

# The Circles

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

## The Will of God

Vol. IX, No. 4                      Contents                      Winter, 1986

### Theme Articles

God's Presence in Action	2
The Will of Love	3
Guidelines for Seeking God's Will	4
What God Wills for Us	5
It Is My Will That Your Will Be Done	5
Doing the Father's Will: the Key to Life	6
God's Will	7
God's Will: Study Notes	8
Count Down to Fusion	9
Good Sense—a poem	6
Our Guide—a poem	9
The Knock at the Door—a poem	15

### Potpourri

Communication: Necessary Experience	12
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### Regular Features

About Angels	17
Affirmations	7
Outreach	14
Prayer	22
Spheres of Influence	16
Things to Share	22

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By Meredith Sprunger  
Fort Wayne, Indiana

## God's Presence in Action\*

Our Father leads us in gentle ways, his love to show

You recall Jesus' parable of the two sons: The first son when asked to work in the vineyard refused but later thought better of it and went to work. The older son when asked to work replied, "Yes, father, I'll go," but after his father left, did not fulfill his promise. (1893:1/ 173.3.1) On another occasion Jesus said, "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven." (Matt.7:21) The acid test of life is in our actions. The real nature of our faith is seen in our behavior. "True religion must act . . . Always and ever religion does something; it is dynamic." (1121:1-2/ 102.2.8-9) "There is no real religion apart from a highly active personality." (1120:4/ 102.2.7) "The weak engage in resolutions, but the strong act." (556:13/ 48.7.13)

Action is creative and effective when we are in touch with reality, when God is a partner in our life and work. Jesus orients his universe sons and daughters saying, "Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest . . . Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit." (1945:4/ 180.2.1) How does this come about; how do we become living branches which bear much

nourishing and enriching fruit?

A creative relationship with that which is substantial and real begins when we come to the realization that egocentricity is psychological poison which leads to an unfulfilled and unhappy life and we insightfully and wholeheartedly dedicate ourselves to God and his purposes for our lives. This unique and personal divine plan is then discovered by meditating on the creative urges deep within us--sorting, organizing, and integrating these sincere longings and singular personality gifts. Under the guidance of the spirit they materialize into vital projects and eventually take the form of a life plan. This plan, this sense of calling, gives meaning and purpose to our lives and with it a new source of energy and strength.

The real substance and character of our lives begins when we actualize these creative urges in specific projects of living. We grow and contribute to ourselves and others only when we act. Our early ancestors, Andon and Fonta, longed to transcend the limited potentials of their primate associates, but the future of the human race was not assured until they summoned the courage to act—to flee from their animal cousins and face the rigors of a hostile world. With this act of courage came the serendipitous discovery of fire and the actualization of potentials far beyond their imagination. So always is spirit-inspired action the ancestor of unexpected discoveries and unforeseen accomplishments. "The act is ours, the consequences God's." (556:13/ 48.7.13)

Such action, however, is never

easy. Spirit-indited tasks push us to our limits. "The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress." (1729:6/ 155.5.11) With experience, discipline, and productivity, we ascend the psychic circles of personality growth. With this accrued wisdom our lives become more effective, and we grow more real as persons. This service-action life and its resultant growth prepare us for greater projects in the future. But even now there are many avenues of kingdom work challenging us.

We have in the fuller restatement of the life and teachings of Jesus the greatest spiritual message of our planet. Our world needs to hear this inspiring good news. Once again we need evangelists like King Asoka who trained and sent out thousands of missionaries whose devoted labor in twenty-five years won half of the world to a higher expression of spiritual truth. Our world languishes for great music compositions which will transform our spirits and noble literature that will inspire us to better ways of living. The fifth epochal revelation requires new religious fellowships which will spread throughout the world with a fresh, inspiring spiritual symbolism and an advanced ethic of love which will promote understanding, brotherhood and unity among the diverse institutions and peoples of the world. The Urantia movement awaits visionary entrepreneurs and architects who will set aside tracts of land and construct retreat areas, educational facilities, and worship

See PRESENCE on page 10.

Cover illustration by  
Vince Ventola  
Venice, California



# The Will of Love\*

By Harry Hebert  
West Monroe, Louisiana

In word and deed, in thought and touch and motive.

The will of God is not discernible to mortals disinclined to hear the will of love. Futile indeed is it to love men's souls while discounting a love for men. Spiritual pride blinds us from realizing that the desire to do good has its origin in God. We miss opportunities to edify men as we accept glory for ourselves as "good-deed-doers" when in fact men should be informed that they are the recipients of their Father's love for them which we have enacted.

"All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows." (1289:3;117.6.10) "Love is the desire to do good unto others." (648:4; 56.10.21) "The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme." (1289:3;117.6.10)

God's love passes through us and we perceive a desire to do good unto others, but mind you, we function not as originators but rather as partners as we perceive the Father's love for his creatures which is his will pertaining to them. We may elect, while thus encircled with this perception, to adopt his will as our own and cheerfully cooperate with him in his loving of his children, our brothers. In so choosing, we are implementing his will which we have adopted as our own.

As one grows spiritually, one is gifted with ideas of many things, many actions, and many words which would be helpful if acted

upon. If Jesus enjoyed doing little things for people, we know that the Father does as well. Good results from the implementation of ideas received. We may be creative by responding to and cooperatively implementing an idea received, but if honest, we will attribute the idea to God. Much of Jesus' discourse was designed to inform his students repeatedly that good was done by his Father and not by himself unaided. We may perceive and choose the will of God and move in tandem with it, but that hardly makes us the author of good.

Jesus admonished his disciples to take his yoke upon them and learn from him. He even told them what that yoke was by stating, "I came not to do my own will, but rather the will of him that sent me." As we follow this advice, we will also assume the yoke of doing not our own will but rather the will of him who sent Jesus, i.e. the Father. Observe that Jesus was unswayed by man's quantitative appraisals. Men measure achievements in size of crowds, number of converts, magnitude of gifts, etc. In view of all events pending, for a disciple to have washed feet would have been an event of importance. Inspired by Jesus we seek to rediscover God's will pertaining to little things which may be only appraised qualitatively. As we choose to love men, even in little ways, ideas of useful and practical ways of implementing the Father's love will be shared with us. If we are faithful in little things, when we desire to expand our usefulness, ideas for expansion will be shared with us.

Upon occasion a group of men

may engage in a group activity which is God's will, but individual involvement in the group is no substitute for response to the will shared moment by moment around the clock by our faithful Adjusters. Groups may do many things, but only two hands are needed to burp a baby, fry an egg, make a bed, or drive a car. The failing of most religious groups is their belief that God's will for the group activity makes the individual's doing of small things pale in significance.

Christians, imagining the churches to be the sole custodians of God's will, traverse land and oceans to gain converts, yet fail to

See LOVE on page 10.

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## Got an idea for an article?

The back cover tells about our next theme. But we are most happy to have articles on other topics too.

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All page references to The URANTIA Book are as follows: The page number is first, followed by a colon and then the paragraph number. Each indentation on a page 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. The international citation which follows the slash refers to paper, section, and paragraph within the section.



## Guidelines For Seeking God's Will

### His gentle whisper to our souls

Discerning the will of God for our lives often seems to be an intimidating challenge. There is so much to consider that we hardly know where to begin. There are three guidelines that can help to reduce the immensity of the task: (1) Love is always God's will; (2) We have to do our part; (3) Exercising faith is important.

#### Love

Many times we are intent on seeking God's specific will in a situation. Does he want me to do this or do that? Should I take this job? Should I start this project? No mat-

ter what particular actions we might be contemplating, we can be sure that God's will is always *love*. That may not seem helpful, but it can narrow the field of possible choices. It's like trying to find your hotel room. If you aren't even in the right hotel, you can be sure you won't find the right room. If the action you're considering is not loving, you can be sure it isn't God's will. Deciding whether various alternatives are loving, may eliminate some, leaving a smaller number from which to choose.

Of course, accurately applying

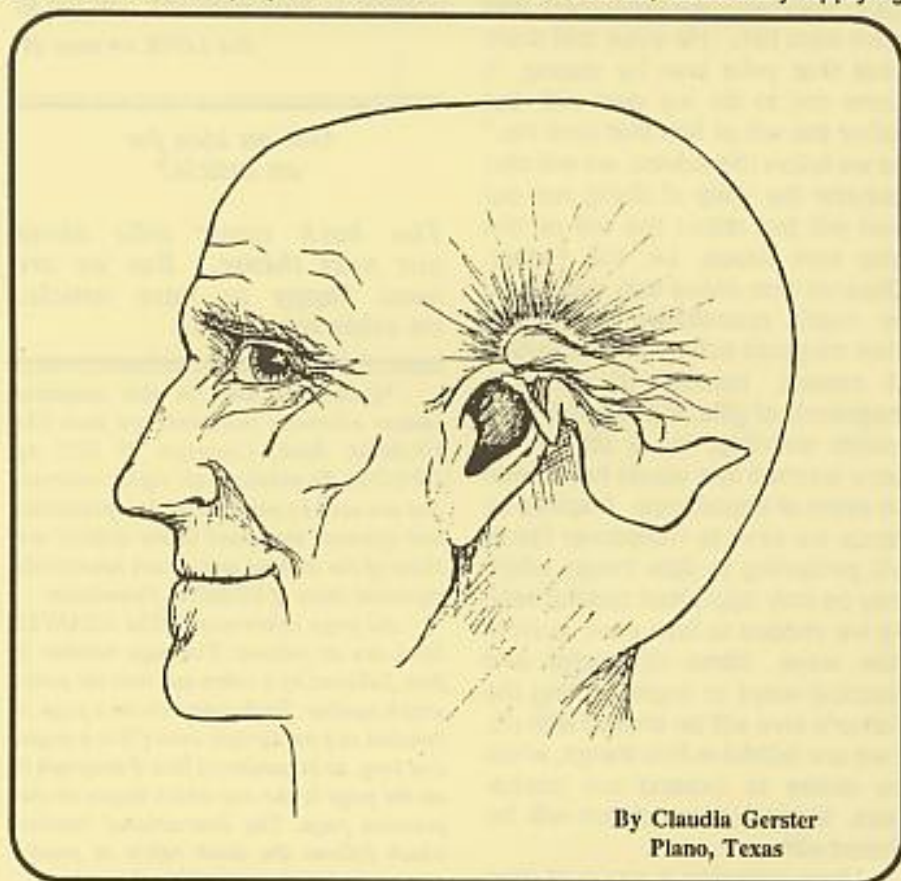
the criteria of love requires that you know what love is. Many people use the example of Jesus' life to guide them in understanding what love is. Three definitions of love from *The URANTIA Book* are very useful also: (1) the desire to do good to others, (2) friendship, (3) unselfishness. Used in various combinations these definitions improve our judgment. For example, to do without necessities in order to give your children unnecessary luxuries may appear to be unselfish, but it is easy to see that such an act is not good for them, and so it is not loving. Sometimes, as in this situation, being loving requires us to say, "No."

#### Our Part

I have run across people who were afraid to seek God's guidance very actively. They felt that they should make their own decisions, not take the easy way by asking God to make those decisions for them.

Actually, seeking God's will is not the easy way. God does not give us the answers with no effort from us. We are in partnership with God and we have to do our part in the decision-making. Sometimes our part involves gathering information about a situation. It usually includes projecting the various alternative choices. We may need to get the reflections or even advice of friends. We may assess the choices as to whether each one is loving or not. We have to get our selfish will out of the way and sincerely dedicate ourselves to choos-

See *GUIDELINES* on page 21.



By Claudia Gerster  
Plano, Texas



By John Hyde  
Richardson, Texas

## What God Wills For Us\*

There is no study more important than that of God's will, yet there is probably none more difficult to address. This apparent difficulty seems to be due to two main reasons: (1) God's will is, in each person's life, an intensely personal thing, adapted perfectly to that individual and perfectly discernible only by that individual; (2) No mortal may even presume to discourse authoritatively about God's will. How then shall we address the subject of God's will as it applies in general to each one of us?

Let's begin by assuming that there are certain things that God certainly must want for all of us. We may also safely assume that these things must be spiritual. That implies that these gifts which God would delight in bestowing upon us must not only be beneficial to ourselves, but also to everyone with whom we have contact. We may further assume that such gifts would probably be eternal in nature.

Now, what types of gifts might our loving Father bestow upon us that would meet the above criteria? I immediately think of friendship. *The URANTIA Book* says that the presence of God in the minds of mortals greatly facilitates communication between them. We are able to enjoy more fully the supernal delights of enduring friendship because God so willed it. In fact, he encourages it.

Another type of lasting beneficial gift which our Father must delight in bestowing upon us is that of revealed insights. Anyone who has ever experienced a genuine inner insight knows immediately the enthusiastic sense of inner joy that always accompanies the new dis-

covery. "Every good gift and every perfect gift comes down from the Father of lights." (41:1/ 2.6.3) The realm in which the Father is most active in the universes of time and space is in the minds of his indwelt creatures. "He is the very source of all such superanimal insights . . ." (2095:8/ 196.3.24) Indeed, even the very desire to know God is a gift from him.

We are also taught that God desires that his creatures love him. But God is so great that there are only two effective ways to demonstrate our love to him satisfactorily. One, obviously, is to do his will, which in the last analysis is much more beneficial to us than it is to him. The other is simply to declare our adoration for him in worship. But even here we find that worship also benefits the worshiper. "Worship, taught Jesus, makes one increasingly like the being who is worshipped." (1641:1/ 146.2.17)

See *WHAT* on page 18.

## It is My Will That Your Will Be Done

By Val McElree  
Indian Head, Saskatchewan, Canada

I have from childhood wanted to do what was right for me as far as God was concerned. I remember committing each boyfriend to God and telling God that if this was the guy for me that it was fine, and if not, then to let us just break up. I always felt I wanted to do what was right in God's eyes. I often felt I was doing the right thing. But I made a lot of mistakes.

"If you are trying to do God's will, you are doing God's will . . ." I think it would be nice if it was that simple, but from painful experience I don't think it is. But, thanks be to our heavenly Father, I have seen that "all things work together for good to them that love God." Despite the mistakes, despite the things that go wrong, despite the hurt caused and taken, when I sit down and look at the circle of

events in my life, I can see where one event, although painful and maybe heartbreaking, led to a situation of happiness and fulfillment for me and my family. We all desire to do God's will. His will is in our daily conversations and talks with God, but that does not mean that we do God's will without fail. The desire is there, but emotions, circumstances, weaknesses can cause us to do the wrong thing. Here again, we learn, and in learning we grow stronger in our minds, in our commitment to do God's will, and in our sincerity in desiring to do God's will.

How great to know we have a loving heavenly Father who forgives our blunders and helps us in reasserting our priorities and desires, and who helps us with our everyday desire of doing his will!\*



## Doing the Father's Will: the Key to Life\*

By David Glass  
Fort Worth, Texas

During my pre-*URANTIA Book* days, I had come to have a pretty strongly held hunch that there was a "Great Design" to personal, planetary, and universal life. I had granted to myself the likelihood that God's mind and personality were infinite. This meant he knew not just the number of the hairs of my head, but all thoughts, reactions, and motives of my inner life and of the lives of all beings with a mind. I envisioned the "Master of the Fates" weaving together a rich tapestry of cosmic expansiveness and intriguing diversity held within a harmonious infinite mind. I was very gratified when I did read *The URANTIA Book* and found: "There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life." (365:3/32.5.7)

This statement reduces the multitudes of paths I might choose to two: Either I am trying to do the Father's will and am approaching that goal, or I am diverging from it. I have only to sharpen my skills for discerning the will of God to become better and better at fulfilling my individual cosmic purpose.

There is a God-intended perfection-ideal toward which we are moving in our life and its relationships. We

can fulfill the Father's will in the way that we relate to: God himself, our indwelling spirits, other personalities, and ourselves individually. (The self has rights as well as others.) Jesus' two simple, but challenging, commandments were: Love God totally; love others as yourself. This is a purposive relationship which generates (1) the spiritual recognition of the fatherhood of God and the brotherhood of man, and (2) the personal *experience* of God's fatherhood and man's brotherhood, to the extent that the brotherhood of man has been actualized.

We see many, many aspects of the will of God for man realized and lived out in Jesus' terrestrial life. They include: the progressive improvement of our standing in life—the realization of our potentials; developing the skill of teamwork; the achievement of a cheerful attitude even when facing great difficulties; maintenance of continuous communion with the Heavenly Father; increased sensitivity to the guidance and enlightenments of the indwelling spirit; the balance and unification of our personalities; the development of our specialized skills; the nurturing and deepening of our friendships—even our friendship with God; provision for and participation in the welfare of our earth families; the desirability of a wide variety of experiences and vocational undertakings; the lifelong pursuit of knowledge, wisdom, and insight; the recognition of the achievements of others; the avoidance of solitude and prolonged introspection; reliance on God for strength as well as guidance—for courage as well as direction; sharing the inner life with God; the proclamation of the gospel of the fatherhood of God and the brotherhood of man; Fatherly love for others and responsiveness to the mortal who chances to be in our immediate proximity; the formation of a family homelife and the rearing of children; the persistent exercise of faith; a multifaceted prayer life; the maturization of spiritual reactions to reality situations; limitless forgiveness of others; the manifestation of the fruits of the spirit; the abandonment of fear and anxiety; the reali-

See KEY on page 13.

### *Good Sense*

*I have found it makes good sense  
To search for the will of God  
And also to accept when found  
The joys and sorrows, ups and downs  
To know—as well as believe  
That what God sends  
Is his will for us.*

*This can comfort the bereaved,  
Remove frustration,  
Soothe the angered  
And engender that peace which  
Jesus proffered.*

By Gene Joyce  
Richardson, Texas



## God's Will\*

By Karen Pressler  
Roanoke, Indiana

*Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living. (1766:3/159.3.7)*

The complete turning over of our wills to God is a major, major decision in our lives. First we have to recognize that, although God exists, he can only love us from a distance while we insist on handling our own affairs. Even believing in him is not enough to really let him into our lives. When we experience the results of our own will, to ask him, "Why?" is nonsense. The act of independent living results in purely natural consequences of purely mortal reasoning. The thing that keeps us on our own is the familiarity of being in charge of our lives.

God's reasoning is beyond our comprehension, yet if we believe in him sincerely, we have to believe that there is no wisdom, no goodness, no love or patience that exceeds his. While our decisions are made with the best of mortal comprehension of goodness and love, it's just nothing at all next to the divine goodness and love of God. And to have access to his wisdom and direction, we only have to be willing to give up the security of doing everything ourselves. In theory, it's easy enough, but in reality it's a very shaky prospect to lose that hold on our own lives. It's only possible to attempt it if we truly recognize God as our Father and if

our desire to be with him is strong. Only then can we begin to trust him with our lives. If we decide it's what we want, then God is truly with us, and we are truly with him. But that's not the end of it.

Throughout the course of mortal life our patience will always be so much less than God's, and we will always be trusting something we can't even see. And sometimes the going gets rough. The waiting for situations to resolve themselves according to God's will seems to take forever. The mortal mind with its limited patience gets very confused by the apparent chaos of things that seem to have no end. The temptation to resolve things

ourselves will continue to be a threat until our trust is so complete that we don't feel the need to hurry things along. But God knows our minds better than we know them ourselves, and if we recognize our impatience and truly desire for God to override any of our unwise decisions with his own, it becomes easier to relax in all of life's situations. If we sincerely want God to ignore our occasional attempts to hurry things along, if we want him to prevent those attempts from succeeding if they are not his will, then even our human nature will not jeopardize our ability to follow him. It may still seem difficult at times, but the sin-

*See WILL on page 10.*

## Affirmations

By John Hyde Richardson, Texas

Affirmations are positive phrases we repeat to ourselves, preferably out loud, once or twice or even 200 times a day. As we repeat them, we should picture ourselves already doing that which we are saying. Soon we will notice that our outlook is changing. That which we are affirming is becoming real.

Today I will achieve a new victory. I will not take credit for having done so, for I know that alone I will fail miserably. I know not yet the nature of this achievement, but I suspect it may be minor—that is, another one in a series which will progressively reveal the true potential of man in partnership with God. If possible, I would prefer that this victory over evil come about as a natural progression involving little more than an enlightened decision when faced with potential alternatives. Yet, even if struggle and effort is required, I will cheerfully accept my lot, and virtue and selflessness shall triumph by the power of God within.



# God's Will\*

## Study Notes

By Bill Cooper  
Arlington, Texas

### The more we give the love we have

[In the following notes, a summary of the reference appears in italics. My comments about the reference follow in regular type.]

(1) 1221:2/ 111.5.1 *Doing the will of God is sharing the inner life with God.* Sharing the inner life with God sounds nice, but how can showing God our inner life be equivalent to doing the will of God?

This sharing that God wants is a giving and receiving as distinguished from a mere willingness to reveal our inner thoughts. This inner sharing is like two good friends who spend a great deal of time in joyous association. They talk a lot about things that they are thinking about—some profound thoughts, some light thoughts, and some confused and doubting thoughts. They do everything together. But they only do those things that both of them enjoy and want to do. It is this type of mutual inner sharing of thoughts, concerns and decisions which is equivalent to doing the will of God. It is this sharing which is sure eventually to generate behavior on our part which is consistent with God's will.

(2) 1221:3/ 111.5.2 *Imitating God's way is the secret to survival and perfection.* It is a safe bet that God rules his universes by laws which are consistent with his will. You can also be certain that the nature, personality and behavior of God is wholly consistent with his will. Therefore, if you know that God is *always* loving, merciful, just, non-punishing, fatherly, forgiving, giving, serving, sharing, compassionate, etc., then you know what

the will of God is. By the way, don't ask him to tell you precisely each step to take in your life. He gave you free will because he values, loves and is fascinated by your unique personal interpretation of his will. If you are to interpret, there must be a gap between his revelation of his will to you and your application of it to the specifics of the circumstances of your life. And it is God's will in almost all events in your life that this gap should exist for you to interpret.

(3) 1221:6/ 111.5.5-6 *Choosing to do God's will is not a relinquishing of your will but an elevating of that will to the highest of desires, the best of choices. And the result of such an enrichment of will is to bring you into intimate fellowship with your spirit Father.* If you had been born into a poor, degraded and ignoble stratum of society in a nation ruled by a powerful, rich and noble king, and if he offered to make you rich and powerful, to personally tutor you, and to acknowledge you as his son if you would sincerely choose to behave nobly according to the pattern he would reveal to you, would you do it? Well, you have an eternal offer just like that in which the reward of the choice is spiritual growth in nobility without bounds. It's a powerful, highly consequential choice.

(4) 1431:2/ 130.2.7 *Doing God's will is acting in partnership with the choice of God. It is the experience of becoming more and more like him by imitating him.* If you were in business with a partner

who always had your interests in mind, who knew the best way to achieve the business goals, and who was going to make you rich beyond measure, even beyond your wildest dreams, in all the things that matter, wouldn't you want to do things his way? Wouldn't you invest all that you had as he counselled? Wouldn't you want to grow to be like him? Wouldn't you be flattered that in all things which concerned you, he allowed you to make all the important decisions? And wouldn't you be charmed by his custom of talking with you quietly, calmly, privately as though you were the senior partner in the enterprise? How could you help but love such a true friend?

(5) 1582:1/ 140.8.20 *Not fear, not duty, but truly voluntary conformity of your will to God's is what Jesus preached.* Voluntaryness requires the freedom to reject God's will. It is easy to observe in our world that men are free to reject God's way. But it is also true that God has made it possible for these same free sons to know his goodness, his truth and his beauty. He has made it possible for us to commune with him, to be his friend, to be his partner, to experience his loving service, to come to love him, not because he is great and powerful, but because we know him and he is a close friend. And if we will do these things, even partially, there is almost no possibility that we will fail to choose God's will, his way, his method, his technique of living. His entire universe is organized so

See NOTES on page 17.



## Count Down to Fusion\*

By Mark Turrin  
Clayton, California

What is God's will for man? This is perhaps one of the most confusing questions to answer about one's life. To get a better understanding of God's will, we need to step back and examine why there even is a Urantia and then focus down to our own personal lives and how we fit into the plan.

The URANTIA Book reveals that the evolutionary spheres, such as Urantia, are spawning grounds for bringing the lowest form of will creature into existence and fusing that creature with a divine Thought Adjuster, to create a new creature that will endure for eternity. It is God's will for us to fuse with this Divine spirit so we may begin our eternal career. This is a very important project in the local universe. We realize how important it is when we begin to add up all the beings surrounding us who help this fusion process take place.

When we reach our third psychic circle, we are assigned personal guardian seraphim with their assistants—midwayers, cherubim and sanobim. Once we have made up our minds to do God's will and become like him, many universe resources come into play to make this happen.

What will it be like to be fused with our Thought Adjusters? How well will our minds work? Will we be able to do complex math computations in our minds and have a perfect memory of facts? What will be the limits of our genius? How much study will it take for us to become masterful musicians? How will our sense of humor be affected? What about our physical strength, endurance and reflexes? I think the fusion process makes such profound changes in us, that it is like studying a caterpillar to discover the qualities of a butterfly. The new creature hardly resembles anything of the old. All we know is that we are to become some type of superb and adorable creature by the time we do fuse. (538:4/ 47.8.6) However we can know now the spiritual qualities of a mortal approaching fusion by studying the life of Jesus.

Now that we have a sense for our intermediate term goal of fusion, we can work on ways to achieving shorter term goals of character development that are the necessary steps in reaching our longer term goals. Creating a finaliter from an immature and primitive will creature is as much or more of a massive task as building a tall skyscraper. The foundation must be firmly in place before girders are placed. The moral and spiritual character must be firmly established before increased responsibility is entrusted to the creature. I believe the point of fusion to be the completion of the character foundation from which new and supernal heights of attainment take place.

A technique for achieving goals in sports has been visualization, whereby you relax, close your eyes and see yourself performing your event perfectly. This is now becoming an important part of most Olympic training schedules. What would happen if it were

### Our Guide

*How might I discern they will?  
Be still, be still.  
Listen to the voice of the spirit inside  
Our guide, our guide.*

*How may I see the way?  
Pray and pray and day by day  
It will become clearer  
As you draw nearer . . . to him.*

*He will show us  
For he knows us  
And wants us to grow  
In a spiritual direction  
Toward the beauty of perfection  
In his light  
We are precious in his sight.*

*So be still my child and pray  
And let him lead the way  
For he wants us to succeed  
And he will take us there  
Through faith and by grace  
Comes the answer to each prayer  
Amen.*

By K. Brendi Poppel  
Bayside, New York

and through us.

applied to the spiritual life? Isn't that what the art of prayer really is—visualizing yourself and others performing spiritually; acting with more love, more tolerance; demonstrating more faith in your friends and associates; visualizing more ways to be of service to those around you. Fusion is your "event" and prayer and worship are part of the training process. "So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies." (1213:1/ 110.7.6) "You could be so comforted and inspired, so enthralled and intrigued, if you would only allow the Adjuster constantly to bring forth the pictures

See FUSION on page 18.



*WILL from page 7.*

care desire to be a representative of our Father on a world that desperately needs to see that representation will assure us of succeeding.

We can't possibly anticipate where such a choice will lead us. We can't expect life to remain the same. We have to spend some time just observing ourselves with complete detachment in order to know in what way we are to be used. What we will be observing, in fact, will be God working through us. It might change many things, but we mustn't be alarmed. If we just observe, after a while we'll recognize that there is genuinely a power at work in our own minds that will come through in our lives. People might look at us with some suspicion, but we remain undaunted by that. People are, by nature, suspicious of change; and we are answering only to God, not to any human being or group of human beings.

Most of all, we must plan to learn patience—unlimited patience. Many things are at work on this planet and throughout the universe, and time is a minor factor from where God sits. We are a vital part of something from the day we sincerely choose to be, but we can't expect to know how or why or when. It's really not our concern anymore. We just follow. Our course is planned, our future is secure, our days have reason, and God is with us. We just follow.

Today, many fellow human beings are joining God with all sincerity and complete devotion to the cause of seeing his work done in our world. We can find comfort in the thought that they are simultaneously experiencing what we are feeling, and each in his own way is joining with us in the lifetime project of bringing our Father's divine plan to this earth. From far above the planet,

### **The will of God is the will of love.**

*LOVE from page 3.*

recognize that God shares his will with his children as they shave in the morning, drive to work, or take out the trash.

Out of consideration for my unknown brother, I cleaned our trash cans, clipped the weeds around them, and deodorized the cans. Afterwards I made certain that our mailbox was clean and free of insects. Small things . . . but nevertheless ideas received and acted upon.

Our Father wants us to be happy in our careers but will not violate our domain of decision making. Many times the disclosure of his will awaits decisions on our part. If we are willing to put a period at the end of the sentence in which we are currently engaged, then he will assist in the structuring of the new sentence with us as the subject, his will as the direct object and the new career embarked upon as the verb.

If we would know God's will, we must seek first to know God and share in his love for all men. If we are willing to join him in his love for them, he will share many ideas for useful deeds with us. They may become his will of our choosing."

imagine the view as the sparks of divine light flicker and glow all across its surface. We are beginning a new age.

*Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, "This is the way." (383:2/34.7.8)~*

*PRESENCE from page 2.*

centers. These and thousands of other tasks and projects are vibrant opportunities for actualization by those who are willing to respond to the spiritual renaissance now being ushered in on the wings of the future.

In whatever direction our life plan may lead us, it is the fruits of the spirit that undergird our work and make it effective for time and eternity. These fruits of the spirit are "loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching godness, forgiving tolerance, and enduring peace." (2054:3/193.2.2) These are the marks of God's presence in action whether our work is in the material, mental or spiritual realms of human activity.

As pioneers of the new age our work is of crucial importance. The messengers of the fourth epochal revelation were very ordinary human beings, and yet their witness to new spiritual truth turned the world upside-down. Jesus told his apostles that as they serve in the Father's kingdom, they would also do the work that he was doing and even greater works would they do because he was returning to the Father, (John 14:12) and that his universe sovereignty and the new gift of the Spirit of Truth would magnify their effectiveness. Add to this spiritual power base the dynamic of the fifth epochal revelation and the potentials of this spiritual partnership between man and God stagger the imagination. Pioneers in a new age, however, need to have the personality stamina to serve without seeing results. Indeed, the immediate effect of innovative work is usually disapproval and opposition. Nevertheless, as we pursue our work in partnership with God, we know that we are making effective contributions to civilization and culture, that we are adding functional realities to our planet and to the realm of the Supreme.

Not only is work on the frontiers of progress often frustrating and rigorous, it is unpredictable. Serving in partnership with God requires flexibility.

*See PRESENCE on page 13.*

**To find God's will is not so hard:**





*By Vince Ventola  
Venice, California*

**If we have a true and sincere desire, his love will find a way.**



# Communication: Necessary Experience

By Tommie Clendening  
McKinney, Texas

Communication is the key to any relationship. Communication must be a two-way street with *give* and *take* by both parties. Both people in a relationship must share themselves. If your partner communicates her thoughts, feelings, desires, etc., but you don't, you have something to build a relationship on, but she is left in the dark. She doesn't have much hope of being able to understand you.

Both partners must receive the communication also. It is quite possible to hear the words of your partner without really listening with mind and heart to what he is saying and what he is implying.

One of the most important things for a couple to communicate to each other is feelings. Feelings are. Period. And they must be accepted as such. Many people never really understand this. You cannot change your feelings because your partner doesn't like them or because you feel you ought to. You can only attempt to hide them, from yourself and others often times with disastrous results.

Emotions and their feelings were given to you by God as mechanisms to help you understand yourself and each other better. They enable you to better experience your world. They come in all types. One of the basic qualities of a good, loving relationship between two people is the ability to accept, at face value, and communicate your feelings and your partner's. This can be very hard to do, particularly when the issues concerned are painful and sensitive to you (anger, resentment, fear, humiliation, sorrow, passion, tenderness, joy). Often under these

circumstances it is a good idea to write your feelings down in love letters to each other. It is important that there be ground rules for these letters.

Rule number one is to share your feelings. Together pick out a question or statement to write on and each write a letter to the other about the way you feel about it. You are analyzing *your* feelings first and putting them on paper. This is hard when you are not used to doing it and takes practice.

As you write, you must keep remembering that the point of this communication is to share the feelings. You can tell you have written down a feeling by trying to substitute the words "are" or "think" for the word "feel" in your sentence. If you can substitute "are" or "think", what you have written is a thought, not a true feeling.

Example 1: "I feel intense burning anger and frustration, as if a door were slammed in my face when you don't communicate with me. I feel as if you are coldly shutting me out." (These are feelings.)

Example 2: "I feel you coldly shut me out of your world a lot of the time." (This is not a feeling since "think" can be substituted for "feel.")

Rule number two: There can be no condemning, blaming or criticizing of the other person. These *are* and *should be* your feelings. Your partner is not responsible for them—you are.

Example 1: "I feel suspicious and doubt your faithfulness when you come home late and don't tell me where you've been." (This writer accepts responsibility for his own feelings.)

Example 2: "You drive me crazy with doubts. You come home late and won't tell me where you've been." (This writer is blaming his partner for his feelings.)

Many times, because you have never shared feelings like this before and they have remained unaccepted and bottled up inside you, they can be startlingly intense. It is easy to lose your rationality concerning them. That's why letters to each other can be helpful so the tendency to jump in and criticize or defend, etc. (as frequently happens when you are face-to-face), does not get in the way of *getting the feelings out in the open*.

After you have written the love letters, come together and exchange them. Read each other's feelings and then talk over what you have discovered about yourself and each other. The same rules apply during the discussion period: express your feelings and accept responsibility for them; don't criticize your partner. The object of the whole process is to understand each other better, not to judge. This enhanced understanding of each other can solve problems, reconcile differences, and lead to a richer, more loving relationship.

The reason for writing your feelings down first is twofold. First, it gives you an opportunity to sort through your emotions and discover what you are feeling, clarifying these as you write about them. Second, it gives you an opportunity to get a hold on the expression of your emotions.

Once you are talking with each other, it is important not to allow your emotions to boil over and spew out at your partner. If you feel



anger, express it—but not as an instrument of war. Don't strike out verbally (or physically). You can say, "I feel anger churning up my insides when you say that," without blaming your partner for your feelings. The difference is in your attitude.

A physical technique to help avoid the arousal of anger is to hold hands and look at each other directly when you're talking. Another technique which forestalls anger and helps each of you to understand yourselves and each other better is to pursue why you feel angry at something your partner has said. The answer lies within you. Finding the answer can sometimes dissipate the present emotion, but even more, you may not become angry over that topic again. As an example, your mother may have habitually used the same phrase that your wife just did as a technique to shut off communications, and you're still reacting to that phrase because of your early experience.

First you must accept your own feelings, and then you can begin to try to accept the other person's feelings. He has dared to share his heartfelt feelings with you—because he loves you. This is not an easy task for those of us who were not brought up in an atmosphere of freely-communicated feelings (which very few of us are these days). It takes lots of practice. But, believe me, it's worth the effort expended! Our society is highly intellectual these days which is very sad, for few of us ever get to learn how to freely accept and share our feelings. But the ability to do this can be learned. The rewards are immeasurable! A relationship evolves of real love and acceptance of yourself and your loved one. You two have created a special, safe, warm, understanding place between the two of you when you share intimate parts of yourselves. (Even when feelings are painful, it always helps to share.)

Just remember it's OK to feel: to laugh, to cry, to hug, to touch, to

be angry, to be passionate, to be tender, etc. And it's wonderful to reach out and share these feelings. So reach out and experience communication.

#### Questions for Love Letters

Here are some topics which arouse strong feelings and so are good ones to write love letters on: Money, health, time, work, rest, sexual relations, marriage, children, relatives, relationship to God, atmosphere in the home, death.

Here are some sample questions to help you understand how to word the questions you write about:

What are my feelings about your death?

How does the presence of God in our relationship make me feel?

How does my attitude about our material possessions make me feel?

How do I feel when I want to have sex and you say "no." (Partner writes on: How do I feel when you want to have sex and I say "no.")

#### PRESENCE from page 10.

Often our human and personal hopes and purposes which we have planned and cherished for years are shattered on the rocks of evolutionary reality and transmuted into the larger and wiser objectives of spirit determination. Sometimes we are constrained to do things which we would most wish to avoid. Like Moses who lacked public speaking abilities was nonetheless required to become a speaker and teacher, so we often find it necessary to engage in activities where our talents are marginal. The important thing is that we are sensitive to the leading of the spirit and have the courage to act in conformity with that guidance. Ours is the responsibility to act; the results are in larger hands. And history demonstrates that God can use very mediocre talent to accomplish great things. "Service—more service, increased service, difficult service, adventurous ser-

vice, and at last divine and perfect service—s the goal of time and the destination of space." (316:4/ 28.6.17) It is through such service that we human beings fulfill our deepest needs and longings, discover happiness, and come closest to greatness.

The presence of God is most effectively experienced in action—service. Our lives find meaning and purpose through action. Seldom have the people of this planet had greater opportunities for significant service which will effect future generations than now. Let us unite in spreading the message of the fifth epochal revelation which promises to precipitate one of our world's "most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment." (2082:7/ 195.9.2) And I would now ask you, even as I ask myself: What are you doing to contribute to this new age?\*

#### KEY from page 6.

zation and preservation of peaceful relations with all people; the service of the needy and socially down-trodden groups of men; etc. Everyone has a collection of such insights into the dimensions of the will of God for mankind. Each man can mirror God in his own way.

Life is not a win/lose, or even a win/win, situation; it is an ALL-win situation in which every creature has a unique place in the unfolding of evolutionary reality. The existence of other unique beings does not lead to a competitive scenario. Each unique being has its select point and process in the life of the Father's projected plan. Everyone has a perfectable, singular though interrelated purpose and destiny.

Now I would like to share another idea which has had a major and vision-clearing impact on me. Jesus put it so clearly: "Although this gospel of the kingdom never fails to bring peace to the soul of the individual believer, it will not bring peace on earth until man is willing to believe my teaching whole-

See KEY on page 22.





# Outreach

*We are eager 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*

## Taking the Book Public: My Experience With Radio

*By Carol Hay  
Boulder, Colorado*

One cold, snowy morning about two years ago, I sat in the University of Colorado campus radio station with five other local readers and talked about *The URANTIA Book* for an hour on the air. The interviewer, a student who had made contact with *URANTIA Book* readers through the *URANTIA Book* Club booth on campus, was friendly, well-prepared and a good listener. We all had a good time. Too bad we couldn't be heard any further away than a two-block radius around the building. Still, as we tromped back down the hill knee-deep in snow, we felt warmed by the experience.

It was with that experience in mind that I said, "Yes," to a request by Don Guimond to do another radio talk show this last spring. This one was to be broadcast on a local station in Denver with an interviewer who had even gone out and purchased a book. He seemed excited by the chance to discuss it with us. It sounded even more interesting than the program two years prior; however, what followed

was a totally different experience.

It wasn't that this interviewer was trying to lambast the book or disprove any theories or origins, he was merely looking for stimulating material for his show. It was obvious that he was a truth seeker, but he seemed intrigued by that occupation and had little interest in actually finding what he was supposedly looking for. I found myself thinking that the best way for *The URANTIA Book* to make an impression on him was for me to walk over and hit him over the head with it. I left there feeling as if I had been seated at a wonderful meal that was taken away from me before I had had a chance at the first bite. It's not that I wanted him to say, "Yes! You're right!" He just got stuck on things in the book that had little to do with the general message.

Even our call-in listeners became sympathetic with our sorry plight. I found myself talking before I had anything to say just so I could get a word in edgewise. The best part of the whole episode came from a woman who called in to the program and had been waiting on hold almost the entire hour. She was a *URANTIA Book* reader, and she elicited the kind of question-answer session from our interviewer for which Don and I had been praying. So it had a nice ending. I have since gotten to know this marvelous woman who called in that day, and I've thanked her so many times that she gets embarrassed when she sees me approaching.

Don Guimond, ever the masochist, made numerous taped copies of the radio show and sent them out to readers all over the country, asking for feedback and suggestions. The comments that

*See RADIO on page 20.*

## All the Beautiful Sentiments in the World Weigh Less Than A Single Lovely Action\*

*By Julio Edwards  
Denver, Colorado*

A few months ago while perusing the Denver Free University catalogue, I noticed they carried some courses on metaphysical and borderline religious subjects. I thought for a moment, "What an opportunity for *The URANTIA Book* to be made available to people actively searching for truth." Most cities have some form of these "Free Universities." Their main focus is cheap, non-credit courses with instructor backgrounds based on experience rather than degrees. I called DFU and found out the date of the next scheduled meeting for new course instructors and attended. Then I made an appointment to meet with the curriculum director, drafted two members of our Denver study group as student-instructors, and we all met together to discuss the possibility of doing the course. The director was very openminded and her main concern was to make sure we weren't trying to induct people into an organized religion as a result of this class. We gave her a book, a lesson plan and various pamphlets such as the description and selected excerpts.

At the first class eight people attended although eleven eventually signed up. At this first session we never got the chance to open the book much less use our lesson



plan as they had enough questions to fill the two-hour class without even getting warmed up. At the end of the night we asked them to select a topic or two for the next class, and thereafter we attempted to stick with this format, abandoning our original planned format. The members covered a broad spectrum of beliefs, ages, vocations, and backgrounds. There were people into reincarnation, UFO's, the Bible, and even two regular readers who had not made much contact yet with other readers. They all were very interested in the truth and did not seem to be concerned with the source. Most were new readers who had never seen the book before but had heard from someone else that this was something worth looking into. Practically every new reader purchased a book and a *Concordex*. We made available every pamphlet from the URANTIA Brotherhood and Asoka Foundation, as well as any other existing ones that we could get our hands on.

Rick Tippett, Andre Radatus  
See ACTION on page 20.

## The URANTIA Book Club: An Opportunity For Service

By Donald Green  
and  
Christopher Lepine  
Boulder, Colorado

An exciting and adventurous experiment is happening. It touches thousands and allows its participants to experience the thrill of service. No one knows its full impact, but it will undoubtedly be impressive.

We're talking about the URANTIA Book Club. Our club operates under the auspices and support of the Rocky Mountain URANTIA Society on the University

of Colorado campus in Boulder. We'd like to share this experience with you now to inform and inspire.

### History

The history of the URANTIA Book Club covers a period of only three years. The club, originally titled "Synthesis," used an entirely different approach than the present club. It's been a steady evolution from the beginning.

Three years ago "Synthesis" was actually more of a psychology club than anything else. We figured by promoting a discussion of various ways to synthesize science, philosophy, and religion, it would be possible to slip *The URANTIA Book* into the conversation. Only a very limited response was received; the few that did turn up at our meetings had no time for our little ploy. We were trying to be clever. The next step was the URANTIA Book Club—a direct approach.

### Role

Our club sets up a booth three days a week for three hours at a time. It is located in a area designated for booths by the university, so we are among other groups. We estimate that the number of students who are aware of a book titled *The URANTIA Book* has risen from a fraction of a percent to at least sixty-two percent. These students may not know what the book is, but they do know of its existence. We are very pleased with the results.

Although it's true we have sold over one hundred books and distributed hundreds of brochures, we are convinced that our primary role is subliminal. The presence of our club sign and the flyers we post has made a very large and substantial impact on the student body.

It is through repeated exposures like our booth that one is

See CLUB on page 19.

## The Knock at the Door

Who's that standing at my door?

Why, it's the Lord, son.

Why, it's the Son of God and Man.

Why's he knocking at my door?

He's come to teach, son.

He's come to show our Father's plan.

Should I open up my door?

It's up to you, son.

It's up to each to take a stand.

And if he enters through my door?

You'll be transformed, son.

You'll be made perfect in his hands.

How do I open up my door?

Just have some faith, son.

Just know the truth of what you see.

Just have some faith, son.

Just know the truth and you'll be free.

By John Andrews  
Juneau, Alaska



# SPHERES of INFLUENCE



## The Will of God

By David Glass  
Fort Worth, Texas

*The Will of God*, Leslie D. Weatherhead. Published by Abingdon Press, Nashville, TN. Softback, 64 pages. Copyright 1944, \$2.95.

This book offers spiritual insights on the will of God which are not to be found in any other place that I know of except in *The URANTIA Book*. The ideas are clear and well-related. The overall structure of the book is one which sweeps from mortal confusion, ignorance, and hopelessness, through a series of spiritual and truth realizations, to an ultimate and cathartic arrival at a sense of enduring peace in life. As such, Reverend Weatherhead serves the cause of peace-making which Jesus so highly lauded. It is interesting to note that this material was prepared as five sermons during World War II, no doubt born of his congregation's need to understand how God could allow such horror.

Weatherhead analyzes the will of God and discerns three aspects of the divine will: the intentional will of God, the circumstantial will of God, and the ultimate will of God. He defines the intentional will of God as "...the way in which God pours himself out in goodness, such as the true father longs to do for his son." (p.14) God's intentional will is that ideal way he would like for everything to occur.

God's intentional will can be temporarily thwarted by man's free will choices. In the long run, however, the ultimate will of God will come to pass. Weatherhead as-

serts that this ultimate will of God will be achieved through man's endorsement and living out of his intentional will. Man can, then, consecrate his will to the doing of the Father's will.

Weatherhead recognizes that the triumph of love in the perfection of all things and beings necessitates the endowment of all universe beings with free will. Unfree personalities cannot express true love. But free will results in the necessity for the circumstantial will of God. Weatherhead states: "... There is an intentional purpose of God for every man's life; but because of human folly and sin, because man's free will creates circumstances of evil that cut across God's plans, because our oneness with the great human family means that the evil among other members of it may create circumstances which disturb God's intention for us, there is a will within the will of God, or what I call 'the circumstantial will of God'..." (p. 24) Through man's choosing of this circumstantial will, the encounter with evil can actually demonstrate the love and merciful character of God just as his direct, or intentional, will would have revealed it. (Please observe that Weatherhead's concept of circumstantial will is quite different and distinct from what some modern thinkers refer to as "situational ethics"—a fluid and relative type of response to circumstances unrelated to any overall moral guidelines or framework.)

Weatherhead illustrates his

concept of circumstantial will by looking at the apex of human perfection in the response to God's will—the life and death of Jesus. He writes: "It was not the intentional will of God, surely, that Jesus should be crucified, but that he should be followed . . . . But when Jesus was faced with circumstances brought about by evil and was thrust into the dilemma of running away or of being crucified, then *in those circumstances* the Cross was his Father's will." "Given the circumstances which evil had produced, it was also God's will that Jesus should not just die like a trapped animal, but that he should so react to evil, positively and creatively, as to wrest good out of evil circumstances." (pp. 23 and 25)

Weatherhead uses concept after concept which are to be found in *The URANTIA Book*. He affirms, for example, that "... there is an intentional purpose of God for every man's life . . ." He makes an allusion to "the great human family" which we would call "the brotherhood of man." He states that the evils of weather and accidents are not reflections of God's will *against* man. Toward the affairs of men's lives on earth and throughout the cosmos, God directs only his love, forgiveness, mercy, and challenge—the exhortation to progress.

Weatherhead displays a visionary concept of the will of God for mortal life when he says: "Looking up to your Father in heaven, say, 'Thy will be done,' and let us so dedicate ourselves that *we may be*



made one in the glorious harmony of all things and all people who carry out his will, that it may be done in earth as the angels do it in heaven." (p.21) [italics mine] This is certainly a portrayal of earth's future age of light and life or the age just leading into it.

By the use of many original parables, Weatherhead magnificently leads his readers to new perspectives on evil and virtue. Many other spiritual insights which I thought were possibly not to be found outside *The URANTIA Book* are discussed in this book with clarity and compassion. *The Will of God* is an excellent way to share truths about God's will in a way which is harmonious with *The URANTIA Book*. There is art in brevity and in wisdom—and this little book of 64 pages has the faith-and-love kinetics necessary for the breakthrough perception into the major aspects of the will of God for man. That infinite subject is described helpfully and liberatingly. The book also opens the door a bit to allow an intense glimpse of after-life in the universe. And it is found to be a friendly and positive universe wherein those of steadfast faith in the triumph of God's ultimate will shall be fully vindicated. «

*NOTES from page 8.*

that we may discover him and love him, and yet few make the small effort to consciously pursue knowing him.

(6) 1295:2/ 118.1.2 *In choosing, over and over, to do God's will we eventually reach a consecration of will such that we may be absolutely depended upon to make that choice consistently. This is an eternalization of personality.*

Choosing to do God's will is done moment by moment and incident by incident, but it is also done in an all-encompassing, eternal sense when we decide that in everything that life brings, we sincerely desire to respond as God would choose. This isn't giving up one's own way; it is adopting an ambitious, superior role model where you know that being like that role model is the very

best, the truly most successful way to live. Not incidentally, imitating God's way brings you and those around you joy, adventure, peace, and nobility.

(7) 1190:3/ 108.4.2 *The Adjusters are God's will for us. They continuously urge us toward higher ideals and purposes. There is within each of us a spark of our heavenly Father which ceaselessly urges us toward divine ideals and lures us toward the purposes and aims of a future and better life. These God sparks are the will of God and will reveal God's will to us,*

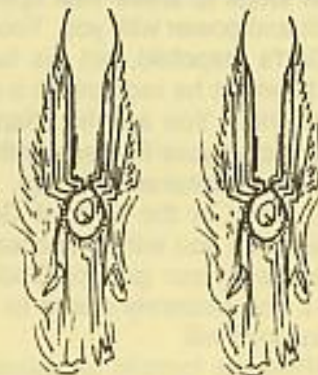
if we will learn to communicate with them and learn to distinguish the Godlikeness of their teachings from the impressions which arise from our own subconscious.

(8) 1585:7/ 140.10.9 *The essentials of the kingdom of heaven are (1) acknowledging God's sovereignty, (2) believing our sonship, and (3) having faith that we can become like God. God has made the formula for salvation simple enough that even the least talented of his mortal children can achieve it. It is so simple that it is*

*See NOTES on page 18.*

## about angels

By Gene Joyce  
Richardson, Texas



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

What men have said about angels:

"I have seen a thousand times that angels are human forms, or men, for I have conversed with them as man to man, sometimes with one alone, sometimes with many in company."

Emanuel Swedenborg  
Swedish Theologian

John Muir, who gave his name to a redwood forest in California, was a very spiritual man as well as a first-rate mountain climber and lover of nature. He noted that "the life of a mountaineer seems to be particularly favorable to development of soul life."

Once when making an as-

cent of Mt. Ritter, he experienced what happens sooner or later to every mountaineer. Halfway up a vertical face he found himself unable to move up or down and was on the verge of falling. Close to panic as Muir remembered it, his mind "seemed to fill with a stifling smoke." But suddenly from somewhere he became "possessed of a new sense. The other self. . . . call it what you will—came forward and assumed control . . . and my limbs moved with a positiveness and precision with which I seemed to have nothing at all to do."

I would suggest that Muir's guardian angels may have had a hand in his remarkable recovery. He continued to the summit, where he remained almost until sunset, "spellbound, my body reverberating with the new-found energy that acutely heightened my senses." «



NOTES from page 17.

easy to believe it cannot be that simple. Entry into the kingdom of heaven depends on believing a few spiritual facts sufficiently to live as though they are part of the facts of your life. There are only three of these essential beliefs:

1. Belief that God really is in control of his universe, that he has a plan, that all that happens, even evil, will eventually serve to foster or enhance God's plan, that what God desires will be.

2. Belief that you are a loved son of God and that your spiritual Father longs to share vast spiritual wealth and power with you. You are not God's stepchild, not his foster child to whom he recognizes a duty relationship. You are the offspring and object of your Father's enthusiastic and unrestrained affection.

3. Belief in the truth of God's promise that you will be successful and achieve your goal of Godlikeness if you sincerely desire to find and do God's will.

While the formula for salvation is simple, it is also sophisticated enough to sustain every pilgrim's interest if he will only invest himself fully in living consistent with these three beliefs.

(9) 1609:5/ 143.2.4 *The Spirit of Truth will transform you and enable you to do God's will—if you have faith in God's promises.* As an additional assurance that each and all of us are able to find and execute the formula for salvation, our elder brother Michael has sent his Spirit of Truth to transform us and give us the power to do and to enjoy doing God's will. But again, you have to have faith in God's promises or you won't be open to all of the ministry which will fulfill the promises. Faith is belief and acceptance of God's promises as reliable facts.

(10) 1732:4/ 155.6.11 *Attempting to discover the will of God is a satisfying and thrilling adventure. But honestly trying to do God's will is that, plus it is a supreme experience. God's will can be done in any earthly occupation. All things are sacred in the lives of those who*

*are spirit led. Being spirit led means following truth wherever it leads, being ennobled by love, dominated by mercy, and restrained by fairness.*

(11) 1777:2/ 160.3.1 *Rodan saw spiritual communion with God—worship—to be a method of taking in spiritual energy and a way for us to awaken our latent powers for good which lie dormant in our souls. From the human side, he saw spiritual communion as combined meditation and relaxation. Meditation makes the contact of mind with spirit. Relaxation determines our capacity for spiritual receptivity. The consequence of worship is substitution of strength for weakness, courage for fear and the will of God for the mind of self.*

So worship is a technique for finding the will of God and for having the motivation and energy for doing God's will.

(12) 52:5/ 3.6.2 *The universe is God's creation, and it is wholly subject to his will. The will of God is divine truth, living love.* It is interesting to see "will of God," "divine truth," and "living love" used as essentially equivalent terms. Based on the equivalence, if you learn more about the nature and experience of love, you are also learning about the will of God and about truth. This is like being paid three times for your effort.

(13) 1931:2/ 178.1.11 *Preach the gospel. Let nothing take the place of this duty.* Jesus told his apostles to preach the gospel: that our supreme desire should be to do God's will and our supreme joy should be in our realization of our sonship with God. This gospel, he said, would enable the Spirit of Truth to transform the heart of the believer. Jesus was describing a partnership between the Spirit of Truth and the gospel messengers. The message that we are to choose God's will, consider ourselves to be his sons and have faith that he is in control must be delivered to the mortal ears and eyes so that the Spirit of Truth can do his work. If we perform our part of this partnership,

we need not be concerned with its effectiveness. The effect of the gospel is the Spirit of Truth's part, and we simply need not doubt that the spirit is using our revelation of this gospel to the maximum benefit.

(14) 2093:1/ 196.2.7 *Jesus was a wholehearted and devoted religionist. He was wholly consecrated to doing God's will. It was this singleness of purpose and unselfish devotion which enabled him to make his extraordinary conquest of the human mind in only a lifetime. In his devotion to the cause of the kingdom, Jesus burned all bridges behind him and sacrificed all hindrances to the doing of God's will.* He identified the most worthy of all life purposes, and then pursued it with choice after choice after choice, always consistent in seeking to imitate God's way. He has identified the goal, demonstrated the technique and stands personally ready to clarify any confusion or misunderstanding. What a partnership working for your spiritual achievement! God the Father personally tutoring, Michael of Nebadon personally tutoring and you. And the only possible way for it to fail is if you fail to choose to be like God.◀

*WHAT from page 5.*

In summary, we can say that it appears as if it is God's will that we live a happy, full and progressive life. If we are sincere in our motives and pray, we can be assured of ever greater revelations from our generous Father. And we enjoy all this spiritual beauty while in communion with our manifold friends, both seen and unseen. And so I say, with hearty enthusiasm, "Thy will be done!"◀

*FUSION from page 9.*

of the real motive, the final aim, and the eternal purpose of all this difficult, uphill struggle with the commonplace problems of your present material world." (1223:4/ 111.7.2)

To know the will of God is life's great quest. "Doing the will of God is nothing more or less than an exhibition of creature willingness to



share the inner life with God . . ." (1221:2/ 111.5.1) That means sharing the good, the bad, and the ugly, a constant dialogue woven between every decision and thought, a nearly effortless process. After all, the mind is designed to work that way. To share the inner life with God is to glance at the compass of eternity to be sure the direction of your decision/action is not going to take you too far off your course toward fusion and perfection.

Adjusters volunteer to indwell us. They bring with them the perfect life plan suited to our genetic and racial makeup. They can predict fairly accurately how stable a home life we will have before we are born, and bring with them the perfect life plan to fulfill their mission of fusion with their mortal partners. The only unknown element to them is how our free will is going to either facilitate, delay, or abort that fusion. Their achievement of personality depends upon the human will. (1214:0/ 110.7.10) Can we really appreciate what kind of superb and adorable creatures we will become when we fuse with our Thought Adjusters?

Glorified mortals are very kind and understanding, very sympathetic and tolerant. Can you visualize yourself with these qualities? After fusion we and our Adjusters are not distinguishable as separate beings. (1213:3/ 110.7.8) Do we really fathom what that means? When we speak, it will be the voice of a divine Thought Adjuster speaking. If we look upon our brothers and sisters in this world with that kind of potential, we can begin to understand their value because we are seeing them as God sees them.

The desires for perfection, beauty, truth, adventure, goodness, and power are there to lure us on. Almost nothing we can achieve in this life will fully satisfy these desires because they expand as we grow. God has magnificent things planned for us, and this is the good news we are encouraged to share with others. I think

the most powerful prayer we can have is to pray for any experiences necessary for fusion. We must pledge ourselves to go anywhere and do anything that God would have us do. We may end up not actually going anywhere; we may simply become more sensitive to the ample opportunities in our immediate environment to do good "as we pass by" and to all the experiences of life as a part of this creation process. This is living the human life to the fullest. When we do this, we are giving the green light to our spirit helpers and Thought Adjusters. We are cooperating to create the new being we are to become.

As mortals we are incomplete. If we can view others as also being in this construction process, we can begin to tolerate and love them more, much as we tolerate construction and remodeling in our homes and cities and look forward to the time when we can enjoy the new and expanded improvements.

I see God's will as a personal process and attitude. When I'm doing God's will, I'm in sync with the process and have the right attitude. When I don't do God's will, I'm out of step with the Universe. Almost every human being has some pet evil that must be given up before he can grow into full synchronization with the Thought Adjuster's plan of life. (1802:3/ 163.2.7) This may be some thought or deed that they want to keep to themselves or are ashamed of and don't want to share with God, some little hidden corner of their mind that they won't let the light of God illuminate. When all those little cobwebs are gone, the "flames of glory" can't be far off.

Does it feel warm in here to you?«

*CLUB from page 15.*

eventually drawn to an investigation of the book. In fact, we have noticed familiar faces finally come and ask a question or engage us in a sincere conversation.

The club achieves the role of subliminal programming for the

young open minds of a college campus. What an arena! (Christopher) can remember coming to the University with a fertile mind and high ideals. We encounter thousands such as I was (and still am). We cannot know the full impact of the seeds we sow.

### Techniques

In achieving our goals and operating within our role, we have used many channels of communication that have proven effective. We are discovering what works for us and what does not.

*Aesthetics.* In everything that we do in the club, whether it be the booth or the way we dress, we make sure that it is pleasing and attractive. We early on realized how effective this was (as did others who mimicked us). Truth, beauty, and goodness must be reflected.

*Booth.* The booth setup is simple, attractive and effective. A sign is put up and a blue cloth overlays a table. On the table we place our books and materials in an organized manner. The booth is attractive with a well-balanced staff.

*Flyers.* Another communication channel is that of the buildings. The university buildings are filled with bulletin boards on which we place our flyers. In this way we reach a very high percentage of the students.

*Radio.* After doing three campus radio shows, we can say it's a thrill. We were able to dialogue with many other religious groups on three different occasions. Topics included "God, Who is it; What is it?" and "World peace."

*Lectures.* The lectures that have been done have met with a very low success rate. These lectures only discussed a topic in the book with little audience participation. This passive method of presenting impractical information failed. The students needed something they could use immediately.

*Study Groups.* Every Monday night we host a beginners' study group as part of the club. Many people have come through and

*See CLUB on page 20.*



*CLUB from page 19.*

been helped to a better understanding of our gift.

*Newspaper.* We advertise our study group and all other activities through the paper. This is yet another repeated exposure that will add to the momentum of curiosity and exploration in students.

#### Results

In a general way, we have reached thousands of students from across the country, even across the world. People know we are here.

As far as book activity, we have placed three books and *Concordes* in the library and succeeded in having these moved out of the occult section into the religion section. We have sold over one hundred books. These are sold at \$15 thanks to a subsidy by our society.

Our relations with students and other clubs on campus is truly ideal. We are now accepted as a friendly, pleasant group that plays a part in campus life. Many a sincere, heart-to-heart talk on high spiritual levels has happened at the booth. Many sincere seekers of truth have come. In addition, many who have heard of the book have been enabled to contact it again. We are a kind of rendezvous of truth seekers.

Although our efforts are directed at others, we personally have benefited to a staggering degree. The two of us have had our first experience in a booth of such duration and format. We have become skilled at starting conversations and using techniques to spread the revelation. Now we have the knowledge and skills to train others and share our experiences.

Many students at the Boulder School, and non-student visitors too, have put in time at the booth. The students have had a chance to apply what they are learning in class.

Truly our Father has blessed us in the privilege of this thrilling service of action, creation, and satisfaction!

#### The Future

The future is indeed promising and exciting as we head into our fourth year of operation. Now plans are being drawn up to broaden our horizons and experiment more with the club. We'd like to diversify the flyers. A series of workshops will replace the lectures. Radio shows will be expanded and deepened. More people will be involved with the club. We will be busy!

We would now like to announce the formation of a nationwide (and eventually international) *URANTIA* Book Club organization. Already we have an associated club in Pennsylvania and one starting in Arizona. These new clubs will be chartered through Boulder and comprise our network offering training, advice, inspiration, fellowship and cross-fertilization.

As Co-Presidents of the *URANTIA* Book Club, we invite and challenge you to join us in this wonderful service for God. If there is a college or university near you and you are sincere, spiritual, tenacious, aggressive, well-versed in the book, and unafraid, we ask you to join us through a commitment to starting a club. We'll train you and charter you through Boulder, and you will become part of a growing network of clubs offering information, people, and fellowship. It's *very hard work*, not glamorous, but think of its repercussions!

Here is our address for information and correspondence:

*URANTIA* Book Club

1622 18th St.

Boulder, CO 80302

God live and flow through all of you. We love you!«

*RADIO from page 14.*

have come back are as varied as you would, of course, expect.

I've heard grunts of approval from people who like it merely because they thought it might make "the Foundation" mad. None of these people are my personal friends, I might add. I've read helpful, objective suggestions from people who saw it as one hour of one morning on a local radio sta-

tion. I know people who have been appalled and shocked at our blubbering attempt that has given bad press to *The URANTIA* Book forever and ever, world without end, Amen.

Even people who don't like the whole concept have given advice. Advice based on theory is never as good as advice based on experience, though. And, as we all know, experience is only obtained in one way.

As for *my* advice (You didn't ask for it, but that's the advantage of sitting down and writing an article) I have only this humble offering: When considering a radio program, an article in a newsletter, a marriage or a grocery list, be responsible, weigh the pros and cons, but above all else, don't take life too seriously.«

*ACTION from page 15.*

and I experienced something that can't accurately be put into words, but if it could, it might be this: the satisfaction derived from sharing this revelation with people who really want to hear about it is the most exciting, thrilling, invigorating experience we have ever encountered. This class was truly a family and not simply a theological/philosophic attempt to force new and strange doctrines on people. We all shared our ideas together and were equally students in search of truth. Everyone had valid input, and many of the individual experiences were shared by the entire group. We grew as a family as we listened to each other's ideas and kept the best.

Here are some comments from the student feedback forms:

1. *What single concept from The URANTIA Book is most vivid in your mind?* "The Father loves me." "The true gospel of the kingdom." "Life of Jesus." "The Thought Adjusters."

2. *What did you especially like about the class?* "The interest and participation of all members—the courtesy and openmindedness." "How the soul evolves." "Group discussion, variety of people, the



subject." "Enlightenment." "Enthusiasm of both teachers and students."

3. *General comments:* "I know I'll need a study group." "I hope they continue this course!" "Extend class meetings and time of each class." "Cover about the races." "Be sure to always give out 'The Simplification of the Forward.'" "Keep it just the way it is." "Continue attracting such a lively, thinking group!" "Continue your own search, in whatever forms it manifests, and remain as refreshingly open-minded as you are now!" "Not the usual hogwash. Thank you very much." "I've found these Urantia classes to be very enjoyable and challenging."

I guess the most vivid statement in my mind that came from this class was when one student who will be teaching Biblical Analysis at DFU, told us he was going to present the life of Jesus as it is in *The URANTIA Book* to his students. The openmindedness of the class was so beautiful and natural that it took me a while to get used to it.

If anything was learned, it was the fact that there are people out there constantly searching for *The URANTIA Book* who aren't aware of where to find it. In my opinion it is a primary duty of ours to make this revelation available to those who want it right now. There are hundreds of ways to do this, and if we each find just one facet, then sooner than we think, the teachings of this book will start transforming the world. We can see a difference even in our lifetimes by living these truths, but Jesus and his apostles didn't just sit around waiting for the whole world to come in contact with each of them in their former daily lives. They actively sought out the people whom they thought might be ready to receive the gospel. They made it available. "Modern man is confronted with the task of making more readjustments of human values in one generation than have been made in two thousand years." (1013:9/ 92.7.14) The world needs this book now.◀

#### *GUIDELINES from page 4.*

ing the best alternative (God's will), perhaps even before we have decided what that will be. Our part in seeking God's will always involves prayer. Prayer prepares us to receive God's input into our lives.

There are times when our part is to try to live out an alternative. I can recall discussing a possible course of action with friends one evening. One finally suggested, "Let's just try it for a while, start making our plans." So we did. We discussed how we would proceed, divided up responsibilities and made lists. By the end of the evening I knew what was best for me. I couldn't proceed with our plans. I couldn't live that way. Truth is distinguished by its livability. When we can't live out a course of action with cosmic equanimity, it isn't God's will for us.

Discovering God's will requires a very active person. If we haven't done our part, God doesn't have much to work with, and we aren't going to be very successful at finding his will.

On the other hand, the mind which has stretched its capacity to find and consider all the alternatives it can has a better chance of choosing the best. The soul who seeks God's presence in prayer is more likely to receive helpful insight. The one who has assessed the lovingness of each alternative, has removed the selfish choices from consideration. The person who has dedicated himself wholeheartedly to doing God's will, regardless of what that is, has an excellent chance of discovering that will.

#### **Faith**

Once we are actively working on our part of the partnership we have with God, then we can be sure we will receive help from him. In fact, we *need* to feel confident that he will help. Exercising faith is important to the process of finding God's will for us.

I can remember one of those red letter days in my life. You know the ones—they jump out at you as

you scan your memories. On this particular day in prayer I had somehow mentally meandered across the idea that it would be fun to see with God's eyes. So I asked for that way of seeing. Then I started acting as if I were doing just that, imagining how God would see a certain person and expecting him to give me insight. It probably wasn't much faith I was exercising, but God seemed to count it enough. All of a sudden I knew I was seeing with God's eyes. My attitude about the person was transformed. I saw him as my spiritual child, loved him—weaknesses and all—and yearned for his growth and maturity. The effect was electrifying in a quiet way.

The experience would never have happened without my faith being such that God was real to me. I acted expecting his response. When he responded, it was much greater than I'd expected—but then, God's gracious gifts usually are. Exercising faith is so important to finding God's will, because *if we don't really believe it is possible, we have no chance to succeed.*

Faith is also going to carry us through the times when it takes longer to find his will than we think it should, times when it seems no one is listening to our prayers. It will carry us through with relative calm and poise. Then when we finally catch a glimpse of God's will, we won't miss it because of our emotional state. Faith will also give us the courage we need when it's time to act and we still have doubts about whether we have, in fact, found God's will for us. And when we discover through the test of living that we have not found his will, faith gives us the persistence to start looking again and eventually triumph.

If we are using the highest standard we know, that of love, if we are doing our best to do our part in seeking God's will, if we are exercising faith in his reality and his help, then we are bound to begin finding God's will for our lives. He's going to see that it happens!◀



KEY from page 13.

heartedly and to establish the practice of doing the Father's will as *the chief purpose in living the mortal life.*" (1951:2/180.6.1) [my italics]

Contemplation of this pronouncement can completely turn around one's "will life." I have discovered that when doing the Father's will is truly the highest priority in my life, everything else will be correctly conceived and perceived as making possible my living out of that will. Everything else is a *means* to the end of doing his will.

The fact that doing the Father's will is multifaceted does not allow us to devote our lives to the mere philosophic contemplation of what the Father's will may be. We are co-creators with God, but we ought not to become satisfied merely by being identified by that ontology. This truth ought to project us into activity in the unfolding progress of realizing the Father's will on earth. It is more important that we *do* the Father's will—far more important.

Any honest heart can find more than ample work for the Father's kingdom day by day and throughout her or his earthlife. We have been given the liberty not only to exercise our relative free wills, but also to develop our spirit-originated and personally unique creativity. And, in fact, service itself will abundantly provide many promising opportunities for the exercise of originality and creativity.

If we thus are seeking to know and do the will of our Father, what should be our principle and primal motivation? What is God's? That truth has been disclosed to us, and it is: LOVE and its imperatives. "

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to his dear Son for each one to manifest.

Arthur C. A. Hall

## LET US JOIN IN PRAYER\*

*"When a group engages in community prayer for moral enhancement and spiritual uplift, such devotions are reactive upon the individuals composing the group; they are all made better because of participation . . . Confession, repentance, and prayer have led individuals, cities, nations, and whole races to mighty efforts of reform and courageous deeds of valorous achievement." (999:5/ 91.5.2)*

We invite you to join us for the next few months (until the next issue) to pray daily or weekly, as you prefer, on the following topic. (We would be happy to have your suggestions for future topics.)

### Prayer Topic

*Let us pray for help to become the "brotherhood of dynamic believers" commissioned "continuously to effect the spiritual transformation of . . . mankind." Let us pray also for strength, for wisdom, and for our faith to grow.*

(Quotation from 2083:6/ 195.9.10)

## THE LETTER

The Letter, edited by the Center of Study and Reflection in Human Destiny in French and in English, is published four times a year. It is meant to be a bond and a means of expression among all readers of The URANTIA Book of all nationalities. The Letter is composed of:

1. Articles focusing on URANTIA Book concepts.

2. Personal religious experiences of all kind, having their source in the practical application of URANTIA Book teachings in one's daily life.

3. News from all parts of the planet on the URANTIA movement, including the Foundation, the Brotherhood, societies, study groups and isolated readers.

4. Questions—Answers which plays the role of a "correspondence study group." Every subscriber is cordially invited to be a contributor.

Subscription price: Metropolitan France: 80 FF for 4 issues. Any other country: 90 FF (Payable to the order of C.E.R.D.H. in French Francs by international Bank check or international post-office order.) 20 FF for 4 issues for any reader who feels he or she is going through a period of financial difficulties.

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## PARAMONY

Duane L. Faw's Paramony is now available. The Paramony is a URANTIA Book and Bible parallel and harmony. Over 25,000 cross references allow tracing from the Bible to The URANTIA Book or from The URANTIA Book to the Bible. The Paramony is published in hard cover edition containing over 400 pages. Cost: \$10.95 for 1 Paramony (add \$1.00 shipping outside the USA). \$40.00 for a case of 5 Paramonies (add \$5 shipping outside the USA). Contact:

The Jesusonian Foundation  
620 12th Street  
Boulder, CO 80302

## OUTREACH PAMPHLETS

In the Fall 1986 issue of The Circles Outreach Section, we published an article by Meredith Sprunger on two beautiful booklets for use in outreach ministry ("Why I Believe The URANTIA Book" and "Jesus and The URANTIA Book"). The booklets, written by Harry McMullan and illustrated by Larry Mullins, are available free of charge in any number from Asoka Foundation.

What we forgot to tell you is the address for Asoka, so (with apologies) here it is:

Asoka Foundation, Inc.  
P.O. Box 82009  
Oklahoma City, OK 73148

## SOURCES OF BASIC MATERIALS

The URANTIA Book Asoka Foundation P.O. Box 82009 Oklahoma City, OK 73148	\$22.00
Concordex Concordex/Urantia Book set Center for URANTIA Book Synergy P.O. Box 3915 Santa Barbara, CA 93130	\$10.00 \$27.50
Case of Concordexes (5/case) The Jesusonian Foundation 620 12th St. Boulder, CO 80302	\$40.00

## Things to Share

### BIRTHDAY BOOKLET FOR FIVE-YEAR-OLDS

Lynn Chapman has designed a lovely booklet to be given to a child on his fifth birthday. This birthday is a special one because of the probable arrival of the Thought Adjuster sometime during that year. The booklet introduces the child to the concept of the Thought Adjuster in a way suitable for the age.

"... Guess What?

When you are 5 years old . . . God gives you a teensy, tiny piece of Himself . . . You might like to think of it as a Light or a Little Star inside you.

This little fragment of God will always be there to guide you and make Choices and Decisions with you."

The ten-page booklet has hand drawn illustrations. Cost: \$2.00 to cover reproduction and mailing. A fine gift or stocking stuffer for all young children. Order from:

Lynn Chapman  
3201 Baltimore  
Pueblo, CO 81008

### 1987 'READING TOGETHER' PROJECT

The Northern Light URANTIA Society of Alaska is pleased to announce the successful completion of our sponsored project 'Reading The URANTIA Book Together' in 1986. Over 120 students from 22 different states, 4 Canadian provinces and 2 other countries, have read together the entire URANTIA Book in one year.

We have decided to make this an on-going annual project. Let us begin together, the first week of January, 1987, reading 4 papers weekly and every week thereafter until its completion.

A monthly letter will go out to all participants and we encourage communication. Let us join in this effort to make 1987 a 'Year of Devoted Study.' Contact:

Reading Group  
c/o Northern Light URANTIA Society of Alaska  
3605 Arctic Blvd., #972  
Anchorage, AK 99503



## Teamwork: Men and Women

*"... the sexes ... are effectively complementary ..."* (939:2/ 84.6.7)

*"The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively."* (938:9/ 84.6.5)

*"A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women."* (932:6/ 84.1.9)

*"... always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties."* (939:1/ 84.6.6)

*On a sphere in Light and Life: "The majority of social and administrative posts were held jointly by men and women. Most of the teaching was done jointly; likewise all judicial trusts were discharged by similar associated couples."* (625:8/ 55.3.9)

*The quotes above indicate that the improvement to be gained from the cooperation of men and women is so great that we ought to be able to observe it. Since we haven't noticed this "vastly superior" teamwork, perhaps it hasn't really been tried in our society very much. If that's true, then there is great untapped potential awaiting us in teamwork between men and women.*

*Our Fall 1987 issue will have as its theme, "Teamwork: Men and Women." (Deadline: April 15, 1987.) Starter questions:*

*If you have seen cooperating teams of men and women, tell us about them.*

*What are the complementary characteristics of women and of men—the ones that will cause their teamwork to be superior?*

*What have been the barriers to the effective cooperation of men and women in the various areas of life?*

*How can we, as women and men, learn to cooperate with each other better.*

*Project the future. For example, in what areas will men and women first begin to cooperate?*

*How can we encourage the growth toward this future cooperation?*

*Why do you think God created us as complementary beings, making necessary our teamwork for maximum efficiency?*

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