

The Circles ...

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

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Decision Making: Shaping Our Lives

By Richard Bain
Tampa, Florida

Yes, I finally decided to write an article about decisions. When I told my wife that I intended to write it, she said, "YOU?!" I guess I'll have to admit that if indecisiveness were a virtue, I'd be eligible for sainthood. Nevertheless, I've survived the slings and arrows of making difficult decisions and hopefully my ability to do so has improved.

It seems to me that several problems hinder our decision-making ability. Among these are:

1. A certain amount of laziness of the human animal. After all, making decisions entails finding the alternatives, weighing their consequences, and selecting the optimum alternative. All of that effort sounds like lots of work.

2. A fear of risk. We seldom have

the luxury of knowing all the factors regarding a decision nor are we always able to predict the outcome and repercussions of our decisions. Worse, we may have only the lesser of two evils from which to choose. It's not surprising that we might wish to avoid high-risk decisions.

3. Environmental factors. We learned to make decisions as we were growing up. If we were not allowed to make decisions appropriate to our age, we may be poor decision makers as adults. We may also be ineffective at taking on appropriate responsibilities in our life or work.

4. Hereditary factors. We may be timid and indecisive in part due to our hereditary make-up. While we can compensate for this, it will always be a tendency that we have.

5. Indecisiveness. Though we may not be timid or fearful, we may have a hard time making choices because we don't really know what we want, or we don't see any clear advantage to any of the alternatives.

Whether we are good decision makers or not, one thing is certain: we *will make decisions*. As someone has said, not to decide is to decide. As most of us find from hard experience, letting decisions be made by default or letting others make them for us can be frustrating because, while we may have avoided the responsibility, we have to live with the consequences. We may find that avoiding relatively simple decisions (such as having our car checked regularly) could cause us to face more difficult decisions later

See SHAPING on p. 14.



The Supreme and Eternal Decision

By David Glass
Fort Worth, Texas

One of the most successful comedy cinemas of recent times was one called "Arthur" which featured Dudley Moore in the title role. At one point, Arthur is waiting downstairs in a game room in the mansion of his fiancée's father. Arthur is virtually a complete drunkard and has never tried to discipline himself nor to grow into adulthood. While he is having a drink, his fiancée's father walks in and tells Arthur that he should never drink because it disorganizes clear thinking and makes decision making less precise. "That may well be," returns Arthur, "I can't decide."

The Quality of Decisions

To proceed into the sublime while forsaking the ridiculous, we can say that we understand that we have come into existence through the prior and all-wise *decision* of the Father. The Father's scope of wisdom in so doing is derived from his eternal infinity and the majestic finality of his knowledge. The wise human being integrates the experiences of his past with his conception of the probabilities for the future into a functional transference of potentiality into actuality through his *decisions* in the present. The perfection of decision making of any personality is proportional to the fullness of the past and the future which he can consult and consider in making decisions in the present. The Father, who enjoys omniscience of the never-beginning, never-ending nature of total reality, makes perfect decisions in what we would call the present or "the eternal now." (See 1295:1)

Human beings improve in the quality of their decisions both by the extent of their insight into the past and future and by the assistance of

the inner spirit. It is revealed that it will require the eternal future for the indwelling Thought Adjuster to reveal to us the fullness of the eternal past. We become more Godlike as our knowledge expands toward the infinite past and the endless future.

The Trend of Decisions

We all know that the Father has endowed us with many valuable, indeed priceless, gifts at birth. We come into existence blessed with the gifts of life and free will, a body, a mind, and, later on, a spirit of the Father, and a unique personality. In the course of our lives we weave together these endowments and make decisions which affect those gifts and which call their potentials into actuality. In the process we (1) exercise our entrusted talents and develop the nature of our overall progressive selfhoods, or (2) hinder that growth and either delay our ultimate achievement or (3) in the most extreme instances ruin our inheritance, annihilate our own selfhoods, and terminate our very existences.

The trend of our decision making determines the means, the speed, the breadth, and the durability of our individual self-realizations, or it can antithetically seal the doom of a perverse and distorted psyche which resists at every turn the extended hand of assistance, the deliverance of forgiveness, and the merciful provision for rehabilitation. The *decision* is entirely the individual's!

Decisions Making and Love

Inasmuch as the personality is the seat of the will, as well as the unifying force which coordinates one's thoughts, words, deeds and decisions, and since the most vitalizing of personality energizers is *love*, it

would appear that this love is the most liberating, motivating, and spiritually profitable of experiences. And this love, even though it may be brought into our human sphere of experience through other human beings, can ultimately be retraced to the Universal Father, the First Source and Center of all reality.

A Divine Counselor informs us that a "human being can actually *feel*—literally experience—the full and undiminished impact of such an infinite Father's LOVE." (50:4) And we remember the Master's words: "But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities." (1608:1) And we know that, in time and space, spirit is striving for the mastery of the physical universe through the mediation of mind.

When the body, mind, and spirit are all properly aligned within the domain of the awareness of a coordinating personality motivated to discern and do the Father's will and empowered by the limitless love of the Father, the individual being will experience excellent spiritual health and superb ontological well-being. Such a coordinated individual would have the potential to become a most wise decision maker, having honed his sensitivity to the Father's spiritual purposes.

And beyond that, the individual would be better enabled to translate such well-determined decisions into successful actions and actualizations. The ultimate attainment of such a personal being would be truly unlimited, because, in the Father's universe, promotion is geared to at-



Asking for the Mind of Jesus

By Jonathan Johnson
Coppell, Texas

In *The URANTIA Book* there are passages about exchanging our mind for the mind of Jesus. (553:7, 1123:1, 1408:3) I recalled hearing that idea from the Bible when I was a child. To read it again in *The URANTIA Book* was a reaffirmation of its truth. But it was several years later that I actually tried to put the concept into use. I had been through a very difficult period of my life and was pretty depressed. I had isolated myself away from Urantian associates and hadn't attended a study group for quite some time. I felt that I was at the end of my rope when it occurred to me to ask for the mind of Jesus. Mine had done all it could! The help came immediately. Into my mind popped the idea—go back to a study group and get reinvolved with *URANTIA Book* activities instead of sitting around feeling bad about life. I did just that and found myself fitting right back into the fold.

I have sought Jesus' help in this way many times since then. It is

usually when I have absolutely exhausted my capabilities and I am not successful at being the person I want to be. To do this I find a place to get off by myself for a few minutes and go into a meditative state. Then I ask for the mind of Jesus to come into my heart and take over. The experience is overwhelming; it's like night and day. My thinking becomes clear and I have a different attitude: a sense of calm, peace and the assurance of faith. Sometimes the change is dramatic and immediate. Sometimes the old attitudes slowly dissipate and the new one gradually comes in.

As I have gained experience in cashing in on this promise, I have learned that certain conditions work best for me. One is to physically get away from the environment in which I am facing the difficulties. I am usually able to sit at my desk in the midst of a very stressful day and meditate, but to accomplish a change as big as this, I need to get away even if just for a brief moment. Perhaps this relates to Jesus' instructions to the apostles

to forsake their troubles from time to time in order for some of them to evaporate. (1611:2)

Another principle which I have noticed is that I can't be lazy and ask Jesus to handle my problems when I haven't first exhausted my own resources. It doesn't seem to work to ask him to take over unless I have done all I can myself. The conditions for effective prayer in *The URANTIA Book* indicate that our prayers will indeed be more effective if we have "exhausted the human capacity for human adjustment." (1002:6)

To be able to ask for and receive the mind that was in Christ is a source of power and strength that we all can tap into. It is experiential proof of God's promise that he will give us no more than we can handle. It is very comforting to know that when our own resources are exhausted, Jesus will step in and carry our burdens. Just ask and you shall receive. ●

tainment and trustworthiness is rewarded with greater liberty of action and expanded opportunities for leadership. The best news about the possibility of such a personal self-alignment with the cosmic forces and divine purposes of the Father is that it can be achieved through the personal decisions of the individual himself, drawing upon the directive and supportive persons and presences of the spiritual universe. Such an alignment with God would bring into fulfillment the best possible application of the innate gifts and progressive spiritual loyalties of the individual. And all this preparation of the individual will

ultimately empower him to make his threefold critical decisions of eternal import: the decisions (1) to seek and enact the perfect will of the Paradise Father by serving and loving humanity (the family of God); (2) to undertake the Father's gigantic provision for spiritual advancement through time (the Paradise Ascension Career), and (3) simply to survive—to accept and embrace the Father's provisions for the attainment of immortality.

Preparatory Decisions

Long before fusion, each individual person must seek after the highest wisdom by using facts and insights in

See SUPREME on p. 15.



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All page references to The URANTIA Book are as follows: The first number refers to the page number. Numbers following the colon refer to paragraphs. Each indention is counted as a paragraph, even if it is a single line long, as in numbered lists. Paragraph 0 on the page is the one which began on the previous page.

Group Decision Making

By Kaye Couper
Arlington, Texas

Mention group decision making and most people—if they are being honest—will reply, “Deliver me!” or some similarly negative groan. Making decisions in groups is notoriously inefficient and divisive, even destructive of the group. It really strains our love for each other. On top of everything else, the way we relate to each other as we work together is probably the place outsiders look first for the “fruits” of the group. And that reaction is entirely appropriate because Jesus said, “...by this will all men know that you are my disciples if you thus love one another.” (1944:4)

But there is hope! There is a way to make decisions together wisely, creatively and without smoldering resentments. It will more clearly illuminate what this method is to back up and quickly describe the methods

of group decision making currently in use by most groups. There are two basic formats: authoritarian and democratic.

In an authoritarian decision-making process one strong person or a relatively small number of people make the decisions; everyone else follows. The authority to make decisions may come from the leader's prestige, financial power, traditional status (e.g. the head of a family), ability to argue or coerce, fear of reprisal, psychological blackmail (e.g. “I’ll be hurt, mad, sick, etc. if you don’t do as I want) and so forth.

In a democratic group all opinions are heard in preparation for a vote. The majority of the group (however that is defined by agreement) can make the decision, and by prior agreement the minority voluntarily agrees

to accept the decision of the majority. All sorts of means, ethical and unethical, may be used to persuade enough people to join in making up a majority: logic, reason, emotional appeals, coercion, compromise, barter and such.

The third alternative process doesn't even have a name of its own in our language. The best we have been able to do is to redefine a closely-related word. We call the method *consensus*. In a consensus group all members agree on a final decision.

One's experience in the things of the world on this planet might support the conclusion that unanimous agreement is out of the question, far too difficult of attainment to be practical, yet I have worked in consensus groups for several years now. They do work!

The secret to this third method is that it functions on an entirely new set of assumptions and procedures—spiritual ones. Members of a consensus group bring their creative ideas to the meeting, but they learn to let go of those ideas. Rather than fight to see their ideas accepted by the group, members think of themselves as working together to produce something better than any one person's idea. I like to picture us as a bunch of hobos. One brings the meat, another the potatoes, someone else the onion, and so forth. It all goes into the stew pot and eventually we sit down to a sumptuous feast of stew, far more delightful than a meal of onion!

Another essential aspect of functioning in a consensus group is a

See *GROUP* on p. 14.

It Is My Will That Your Will Be Done

In all the toils I have done,
Since the race of new life has begun,
It is my will that your will be done.

I know I am in God a son,
In all my heart my desire is one,
It is my will that your will be done.

Whether it's at work or at fun,
It's not the cost or how long the run,
It is my will that your will be done.

By Oran and Valerie McElree
Odessa, Saskatchewan



Opening the Door to the Thought Adjuster

By Jim Harris
Hydo Glen, Ontario

Knock, Knock.

Who's there?

Thought Adjuster.

Thought Adjuster who?

Thought Adjuster'dya say you were ready to open the door!

My eye was attracted to a reference in the section on decisions (p. 110) in *The Concordance to The URANTIA Book*. The reference is "decision-action, how it can escape fetters of the moving present, 1295D."

"Moving present?" I thought. "That's an intriguing phrase." I tried it a couple of times for flex.

The information behind the reference informs us that is what we are living in—and the term seems appropriate—unless we decide to give ourselves to the will of our Father, rather than to the acquisition of material goodies, which bring social prestige, or to knowledge, exclusively.

The term "moving present" seems to imply that we are in a position to use the experiences of life as opportunities to grow in spirit, yet we do not.

When I learned I could let the Father's will prevail in what I thought I could do, I decided to relax my determination and see what would happen. The result was immediate. I learned something. I became more secure about following the Father's will. Other such occasions had similar, always positive results.

But I still am inclined to force my own will, to control the results. On those occasions when I have asked, "Please let me and I'll see what I can

do with it," the results were less clear, an effort by comparison that took the enjoyment out of the exercise. That we are permitted to go the way of our choosing is both a blessing and an aggravation. But it is clear we would not grow if the growth experience were easily attained.

Experience is a form of learning. In order to continue to be one of learning, an experience must teach something additional to what the last experience taught. An accumulation of experiences teaches us how to react when more experiences confront us.

When opportunities for experience

are presented, we usually encounter them as a choice. I use "encounter" because these opportunities seem to arise suddenly.

I have come to term such a choice a "door." There is nothing that says what we perceive to be something other than a door, must not be a door. If it is the way to a greater experience, it is a door!

Sometimes, at a moment of choice I have realized, as I decided what course of action to take, that it was an enhancing decision, that it was the correct course of action. Sometimes that was not apparent to me. Sometimes I allowed the decision-making process of my conscious mind to interfere, delay and spoil the moment.

If I chose what turned out to be an incorrect course of action, that became apparent to me sooner or later. I have made plenty of those choices in my experience!

The approaches to the "door" do not seem to be always the same. One never knows beforehand that the choice is coming. One can't be prepared for it like a school geography test. The preparation is more in the nature of developing a foundation of moral strength and

See *OPENING* on p. 15.

We Can All Be Actors

By Gene Joyce

Richardson, Texas

Making decisions should come high on everyone's list of priorities. Even a tiny decision removes one from the dead center of the vacuum of inactivity. One of the gems of wisdom which remains from my high school days is, "Nature abhors a vacuum." And so it is in the mindal and spiritual realms as well. I once heard of a woman who started back from thoughts of suicide by deciding to bake a cake. Even such a small act of will can be the beginning for those courageous decisions which make a difference in individual lives by opening the door for a new capacity for

growth and for creating new reality.

In setting goals, both short and long term, I find it helpful to set a deadline. Shortening the span of time from the inception of an idea to its consummation by action is the best cure for procrastination.

So let us all set our sights on more action in 1985. We can safely leave the consequences to our Father if we have sincerely examined our motives. And by so doing we can all become actors instead of passive reactors—even aspire to the joys of creating new scenarios. ●



Potpourri

Spiritual Idolatry

By Gard Jameson
Los Angeles, California

The human mind is a factory of idol creation. We, as individuals, revel in the creation of idols for they provide a most convenient avenue of escaping our encounter with Reality. Some of us are more sophisticated than others in the creation of idols, both material and conceptual. The sophisticated idol has the appearance of being in line with our sense of spiritual reality and thus has the ability to lull us into a false sense of spiritual security. Less sophisticated idols take the material form of drugs, alcohol, sex, wealth, and the conceptual form of conceit, fame, power, to name but a few.

What is it that creates the idol? Most of us, when thinking of idols, are prone to think of some religious object that is worshipped, called "direct idolatry" (946:7) in *The URANTIA Book*. More pernicious than "direct idolatry" is indirect idolatry which deceptively serves to "displace the original worshipful idea." We may define indirect idolatry as immoderate attachment or devotion to something, be it material or conceptual. The idol is created by the mind that due to its insincerity, indolence, indecision, indifference, or lack of courageous faith seeks something less than God's perfect will achieved through the direct experience of the Father's indwelling presence and the sincere desire to manifest that experience in loving service.

Idolatry is known then by its effect of displacing our communion with the

"Never make idols...You shall not bow down to any images nor worship them in any way, for I am the Lord your God."


Deuteronomy 5:8

Universal Father, our indwelling friend. The idol's power may temporarily or permanently impair our spiritual growth. The value of this writing, hopefully, is to make us sensitive to the fact that most of our minds are constantly attempting to create a more effective idol which will enable us to avoid dealing with our real need for direct spiritual communion with the Father's indwelling presence. The result of sophisticated idolatry is that it is increasingly successful in creating a sense of spiritual self-satisfaction; the avoidance of direct communion with the Father's indwelling presence becomes comfortable to us. The

study group, the ministry, the social functions begin to suffice, and cover the longing for personal communion with the Father.

We are reminded often in *The URANTIA Book* of our neglect of the importance of the practice of true communion. In my personal experience I have learned how such "spiritual activities" as "the work," "the ministry" are able to displace the experience and importance of worshipful communion, on a group and individual level. The sense of being a part of a work that was associated with an epochal revelation of communion with the spiritual realities in and around us. No matter what institutional ministry we are a part of, "theological arrogance" (1012:4) stalks us all, so long as we avoid our worshipful connection. Our dependence upon "the work" of our institution may become for us an intermediary in our communion with the Universal Father and result in that


See IDOLATRY on p. 15



Resurrection

When I open my eyes I gradually become aware of a pale blue azure light which seems to emanate from--everywhere. It is certainly not at horizon level or from above. There is a feeling of peace coupled with tremendous expectancy. I wonder about this, as, of the five human senses, only sight is operative. Possibly there is nothing to sense at this moment except the ethereal essence of blueness since the customary activity of the brain is absent. Only later am I aware that there is nothing but the light accompanied by the certainty that something of magnificent import is about to happen.

Suddenly music floods into my perimeter of consciousness--a combination of trumpets and flutes with deep rolling chords of some stringed instrument like a harp but yet no harp I ever heard before. Then I feel movement, just as I begin soaring upward born upon the purity and power of the music and realize that two



His Children

*Children are the gifts we receive
Sent by our Father to us
He shares them so we can believe
What is said about his love enormous*

*One of the few strict requirements we face
In the universe as we advance
Is to set aside the time and space
To guide the life of God's infants*

*It matters not if they chance to be
Our own children or others
The idea is that we learn to see
What it is like to be fathers and mothers*

*The guiding of a life can be
A challenge very great
It is set aside for you and me
To take on at some date*

*After a while we come to find
The fun there is in doing
And learn to see that we do not mind
The task we are pursuing*

*Children are such a pleasure
To behold their growth is neat
We learn they are the Father's treasure
And make this life complete*

*They are like a whole different creation
When they are very small
With giggles and wiggles and imagination
And delight in spills and falls*

*We thank the Father for them
We love them and their ways
To think they become folks like us
In not so many days*

*By Charlene Morrow
Edmond, Oklahoma*

by Gene Joyce, Richardson, Texas

beings, one on either side of me, are raising and supporting me. The movement does not come from myself, my body, but from these others, and I sense their love and compassion, their concern as to my well-being.

Slowly my mind begins to function, and I ask the inevitable questions: "Who am I?" and "What is happening?" All feelings of separateness and alienation are absent. Even as I respond with joy to the love vibrating from the two beings who are still supporting me as I stand there, an ineffable white particle approaches as from a great distance, and I hear a voice say, "This is the spirit of our Father which has indwelt you for a lifetime and has returned on this, your resurrection morning to be your guide and helper—even to the shores of Paradise. Rejoice and be glad." The full meaning of this message begins to penetrate my awareness. I remember now. I had died and now I am born again. Hallelujah!

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*. Thank for your help in this detail.

SPHERES of INFLUENCE



The Forgotten Teachings of Jesus

By John Lanford
Fort Worth, Texas

The Forgotten Teachings of Jesus by Stephen Finlan. Paperback, prose, 59 pages, \$3.00. Spiritual Union, 237 Rivoli, San Francisco, California 94117. Copyright 1984 by Stephen Finlan.

Let me introduce you to a little book written by a reader by the name of Stephen Finlan. This brief little gem, called *The Forgotten Teachings of Jesus*, is, I believe, a very nice example of fruit-bearing efforts in the direction of providing spiritual bridges or stepping stones for what must amount to a very large number of folks.

Mr. Finlan has employed some of the dominant themes found in *The URANTIA Book*, particularly in "The Life and Teachings of Jesus" and molded them into a strikingly potent, if concise, tutorial which urges us firmly but gently through the miasma of popular religious thinking, in order to, as he states, "rediscover the foundations of religious truth as taught and lived by Jesus." In doing so, he never refers to *The URANTIA Book*, but only numerous Bible references and a few others, such as Shakespeare, C.S. Lewis and Shailer Matthews. This, to my mind, is a viable and necessary approach to introducing the real gospel to many individuals effectively.

So, what's to recommend this book to, say, your neighbor or your friend? Have you never been stuck in the quagmire of having to explain *The URANTIA Book*—its origin, its authority, etc.? Often as not you may find yourself trying to sell a book or

convince a skeptic as teaching spiritual concepts, right? Well, here's a perfectly mundane source, with a perfectly reasonable interpretation of some perfectly fundamental, indeed essential, religious concepts that stand perfectly well on their own. And this source may, if the soil is just so, lead to further interest and pursuit of truth, perhaps even a study of *The URANTIA Book*.

Let's take a look at how he treats his subject, then. After a brief prologue, he steps right into a discussion about the ideals of Jesus. Confidently, he goes straight to the heart

of Jesus' teachings, without spending time trying to persuade or convince the reader of the Master's divinity or the validity of his teachings. He does, in fact, assume the interest of a seeking reader, speaking in the arena of a familiar language and orientation. He speaks directly to family values and individual ideals, while bridging some of the gaps between dissident viewpoints such as the all-male language use to describe divinity and terms such as sonship and brotherhood. (Substitute your own pronouns, he suggests.)

Chapter two, "Flexibility, Maturity, and Freedom" deals with some of our major modern misconceptions in religious thinking. "The greatest Freedom," Mr. Finlan asserts, "is to be able to creatively reflect the character of God." That, to me, expresses in a sentence most of what

The Call of the Spirit

By Bill Cooper
Arlington, Texas

The Call of the Spirit by Merritt Horn. Paperback, blank verse, 80 pages, \$5.95. Archangel Publishing, P.O. Box 1077, Lafayette, Colorado 80026. Copyright 1984 by Merritt Horn.

Merritt Horn is a founder of The Boulder School for Students of *The URANTIA Book*. He also served as its academic officer until approximately mid-year 1984. In *The Call of the Spirit* Merritt has published a book expressing spiritual values and meanings in a way which should stimulate thought. While there may be no new and startling disclosures for a *URANTIA Book*

reader in *The Call of the Spirit*, there are fresh and sharp word images of important, familiar spiritual themes.

The Call of the Spirit is not a book likely to appeal to a spiritual novice. But those who are already pursuing a religion of the spirit—those who are striving to hear and follow the inner voice which leads the way Godward—will find stanzas in it which will lift them into worshipful communion.

There is a lot of wisdom, a lot of love, and a lot of thought-provoking questions in the book. It is written in the first person as spoken by God the Father. Merritt introduces it as "the

we are trying to do and teach. Do I hear an "amen"?

Chapter three, "Prayer and Worship," offers some liberating approaches to these subjects, as well as some very uplifting restatements of Jesus' teachings:

Religion is the tilling of the field which is one's spiritual life, the cultivation of good and beautiful fruits. Some people let their spiritual lives grow wild, producing good and bad fruits alike. Pruning and weeding-out would help the garden. Planting of new seeds would add new beauty. (p. 31)

As you can see, the language here is soft and approachable, while retaining a disciplined direction.

Whereas the fourth Chapter, "The Brotherhood of Man," is full of edifying content and draws many of Jesus' teachings together in paraphrase, to assist one's understanding the depth and breadth of this human goal, it is in the fifth and final chapter "Spiritual Unity" that we are reminded of Christianity's greatest departure from Jesus' intent. It is perhaps the primary disfunction in modern man's approach to existence, namely, the failure to recognize that "the meaning of our existence is not invented by ourselves, but rather detected." This quote from Viktor Frankl's "Man's Search for Meaning" is adroitly used at the book's end to jar the reader into remembering that our primarily

egocentric views are really quite misleading and do ourselves and others a great injustice.

Yes, there is much in this book to recommend it to your family and friends. You could suggest it as perhaps an introduction to the concepts offered in *The URANTIA Book* or possibly as an alternative interpretation of New Testament meanings and values. It would, I think, be palatable to young people as well as the more experienced among us. Finally, I should say that I believe this effort of Mr. Finlan's embodies the Spirit of Truth in some small but significant way, teaching as Jesus might, a considered reflection aimed at "leavening our religious heritage." ●

The Call of the Spirit (An Excerpt)

fruits of a season with the Spirit." In my original reading I took it to be speaking directly to me. Undeniably, the statements, questions and contrasts are applicable personally to every reader, but as I read it as a message to me, at about page 46, I began to feel that I was receiving a parental scolding from God. That's an uncomfortable feeling. I enjoy *The Call of the Spirit* much more, and I pick it up and reread it more readily when I treat its reproachful passages as not pointed at me. At first I thought Merritt had flawed his account by having God the Father ask embarrassing questions—and lots of them—about what one truly loves and truly values above all else. After all, God wouldn't do that, would he? Then I thought about it and decided that he might. There are precedents. Among them are Jesus' sometimes tough-sounding reproaches of the apostles for their persistent misinterpretation of the kingdom concept and the gentle reproach in the Thought Adjuster's plea to his mortal (reported at page 1213:5 of *The URANTIA Book*).

The intimate view which *The Call of the Spirit* affords of another person's communion experience is an extraordinary privilege. It is likely to prompt more than a few "seasons with the Spirit" among its readers. ●

Who told you
that my revelation had ended?
that having spoken
I would speak no more?

I tell you
that I shall speak to my children
as they have need of me.
I shall not withhold my spirit
from any of them,
For I hear their cry
and I shall answer.

It is good that you search
the records for my message,
But you should not think
that I speak from them only,
For my spirit lives within you
and I speak to you always.

You know this in your heart.
Listen then, to the spirit

By Merritt Horn
Lafayette, Colorado

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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

A New Way Of Reaching Out

By Jan Andrews
Juneau, Alaska

"What's in it for you, anyway? The others get paid to watch me die!"

Tom was dying from cancer of the stomach. He eyed me suspiciously. The bed he lay in was a special bed that had been brought to his home from the hospital. It had been set up in the living room so that he could watch T.V. and be with his wife in the evenings.

His wife worked during the day and had arranged with the Hospice organization of their town to care for Tom during the hours that she was not home.

I pulled up a chair close to the bed and sat down. I was a Hospice volunteer, helping a team of two Hospice nurses and Tom's physician in a program which made it possible for Tom to die peacefully at home close to familiar things rather than in the hospital.

"I guess I do it because it makes me feel good to help others," I replied in answer to Tom's question. "I read somewhere about the circle of love. It said that when you give care and understanding to others, the love that you bestow will come back to you someday."

"Well, I don't want to hear any crap

about God, salvation or any of that stuff," Tom quickly said. "Too many people have been coming in here preaching to me and I'm sick of it."

"I promise I won't mention God," I reassured him.

...

The above conversation took place during my involvement with a dying man last year. The main concept of Hospice is to maintain the quality of life for the terminally ill person and to assist the family in the care of their dying loved one.

"The Hospice teaches a new attitude," says Leonard M. Kiegner, M.D., "with the realization and conscious acceptance of dying and death as part of being born and part of the struggle of life. If the dying patient can be perceived first as a person, and as an individual accomplishing an important part of a full life-cycle, then care givers can concentrate upon giving what is really needed in the situation. They can actively prevent the interference of mindless technological tricks and can instead provide surcease from physical and emotional pain. They can offer, instead of mechanical resuscitation, a hospitable place in which the personal and spiritual growth of the individual can continue during the process of dying."

In Sandol Stoddard's book entitled *The Hospice Movement* he says, "The dying need life around them, spiritual and emotional comfort and support of every sort. They need 'unsanitary' things, like a favorite dog lying on the foot of the bed. They need their own clothes, their own pictures, music, food, surroundings that are familiar to them, people they know and love, people they can trust to care about them."

Tom was experiencing feelings of anger—anger at everyone including

See REACHING on p. 12.

Christian Fellowship Update

By Meredith Springer
Fort Wayne, Indiana

The advance of spiritual truth on our planet follows the dynamics and methodology of evolutionary growth—so slow and gradual that each generation, except for reflective people, is hardly aware that growth is taking place. Periodically revivals and reformations do occur, but these movements at first involve only a small group of people. This process is not altered even by new revelation. It took three hundred years for the life and teachings of Jesus to become a dominant force in Western Civilization. The influence of the fifth epochal revelation will follow this same pattern.

For twenty-five years *The URANTIA Book* made its way in our culture largely by spontaneous individual discovery. We are now in the early years of systematic public outreach ministry informing leaders in our society of the existence of *The URANTIA Book*. Historically we see that the Church in Jerusalem did not engage in significant outreach activity. It was individual missionaries such as the apostles, Paul, Silas, and others who brought the message of Jesus to the society of their day. It appears that the fifth epochal revelation will come to our contemporary world in the same manner. The institutional Brotherhood in Chicago involves itself largely with co-ordinating and educational in-group functions. Knowledge of the book will be brought to the world largely by in-

dividuals and groups organized and dedicated to outreach ministry.

A number of years ago, after years of preparation and evaluation, we decided that it was time to start the systematic public ministry of the fifth epochal revelation, and we organized the Christian Fellowship of Students of *The URANTIA Book*. After considering various methodologies for this work, we decided that for the first few years a personal letter with pamphlet and loan book offer sent to religious and educational leaders would be the most effective approach. It has a number of advantages for the early years of public ministry. It is quiet and personally directed and offers a first-hand acquaintance with the book for those interested. Probably the greatest asset of these personal contacts is that they bring information about *The URANTIA Book* to religious and educational leaders under positive conditions before the book receives wide-spread negative publicity from fundamentalists.

Our experience to date has been positive, and more clergymen have asked for loan books than we anticipated. During the past year we sent over four thousand letters to ministers in the United Church of Christ and United Methodist denominations. One hundred sixty-one clergymen, around four percent, asked for loan books. We had hypothesized that only around one percent would return cards for loan books and still believe this estimate may be closer to the future return rate. Of those requesting loan books, approximately twenty-five percent purchased books or were awarded gift books by UNDERSHEPHERDS of Anchorage who are assisting in this outreach work. We also sent letters to around three hundred fifty college teachers in the three Fort Wayne colleges. In November we were invited by the Campus Minister of Indiana University-Purdue University to speak to the University Religious forum (attended by faculty and local clergy) on the topic: "What is *The URANTIA Book*?" After a brief introduction we showed the multimedia, "Spiritual Perspectives for a New Age," which was well received and an open,

positive discussion followed. The Oklahoma Society has performed a great service for those engaged in outreach ministry by producing two multimedias designed to introduce the book to individuals and groups.

LOOKING AHEAD

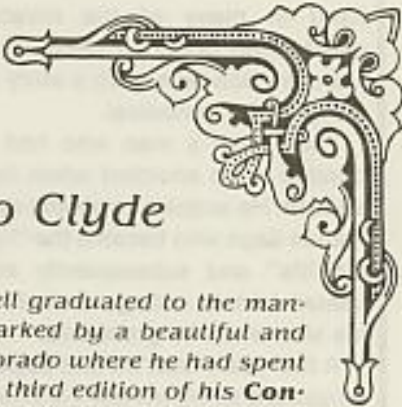

There is no question in my mind but that we should be engaged in public outreach ministry of the fifth epochal revelation. The basic question is what type of ministry will be most effective and wise? Knowledge of the historic dynamics of the spread of new spiritual truth along with contemporary empirical experience is the most reliable path to outreach wisdom.

Years ago I came to the conclusion that mass media advertising

is not very effective or wise in the early days of pioneer projects and developments. If any movement survives, it does so through organized groups of people in grass roots communities. It was, therefore, my judgment that initial public ministry would be most effectively carried out by introducing the book to leaders in communities who will become the nucleus of such groups and by introducing the book to groups in local communities.

This line of reasoning is not meant to discourage people who are highly motivated to experiment with forms of advertising and promotion programs. We are in the early years of outreach ministry. The future will

See UPDATE on p. 15.



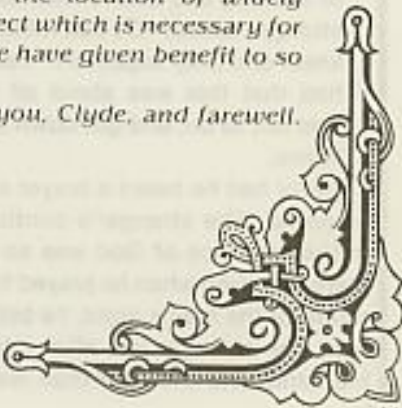
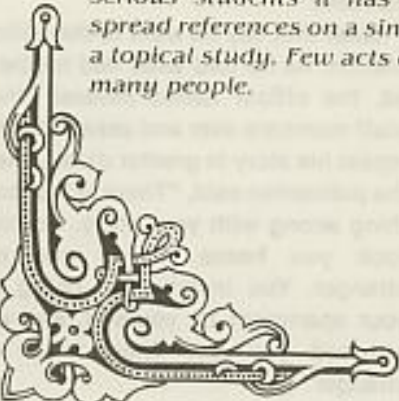
Farewell To Clyde

*In January of 1985 Clyde Bedell graduated to the mansion worlds. His passage was marked by a beautiful and joyful celebration in Boulder, Colorado where he had spent the last few years completing the third edition of his **Concordex**. Readers who were helping him on the revision say that this third edition should be available in a few months.*

Clyde was respected for the excellence of his mind and the independence of his thinking. His courage and loyalty to the Revelation were outstanding. The subject dearest to his heart was probably that of urging readers to pay heed to the Master's injunction to proclaim the gospel.

*The staff of The Circles wishes to take this opportunity to thank Clyde for the tremendous labor of love which gave us his invaluable **Concordex**. He often used the index as an introduction to *The Urantia Book*. For new students it has been an indispensable aid to alleviate the frustration of finding one's way around a large and unfamiliar book. For serious students it has enabled the location of widely spread references on a single subject which is necessary for a topical study. Few acts of service have given benefit to so many people.*

Thank you, Clyde, and farewell.



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"

"Anyone who doesn't believe in miracles isn't a realist."

David Ben-Gurion

It is probable that angels have a hand in many of the miraculous events that occur in people's lives. Marcus Bach tells such a story in his *OUTREACH* periodical.

There was a man who had been blinded in an accident when he was sixteen. He acquired a seeing eye dog named Saga who became the "light of his life" and subsequently accompanied him to college and stood by his side when he graduated.

A few years later he and Saga were crossing a street in New York near his home when there was a horrifying screech of brakes and the dog was jerked from his hands. Frantically he felt about him and found Saga dead at his feet. Lost in grief he stood still as a policeman tried to question him. Then he heard someone softly say, "Come, I will take you home."

Dazed and confused, I took the dog in my arms and let the stranger take me to my apartment. He went in with me. We wrapped up the body of the dog and after a moment the stranger asked, "Do you mind if we kneel and pray together?" I said to him that this was about all there was left to do, and got down on my knees.

Never had he heard a prayer so full of power. The stranger's confidence in the presence of God was so complete that even when he prayed for the return of the man's sight, he believed him. The stranger left after gripping his hand, and the man then went to

REACHING continued from p. 10.

God. He was dying and there was nothing he could do about it. He had no control—total helplessness and hopelessness. And he was lonely.

Quite often we are afraid to reach out and touch a dying person, as if we might catch death. When we view death as a natural part of living, a process not to be afraid of, then we can concentrate on finding better ways to work through this process.

"Dying is hard work," says Dr. T. S. West of St. Christophers Hospice in London. "In many cases, dying like birthing, is a process requiring assistance. It is an event that asks us to be present for one another with heart and mind, bringing not only practical help as necessary, but also attentive awareness and appreciation of the individual involved."

Visiting with someone who is terminally ill, who is expecting to die soon, offering our human companionship, can be a shared venture that brings about the greatest kind of joy. Joy for us as well as for the person who is dying.

Not only helping the dying person, but also helping the grieving family before and after the death is an important part of the Hospice work. Grief is not any enemy—it is a friend. It is a natural process of walking through hurt and growing because of the walk.

Jesus said, "Happy are they who mourn, for they shall be comforted."

bed. The next morning when he awoke he saw the light streaming in through the window, the wrapped body of Saga, and the room in which he had slept. Afraid to believe it, he dressed and ran to the apartment across the hall shouting, "I can see! I can see!"

Later that day he went to the police station. As he told what had happened, the officer called several other staff members over and asked that he repeat his story in greater detail. Then the policeman said, "There is just one thing wrong with your story. No one took you home. There was no stranger. You insisted on going to your apartment by yourself, and we watched you go. There was no stranger." ●

By this statement, I'm sure he meant that when we share in someone's sadness, approaching it with tenderheartedness and understanding toward the sufferer's needs, that this kindly attitude of sympathy can help dispel the negative feelings that are natural in the grieving process. Men, as well as women, should not be afraid or ashamed of crying. Tears can heal. Nobody ever says, "Boy, did I ever have a bad cry!"

The Hospice volunteer who goes into a home twice a week to visit with a family and their dying loved one automatically comes to know and understand their individual needs. Perhaps real spiritual help does not seem possible, as in Tom's case. But God can minister quietly through us; we need not mention his name. Deeds live and re-echo down the ages; words perish. As Paul said, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and have not charity, I am nothing."

In medieval times, dying persons were seen as prophetic souls, voyagers and pilgrims valuable to the community in a number of ways, not least in the opportunity they provided those around them for service and spiritual growth. It is a modern and ignorant prejudice to consider death a failure. It is a modern superstition to avoid knowledge of it, to treat it as if it were something unnatural, shameful, or wrong.

Sandol Stoddard, in his book, states, "It is time for us to root out the fears and misconceptions that lie behind our distorted view of death. We must begin to honor the labor of those pilgrims who journey on before us; and in being present for them during the part of their living which is called dying, we must learn better to honor life itself."

Getting involved as a Hospice volunteer in your community can be an exciting and rewarding step in your outreach ministry. With the spread of the Hospice concept in our culture, many of us may discover that we are learning from the sick how to be well again and from the dying, how to live. ●

SUPREME continued from p. 3.

such a way that the mind and the indwelling spirit can produce an eternal, never-dying soul, a finaliter for the next and all future universe ages. This great decision, to pursue the Father's plan for each individual life, is prepared for in the experiences of the planetary mortal. Some of these preparatory spiritual decisions include: the decision to respond to the innate sense of factuality, morality, and spirituality (192:2-4); to deal fairly with others; to achieve service-mindedness; to follow the leading of the conscience until the Mystery Monitor begins to function as the origin of a more exalted sense of propriety; to be of assistance to one's fellows; to possess what one learns through one's willingness to teach the facts, wisdom, and insights that one has accumulated to other advancing persons; and to love God supremely and man devotedly with a Fatherly affection; and many other decisions. Then among the lesser decisions of life we must determine: where to live, how to employ leisure time; whether to marry, and, if so, whom; whether to parent offspring; where and how to work; whether to pursue healthy and happy living; and whether to study the facts of material reality, to explore the meanings of intellectuality, and to preserve the values of spirituality. Yes, we must make "decisions, decisions, and more decisions."

Faith in Decision Making

A Solitary Messenger of Nebadon relates,

The success of your Adjuster in the enterprise of piloting you through the mortal life and bringing about your survival depends not so much on the theories of your beliefs as upon your decisions, determinations, and steadfast *faith*. (1205:6)

Faith is essential to successful decision making whenever such an inner deliberation takes place with reference to spiritual realities. Praying in the certitude of the petition being received, comprehended, and responded to is indispensable to the development of the individual's inner and outer spiritual life. Communion with the Father can only be establish-

ed and augmented through a strong faith in the reality of such an experience, but that achievement of realizing conscious contact with the Father, achievable in some measure even by a tot, can only be developed through the personal *decision* of the individual to pursue such an exalted relationship. Through an unintelligible condescension, the Father temporarily subordinates his will to the will of the individual during his formative years in the universe. This truth was acted out by Jesus many times during his bestowal life. One has only to think of the foot-washing episode to think of one such amazing example. But God goes even further: "The Adjusters respect your sovereignty of personality; they are always subservient to your will." (1204:5) And we recall:

Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) *now* when the creature personality consents—chooses—[decides—] to subject the creature will to the Father's will....Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father. (1221:5-6)

This supreme and eternal decision is the watershed of reality for the individual creature. Thereafter, time is of no consequence with reference to this eternal decision:

Thus does creature choice plus God's choice eventuate in the eternal realities of the never-ending union of the spirit of God and the nature of man in the everlasting service of the children of God and of their Paradise Father. (1295:2)

What an adventure! And what a topsy-turvy universe in which the least of cosmic citizens can actually ascend to perfected co-creatorship with Michael before the magnificence of our Universal Father! Thank you, Father! ●



IDOLATRY continued from p. 6.

"idoltrous hesitation" (1013:7) which impedes our spiritual growth, and the real success of the work which we deem to be so important.

No matter what work we are a part of, whether it be secular or spiritual, we should never compromise our duty to keep alive our sacred channels of communication with the Universal Father. Let us not isolate ourselves from our truest friend and companion. In these days of secular uncertainty, it is particularly important that each of us engage in daily communion, for a sufficient period, so that we can become wise spiritual beacons in our communities, providing hope to those who despair, living faith to those who doubt, and spiritual joy to those who sorrow.

Let us therefore remember always to engage in our daily worship before we go to our work, so that our light may shine and glorify our Father. ●

Letters to the Editors

January 1985

Dear Friends,

In my journey thru this life I have met some outstanding and beautiful people, Clyde Bedell was one. His whole aim in life was "to do the will of the Father."

These lyrics express what my heart is feeling. I truly believe that Clyde, the scholar, writer, and believer that he was, has already heard these words...

Welcome home my child

Welcome home my child

You have stood the test-You deserve the rest

Well done, My child...

You believed in Me

Your faith has made you free

Your place is here with Me

Welcome home my child.

This Earth's loss is Heaven's gain.

In His Love,

Marijohn Wilkin

on (such as how to get to work when we find our battery has died from lack of attention).

While we may be tempted to avoid difficult decisions, most of us are aware that decision making is a character- and spirit-building activity. *The URANTIA Book* affirms this in a number of places: "...every human decision not only actualizes a new reality in human experience, but also opens up a new capacity for human growth." (1263:3) "Man consciously grows from the material to the spiritual by the strength, power and persistency of his own decisions..." (1282:1) But just knowing the desirability of being an effective decision maker does not make us one.

How exactly does one become an effective decision maker? From what has already been said, it is obvious that we must be willing to take risks when the situation requires it. We must discipline ourselves to make decisions promptly. We must know what we really want. We must perceive all the factors and alternatives connected with the decision. Your local library probably has many good books on improving your decision-making ability. It is important to be an effective decision maker, but it is equally as important to make quality decisions.

A quality decision is one that embodies the highest spiritual principles. There have been some who believe that in order to follow God's will, we just simply turn all decisions over to him, and he'll supply the answers. We certainly know that our children could not learn to become effective decision makers if we made all their decisions for them; how could we believe that our Father in Heaven would deprive us of the valuable experience of making our own decisions? Yet we are informed that the Thought Adjuster participates in some way in all of our major decisions.

We can see the best example of making decisions in accordance with the Father's will in the life decisions of Jesus. We are informed of six key decisions that he made about his earthly career and that he made these

decisions in liaison with his Thought Adjuster. Did the answers just pop in to his head? No. We are informed about the fourth decision on page 1520:2, "The next great problem with which the God-man wrestled..." If Jesus, having reached such a high level of spiritual development, still had to wrestle with major decisions, can we expect to do less? Though we must do the deciding, if we ask for guidance the Thought Adjuster will assist us by emphasizing the path that best conforms to the will of the Father. We then choose to follow or ignore this leading.

One way to more easily make decisions that are in harmony with our highest values is to develop good spiritual habits. If we are unaccustomed to living up to our highest values, it may take a great deal of conscious effort to make decisions based on these values. But as we continue to follow our highest aspirations, the effort will diminish much as driving a car at first requires great concentration but finally becomes so second nature that we rarely need to think about it.

It seems to me that making major decisions in life is much less difficult if we have at least one core purpose. If there is some cause to which we have dedicated ourselves, then many decisions tend to be made in such a way that they support the cause we have chosen. Jesus' cause was to live his life in accordance with the will of the Father. If we adopt this as our core purpose, then much of our decision making will be less of a struggle. We will not live a life of ease, but we will have the spiritual power to perform the tasks we are called upon to do. Rather than expending our energy resisting the spiritual currents of the universe, we can gain spiritual energy by flowing with these currents. ●



GROUP continued from p. 4.

primary commitment to the will of the Father. It is ever so much easier to avoid a clash of wills when each person has subordinated his will to

God's. And when no one thinks that he knows exactly what God's will is for the group. As a reminder of this important component, we always start meetings off with a quiet moment of recommitment of our wills to the will of the Father for the group.

A second commitment involves faith in each other. Each participant has faith that the group can come up with a solution which will genuinely please everyone. We all commit our time to make it happen. A genuine consensus would be difficult to attain under a pressing time limitation. The group must be willing to spend the time to explore in a relaxed atmosphere everyone's ideas, hesitations, doubts, desires, and inspirations.

The group explores, reflects and plans in an atmosphere free of anger, pressure, manipulation—all those elements so familiar to group work under ordinary circumstances. And eventually there comes to pass a moment when the atmosphere of the room sparks with something invisible but very perceptible. A solution has emerged that everyone likes. It is a time of celebration—the moment of consensus. It's a magical moment. I've seen it happen even when various participants originally appeared to be diametrically opposed in their thinking. I've seen people quite freely do 180 degree turn-arounds as the discussion proceeds. I've seen genuine understanding of one another bloom on people's faces. I've seen individuals' lives changed. I don't fully understand how it works, but faith and commitment and love seem to make it happen.

As a part of this fifth epochal revelation, we are leaving behind many of the ways of the material world and striking out into spiritual territory relatively unexplored on our planet.

Let's be spiritual pioneers in the area of group decision making too. Perhaps we will achieve not just good group decisions but even more—group wisdom.

If anyone has experiences to share, ideas to suggest or questions on the topic of group decision making, Bill and I would enjoy hearing from you.●

OPENING continued from p. 5.

faith. With this, the likelihood of making the choice for the growth experience would be greater than the likelihood of deciding against the growth experience.

Beyond the "door" are the materials by which we have lived in the past. But we are able to set aside any of that. As we do, our Divine Monitor can more easily make itself known, alert us to our path, tune us in.

After I learned the abode of my Thought Adjuster was beyond these "doors" among the material motives and objects by which I lived, the idea became more persistent that I should single out that abode, try to find that path. As I do this, the material motives and objects I have carried this far become less important.

I think now I see a clear spot in my search. As I learn how to recognize the message and the ways it is brought to me, I hope to develop the strength to decide to open more "doors." ●

UPDATE continued from p. 11

witness the utilization of every imaginable form of outreach communication; and, I believe, all types of ministry will be used. Experience will determine the differential effectiveness of the methods and personalities involved. This new presentation of truth will infiltrate traditional churches and religious groups; it will spawn new churches and religious groups; and it will trigger a major new religious movement. What this new movement will be called will be determined by events and the semantics of this future time.

Indeed, I believe, we are very close to the time when new John the Baptists will come forth who will conduct a highly visible public ministry using all of the resources of contemporary communication technology to introduce humanity throughout the world to the fifth epochal revelation. I have this conviction because I believe the conditions are right for such an outreach mission and because the leaders of the world are in need of the guiding wisdom of a larger spiritual vision.

Even the so-called negative

aspects of the proclamation of new and enlarged truth will facilitate spiritual growth. Not until there is social confrontation does the vast body of common people become exposed to new and higher spiritual realities. There is nothing to fear;

higher truth will ever triumph over all obstacles. As we engage in preparing the soil in the religious and educational communities, we look forward to the coming enlarged public ministry of these new prophets of the Most Highs! ●

THINGS TO SHARE

NEWS UPDATE: BROTHERHOOD OF MAN RADIO NET

Due to prevailing atmospheric conditions, the new schedule for the BOM Net is as follows:

Saturdays: 10:00 AM Pacific time 7.295 MHz

Sundays: 10:00 PM Pacific time 7.285 MHz

10:05 PM up 10 kc to 7.295 MHz. If no contact, at

10:10 go to 3.925. If still no contact, go up 10 kc to 3.935 and up.

1985 FLORIDA CONFERENCE FOR READERS OF THE URANTIA BOOK

Theme: Sharing the Glad Tidings (Loving Outreach)

When: May 17-19, 1985 (5PM Friday to noon Sunday)

Where: University of South Florida

Tampa, Florida

Registration: \$12 per person; \$5 children under 12
(child care provided)

Food: \$15.60 adults; \$7.80 children under 12

Rooms: \$25 (+ tax) per night (\$12.50 double occupancy)

Rooms have two small twin beds, children can use sleeping bags.

Contact: Joyce Henrion

1009 Pinebrook Dr.

Clearwater, FL 33515

(make checks to "The Messenger")

If anyone has outreach experience to share, please contact:

Sharron Beasley, 109 E. Jersey, Brandon, FL 33511,

(813) 681-7255

FUSLA REGIONAL CONFERENCE

Theme: Marriage and Family Seminar

When: August 3-4

Where: Culver City Veterans Memorial Building

Culver City, California

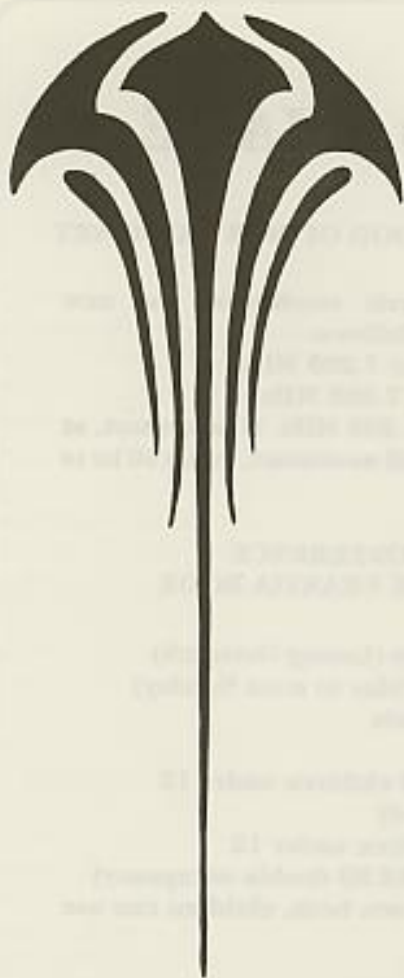
Steering Committee: the Andersons, the Armstrongs, the Montgomerys, the Sherwoods, Charles Arterburn

Contact: Lee or Roselyn Armstrong

4401 Kling St. #27

Burbank, CA 91505

(818) 841-6286



The Spirit Of Truth

The Winter 1985 issue of The Circles will have as its theme The Spirit of Truth. This personal presence of Michael is possibly the most easily felt spiritual influence in our lives. It enables us to recognize truth from whatever source it comes to us. It directs our loving contact with our fellows. It may be consciously experienced in our lives. Because we have had the ministry of this loving spirit all our lives, we may not recognize its influence as readily as the believers who received it on Pentecost. We think it would be beneficial to enhance our perception of its influence by sharing our ideas and experiences. Here are some questions to get thinking started:

What is it like to experience a truth reaction?

Have you felt the spirit as it directs your loving contact with others? (1951:0)

Have you recognized some of the spirit's "spiritual weapons" appearing in your life? (2064:3-4)

Has the spirit led you to "establish the practice of doing the Father's will as the chief purpose in living the mortal life"? (1951:2)

Are the "children of light" being made one and "drawn toward one another"? (1949:1)

What is it like to experience the Comforter?

Send your poetry, artwork, and articles (We suggest articles be limited to three double-spaced, typed pages.) by August 1, 1985 to:

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

STAFF

Sarah Andriani	Jonathon Johnson
Mike Appleby	Gene Joyce
Joanna Cassetti	Diane Lanford
Tommie Clendening	John Lanford
Bill Cooper	Beth McLeod
Kaye Cooper	Mark McLeod
Kathryn Gentry	Louis Morris
Jeannie George	Edith Pennartz
David Glass	Betsy Slavik

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

**The Dallas Fellowship, Inc.
P.O. Box 1203
Arlington, Texas 76004-1203**

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