Parkway

Chicago, Illinois 60614

Please make checks payable to: Andite Corporation

listen to the voice of experience plus our own ever-present inner guidance. How many times does Jesus tell us that the Kingdom of Heaven is within? How many times must we falter and stumble before we become a willing learner and a sincere seeker of the truth? It matters little from whence comes our truth. It does matter that we deliberately seek for better ways of doing almost everything. Rather than falling prey to discouragement, how much better to develop the attitude of, "What can I learn from this?"

A sincere seeker of truth has the all-important key of recognition when it comes along. Any such individual is constantly sorting, sifting and adding to his body of "truth." From the merest snippet gleaned from one of the wise sayings accumulated by the race through the ages, to a major breakthrough, every willing mortal is constantly accumulating his framework of reference, his philosophy of relationships—in short, his meanings and values. But remember, as new truth is discovered, old error must be ruthlessly weeded out. As Goethe put it, "Nothing is more harmful to a new truth as an old error." Honesty of attitude and sincerity of purpose—the underlying motive—must always be sought. Most of us soon discover that there are multiple motives, some so deeply buried and disguised by rationalization that only persistent effort will ferret them out.

Recognition of truth may take many forms. Sometimes there is a sensation comparable to the clear ringing of a bell that triggers the mind to pay attention—as one friend puts it: "An aha!" At other times recognition is more subtle. How many times have you heard someone say in a slightly bemused tone, even with a touch of surprise, "That's true."

Each of us follows a unique path in this search for meaning and value, and it is exciting to find another person who has arrived at almost identical conclusions even though his trip had a different point of origin and covered other territory. The Spirit of Truth, coming from God, works in this

HUMAN

"Faith and trust go hand in hand," I said as I sat down for a visit with my friend, Carol. "My faith develops into trust from proof. I seem to vacillate between the two."

Carol sat down putting a tray of refreshments on the table between us. "Yes, for me too, the proof keeps slipping away and I have to keep reinforcing that trust," she said as she handed me a cup of coffee. "Help yourself to cream and sugar."

"No thanks! I'm drinking mine black today; but I'll take a shot of faith if you have some," I quipped as I sat back in the chair.

Carol laughed, "I'll have some myself. We need something to help us remember to 'keep the faith' when we have one of those dry spells from no proof. We certainly answer our stomach's call when it rumbles from hunger. Why not answer our spiritual longings with something visual like a pill? Of course, the paradox would be that it would take faith to believe such pills worked. What substance would you use to fill a prescription for character growth such as love, hope and faith?"

"We'd have to think about that, but just imagine what the prescription would say if we had such pills." In a bold voice I commenced, "Take with your favorite beverage: Two 'Trust' in the morning; two 'Action Activators' at noon; and two 'Reflective Faith Revealers' at dinner. If you have any more trouble, call me in two weeks and I'll prescribe something stronger. If after the two weeks are up, you feel uncontrollable pangs of distrust coming on, give me a call...for my extra strength 'Faith-Fighters.'"

"Also," said Carol joining in the fun, "I, Dr. Les Sensitize, am willing to give you some words of encouragement." Carol paused a moment and grinning she continued. "Allow yourself some time to balance when you are releasing your old friends of fear and disbelief. There

wondrous way with each individual son of God.

Is it important what we believe? Yes, even though belief does not constitute final truth. In a certain sense, we are what we believe because our actions (what we do with what we believe) are based on what is true for us. We each live and make our decisions within the confines of our own unique awareness; therefore what we believe to be true, is true for us. Since this law operates just so long as we hold a belief to be true, the power to change what is into what ought to be, is available to us. We can literally do the impossible, create new reality rather than just discover what has existed heretofore. Verde knew this when he said: "It may be a good thing to copy reality; but to invent reality is much, much better." This is why young scientists are in greater demand than older ones—

because their minds have not settled into a complacent rigidity. They do not yet know the meaning of the word "impossible." Readers of *The URANTIA Book* know that in liason with God all things are possible. Jesus referred to this when he said; "Ye shall know the truth and the truth shall set you free."

Fear, guilt and lack of self-respect are all inhibitors of this freedom to create. "Anxiety must be abandoned;" we must refuse to harbor guilt, and set our sights upon attaining a superb self-respect such as Jesus had.

All of these endeavors make room in our minds for the emergence of ever higher levels of truth which can then release our innate endowment of personal creativity. At last we can truly enter into partnership with our Father as we plan for a better world and envision an era of light and life. ●

HUMOR

may be a void. Cheer up, it will be filled with a new faith—a living faith."

I raised my hand to interject, "Have you heard about my new Detoxification Center? It's a place where you can go to assure safe passage on your journey inward—from disbelief to that living faith you so desire. It's certainly worth the trip."

Hey, this is fun," said Carol as she sat her cup on the table. "How about commercials? Just think of the reminders we could have if they changed some of them." She stood up and started to chant, "How do you spell relief? F-A-I-T-H!"

"Or, how do you like this one," I cut in, "Do you procrastinate? We have just the thing for you. A new product called 'Hope.' We stand behind all of our products and that's a promise."

Carol got a serious look on her face as she said, "We forgot faith is free; you don't have to buy it. What we really want is encouragement, daily reminders and proof and more proof."

"True! True!" I agreed. "Pass the cookies, please. You know men cannot live by faith alone," I smiled with outstretched hand.

Later as I stood up to leave, my purse fell off the table and a small bottle rolled on the floor. Carol retrieved it as it passed her foot and questioned, "Hey, what do you have in this?"

Grabbing the bottle out of her hand as I headed for the door, I smugly commented, "Mustard seeds! What else could remind you of the small amount of faith it takes to remove obstacles and to ward off those dry spells."

"Keep the faith," I called out to Carol as I closed the door behind me.

by Jeannie George, Dallas, Texas

FAITH (cont. from page 2)

someone was helping me.

I started calling my "helper" my "little bitty buddy." Sometimes I swear I could feel him sitting on my right shoulder—in fact, a lot of times. We fixed a lot of problems that first year.

I learned my business fast, and my confidence grew fast too, sometimes even before my ability. Lots of times I knew I could find the problem. Hours later, sometimes a half a day, when I couldn't find the problem and finally realized with a sick feeling in my stomach I simply couldn't, I'd stop and quit trying so hard and sort of let go. That's when the light bulb would come on. The next thing I checked would fix the problem. That's when I'd feel him sitting on my shoulder. And what's even stranger, I'd swear it felt like he was kicking his heels in delight that I'd finally listened.

Many times when I headed for a service call (I never turned anybody down who called—not one), I knew I was over my head. That's when I'd say, "OK little bitty buddy, this one's all yours." And I'd fix the problem. You know, though I was overconfident many times and failed even after hours of trying, he never failed once—when I would listen. I know this sounds weird, but you tell me how I fixed that equipment.

There was something else I did that first year, that I never did before, which I didn't connect with my buddy, though sometimes now I wonder. Every night before I closed my eyes and passed out (after working 15-18 hours and seven days a week for a year), I said a prayer. I never told anybody about it, but I did. And all I ever asked for was two things. First was that God wouldn't let me lose my friend any of the money he'd put up to

guarantee my bank loan. I don't understand why I didn't ask to be rich, but I was completely satisfied if he didn't lose any money. The second thing I asked for was sort of a deal. Now, I've always heard God doesn't cut deals, but I was just dumb enough to try. So I told God if he would send me the business, I would do the fixing, and I would treat people honestly, the way they ought to be treated. By now I was too busy with learning and fixing to have any time for the getting. There just weren't enough hours in the week, but if the phone didn't ring I didn't have any business.

The phone rang and rang and I worked and worked—me and my little bitty buddy.

Now, years later, I have a staff of service men who do all the fixing, but that first painful year I'll never forget. And I'm still convinced this is the real reason we have whatever success we have today. I've seriously considered changing my company name to read "God and Company."

One other strange thing I've never figured out is this: I deal in things I can test, check, see and repair. Yet I developed complete confidence in something or someone I couldn't see or touch. Wonder why that was?

By now I had listened to his story so intently I was full of coffee and had to leave. As I was leaving I told him, "You know, maybe that was faith!"

His eyes brightened as though an "aha" had just hit him, and as I walked away and glanced back one last time, he was sitting there, sort of staring off into space. I barely could hear him as he said softly, "Maybe that was faith!" ●

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.

By Gene Joyce
Richardson, Texas



The Findhorn Gardens

Many readers have probably heard of the Community of Findhorn in northern Scotland. It was inspired and founded by Peter and Eileen Caddy, together with Dorothy McLean. They were soon joined by the American, David Spangler. All of the above have written books about Findhorn with the exception of Peter who has lectured extensively both in Great Britain and the United States. In the beginning it was Peter who encouraged the faith of the two women in the revelatory material they were receiving and put into action their guidance. World attention was attracted to the group initially by the contacts of Dorothy McLean with the nature spirits. These revelations produced astonishing results in horticulture despite the inhospitable climate and the barren sandy soil which had never grown anything but gorse and broom.

Many of you may be familiar with the beautifully illustrated hardback, *The Findhorn Gardens* by the Findhorn Community. In it Eileen describes her first experience of hearing the voice within whose guidance was responsible for the establishment of the community at Findhorn Bay and continues to direct its activities today. Readers of *The URANTIA Book* will recognize the truth of her words in a special way.

The first time I heard this voice was in 1953 when Peter and I were visiting Glastonbury, a center of spiritual power in England. I was sitting in the stillness of a small private sanctuary there, when I heard a voice—a very clear voice—within me. I had never experienced anything like that

before. It simply said, "Be still and know that I am God." What is this? I thought. Am I going mad? I had been brought up in the Church of England and learned in Sunday School about the "still, small voice within"—but when you actually hear a voice, it's a different matter. I was really quite shocked, because it was so clear.

Since that first experience Eileen has written at least five slender paperbacks containing excerpts of her "guidance." There is a purity of expression and a universality of con-

tent to these writings.

I would particularly recommend *The Spirit of Findhorn* as it includes a short biography of Eileen and the "messages" are especially apropos for these confusing, indecisive times. Actually these words of the spirit within Eileen's mind are a benign blueprint of how to raise one's level of cosmic consciousness ever higher, even to the level of how Jesus lived his religious life. When the mind and spirit are harmonious, all things material and physical fall into balance. ●

Henry Begemann of the Netherlands contributed this interesting item gleaned from a missionary periodical published in India by a lady who does much good, e.g. running a large orphans' home for children of all denominations and races.

About 1200 A.D. there lived in India an especially renowned emperor named Akbar who built a temple outside Delhi which still stands. This Mosque is situated in Fateh-ur-Sikri. On one of its walls there is an inscription attributed to Jesus. It reads:

Jesus, on whom be peace, has said:

'The world is a bridge.

Pass over it.

But build not your dwelling there.'"

On page 1735 in The Urantia Book this saying by Jesus is quoted in almost identical words when he was teaching at Sidon: 'This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it.'"

After the crucifixion when the Apostles went their separate ways preaching the gospel of the kingdom, we know that Nathaniel went to India and died there. Henry says that this saying is not in the Bible and therefore constitutes another proof of the authenticity of our book.



Service Opportunity

The *URANTIA* Book Study Group of Austin, a non-profit corporation chartered under Texas law in May, 1982, has a full-time (70 hours per week) service opportunity open in its Reading Room/Bookstore. The opening salary will be below market and should be construed as a resource to allow you to serve rather than as payment for services rendered.

Your function is to be the right-

hand person to Ted Lanier, President. Specifics include cleaning, typing, filing, record-keeping and data entry. In addition to these duties, you will evaluate books for purchase, order books, sell books, talk to people about books and ideas, have major responsibility for a monthly newsletter, liaison contact with: spiritual growth groups, University professors, and ministers in order to

secure speakers for our monthly in-store programs. Of course, you will have the opportunity to talk to people about *The URANTIA Book*, **several times a day**. There is no limit to your future growth.

The top three candidates will be interviewed extensively in Austin, Texas. Major factors in your selection, in descending order, will be:

1. Dedication/commitment:
 - a. To the Father's will
 - b. To your own and everyone's spiritual growth
 - c. To *The URANTIA Book* as a significant resource in these processes.
2. Willingness: to learn and accept direction; to take responsibility; to develop drive, initiative, and tolerance.
3. Enjoy working with people; liking people.
4. Thorough knowledge of *The URANTIA Book*, especially its deep philosophy and limitations.

It would also be helpful to have:

1. Thorough knowledge of: all major spiritual traditions, major philosophic schools, scientific method, science, and the relationship of these to the concepts in *The URANTIA Book*.
2. Computer literacy.
3. Previous bookstore experience.

Are you interested? Please send a brief letter indicating minimum livable salary and requesting an application to:

Ted Lanier

The URANTIA Book Study Group
of Austin

1050E South Lamar
Austin, TX 78704

The application will be extensive and detailed. ●



Things to Share

Southwest Regional Forum

When: October 19-21, 1984

Where: Center for Christian
Renewal, Oklahoma City,
Oklahoma

Theme: Fruits of the Spirit

Contact: First URANTIA
Society of Oklahoma
14 S.W. 97th
Oklahoma City, OK 73139

A Thanksgiving Conference

presented by

The Central Coast Conference of Students of the Urantia Book

Theme: The Fifth Epoch: Planetary Service

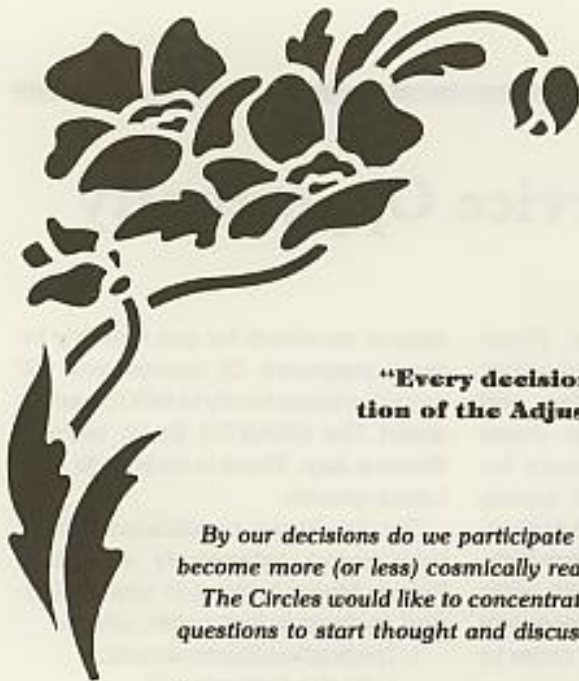
When: November 23, 24, and 25, 1984

Where: Asilomar Conference Center in Pacific Grove, California
on Monterey Peninsula

Contact:

Central Coast Conference
of Students of The URANTIA Book
P.O. Box 357
Santa Cruz, CA 95061-0357





Decision Making

"Every decision you make either impedes or facilitates the function of the Adjuster..." (1210:1)

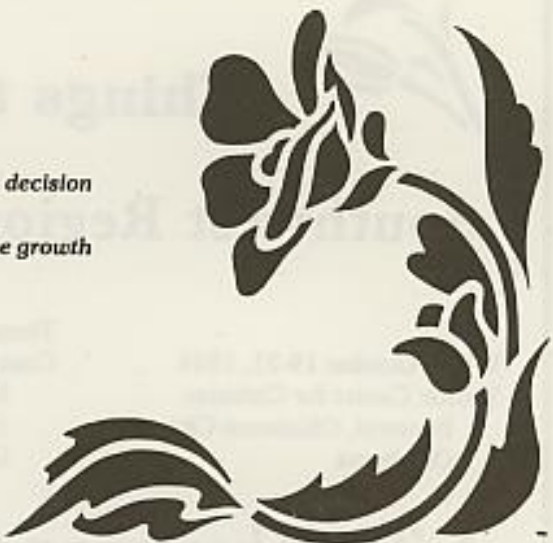
By our decisions do we participate in the construction of our immortal souls, contribute to our growth, and become more (or less) cosmically real. Making decisions is important!

The Circles would like to concentrate on decision making in the Spring-Summer issue of 1985. Here are some questions to start thought and discussion:

- Why is decision making so important?*
- How can we improve in this ability?*
- What techniques work for you?*
- How can our Father participate in our decisions?*
- Why would we want God to participate in our decisions?*
- How do you make decisions—large ones, small ones?*
- What methods can groups use to uplift and spiritualize their decision making?*
- Are there ways that family decision making can contribute to the growth of family members?*

Send your poetry, artwork, and articles (We suggest articles be limited to three double-spaced, typed pages.) by December 15, 1984 to:

*The Circles
P.O. Box 1203
Arlington, Texas 76004-1203*



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