

The Circles

What Are We Here to Learn?

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Yes, We Are Here to Learn Something

By Bill Cooper
Houston, Texas

This first step in our ascension career is designed to be a vast training school. The overall theory of this educational adventure is for us to learn by experience. Our uniqueness among personalities is our ability to choose the true, beautiful or good instead of lesser choices, based on our experience. It is our role to prove that God's way works better than other ways and to do this by experiment with both the higher and the lower ways. It is a big task and there is a lot to learn.

The "inevitable" of life which are stated in *The Urantia Book* (51:4-13/3.5.5-14) not only indicate some specifics of what we are to learn, but they also identify the categories of circumstances which will be used to present the particular course of learning. A lot of this is by hard lessons, but I think the lessons are easier to bear if we keep in mind that these are the ways a loving and nurturing spiritual Father has determined that his mortal children should be trained for their role in his spiritual empire. Strange that we view many of these experiential teaching techniques as misfortune and even punishment from God.

Far from it! These are the stamina-building exercises in the training schools for the sons of God. They build strength and confidence. Life is much easier if we keep this in mind and engage these rigorous experiences aggressively and even enthusiastically.

Courage

Courage in the face of physical danger is admirable, but God's sons need the courage derived from

strength of character. Strength of character is that quality of remaining loyal to one's highest values regardless of the supposed rewards of disregarding them. This kind of courage is a consequence of our being reared in a world which forces us to grapple with hardships and to cope with disappointments. I expect that you welcome hardships and disappointments about as much as I do. However, if we believe that these are in fact the opportunities God gives us to learn courage, we should be able to accept and perhaps even welcome hardship and disappointment. They are, after all, part of God's will for us, not as punishment but as extremely important learning opportunities. No doubt strength of character can not be learned as well any other way. So while we must learn a spiritual form of courage, we must also learn to deal effectively with disappointment and hardship. No disappointment and hardship, no experiential learning of courage.

Altruism

Altruism, the unselfish, freewill service of one's fellows is a spiritual habit we are to learn here. The method for teaching us this lesson of service is for us to be confronted by situations of social inequality which we will be motivated to work to relieve. So some obvious and motivating degree of social inequity is inevitable and even desirable. That is not to say that we need to learn to tolerate exploitation, hunger, homelessness, unemployment, lack of medical care, etc. These are things the human race is capable of resolving for itself, now, if we decide to do so.

There is no need to blame God for allowing such things to happen. These are service opportunities for us to experience. The whole point is for us to see the need and give ourselves to create a solution.

Hope

We are supposed to learn hope, which is described as the grandeur of trust. This description makes me think that the hope we are to learn is an elevation of trust. Consequently, we must learn to trust before we can achieve hope. Trust and hope are derived from our experience with insecurities and recurrent uncertainties. So we have to stop asking God to remove our insecurities and uncertainties and instead start asking for the spiritual power to learn trust and hope thoroughly. It seems peculiar indeed to say that insecurities and uncertainties are our friends, but if hope and trust are cosmically important and if we can only learn them by working through insecurities and uncertainties, then they are our friends.

Once we view uncertainties and insecurities as important learning opportunities instead of misfortunes and seek spiritual power to cope, we should be relieved of the stress of having things go "all wrong." Uncertainties and insecurities are not "wrong." We need them in order to learn from experience that things do turn out alright even when we do not get our way. From this we learn to trust God and then to hope, even to hope to be with him.

We may not believe it now, but there will come a time when uncer-

See YES on page 3.

Question and Answer

By Patije Mills
Sarasota, Florida



Human Question: Dear Thought Adjuster... What are we here for? Why am I here on this Urantia orb? Why do I have to live through these silly petty quarrels and mundane experiences? Why can't my willing heart and mind just skip all of this nonsense and set off for Paradise at this moment? Why can't we just fuse and get all this behind us and get going with our purpose?

Thought Adjuster's plausible answer: My Dearest Impatient Partner ... If you were not able to withstand the vicissitudes of a mundane experience, petty quarrels of adjustment in relationships, your strivings to improve your lot, nor learn to control your human emotions, how then could you increase your ability to learn and unfold the perfections of your personality and learn to work with *your me*?

If you cannot have harmony in a *relationship* with another mortal, how then could you begin to have harmony in *thought* with me? Remember we are bound by your free will—and you must make your decision through the values of intelligent meaning, harmony, and goodness. Your impatience is the result of the

electro-chemical makeup of your physical form. Perhaps the life carrier's formula could be adjusted, but what would you have changed in other areas which are exceptional, influencing the resulting adjustment which might be negative?

Does not each experience improve your ability to deal with the next? Does not each decision increase your awareness of making the next one? Does not each relationship lead you to smoother adjustments in the next? Does not each honest endeavor to be of service enable you to find honesty in your very own heart? Does not each act of kindness create a ripple effect throughout mankind? Does not each murmur of devoted loyalty to me create greater desires within yourself and others who observe? Does not each piece of knowledge about cosmic influence quicken your thirst to know more? Does not each success thrill you to new attempts? Does not each failure guide you to greater awareness?

Do you not receive by giving? Do you not learn by teaching? Do you not reap by sowing? Do you not attain greater insight by experienc-

ing? Do you not reach higher emotions by controlling the lower emotions? Do you not find your abilities and talents by setting aside your fears and insecurities and expressing your potential? Do you not find spiritual value in the goodness of ordinary experiences of life? Do you not find beauty in the harmonies of physical expression? Do you not find Truth in your intellectual pursuits of meaning?

Of course, my child! By this very method of learning by experiencing, you are becoming my self! Practice. Practice. Practice! We will unite in our joint adventure when you reach this automatic expression of yourself. You are finding your perfection! By this adventure into your own potential through experience you are becoming what you were meant to be! By learning to fasten your eye on the goal of finding me in all that you do, you are finding me! You are expressing me! You are me! We are!*

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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 indention 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.

YES from page 2.

tainties and insecurities will be not a signal that things have gone wrong, but the harbinger of adventure. Like the seasoned athlete whose pre-game nervousness sharpens his wits, energizes his system, and whets his appetite for the competition, we too will anticipate the coming challenge of uncertainty with enthusiasm.

Faith

The life circumstance requiring us to learn faith is that we are designed so that we can never know as much as we can believe. We are forced in this way to have beliefs which exceed our knowledge. Mathematically stated, faith equals what is left when you subtract what you can prove as a fact from all that

See YES on page 10.

True Identity

By Billie Cooper
Rogers, Arkansas



We are here in this world to learn our true identity. It is our job to recognize ourselves as spiritual beings. We grow up thinking of ourselves as material beings with minds. We identify with our bodies instead of identifying with our spiritual natures.

Once we learn that we are spiritual beings, our acceptance is primarily intellectual. Especially at first, most of us do not accept with our inner selves the truth of our nature as spiritual beings. If we truly identify with our spiritual selves, then we would think of death as a release from the bonds of the material world. At death our true natures—our spiritual selves are free to go on with life. Death would be no more to us than trading in our worn and obsolete car

for a delightful new model.

Each of us needs to see himself as a spiritual being who had a life before this one (our Thought Adjuster is our spiritual nature and our true self) and who will have life after this one also.

In order to learn to truly accept this spiritual nature as our true identity, we are offered many experiences by life. We have big experiences and little experiences that help us to learn who and what we are. We may not come to accept our true nature until death, or it may happen during our lives here.

Disappointments are a good example of experiences that help us to learn who we are. When we get disappointed, we can be sure that we

had a belief system that was inaccurate. Frequently, that inaccurate belief system is the idea that we should have whatever we desire.

For a material being, having everything we desire makes perfect sense. After all if we live only this one life, we should focus on acquiring all of the material and emotional rewards and satisfactions available. This is our one chance.

But we are not material beings. We are spiritual beings, and we are at the beginning of a long life. If every time we have a desire, our Heavenly Father gives us what we want, we will forever remain a child. We will never grow up.

As we meet disappointments, we grow spiritually. Eventually we

Earth School



Artwork by Myrna Cobb

By Bert Cobb
Jerome, Idaho

**Enjoy good humor,
and be of good cheer,**

**You're in the midst
of your mortal career.**

**Your mind and your Spirit
conjointly gave birth**

**to a universe citizen,
right here on earth.**

**The evolution of your soul
is not a probation,**

**Think of it more
as a true education.**

begin to recognize the growth of our inner and spiritual nature. In this way disappointments help us to recognize who we truly are.

Failure is another opportunity to learn who we are. The importance of failure is what we learn from it. If we look back to see why we failed, we may make the realization that what we attempted was not what we really wanted. Failure is a mirror which allows us to begin to see our true wants and needs—our spiritual wants and needs. Each failure we experience makes us better able to make good decisions—if we look to see what we can learn from that failure.

Difficult situations are a third life experience which helps us to learn who we are. When we live through the death of a loved one or some other painful experience, we eventually learn how to live a happy and fulfilling life in spite of our pain. We learn that there is more within us than we knew. There is a strength within us; there is something within us that makes us more capable than we thought we could be.

There is much that we can learn only by coming up against an obstacle we cannot get around. And from these challenges we learn about ourselves. When we know we cannot handle a situation, there is something inside that comes forth to help. We did not even know that part was *there*. It is, of course, the spiritual being which is our true essence. And only by being in such dire need of inner strength do we find that part of ourselves.

We do not need to seek hardships in our lives. Making decisions and choices will bring them to us. As a matter of fact, the exact thing we need in order to learn will come to us. What we should seek is the knowledge to help us handle the experiences that come.

As we rise to meet the challenges of life, we will discover our true inner natures as if by accident. But, of course, it is not by accident. It is God's plan for helping us to discover our true identity. «

Avoid missing issues:
Send us your change of address.

Hello Again:

A few years ago, I took pen in hand and through me the Father wrote what I felt about Practicing the Presence.

Out of that letter to you and your printing it in The Circles developed a new and larger spiritual community. Someone in my home town of Pueblo, Colorado, read the letter, called me, and invited me to a Urantia meeting. I was led to accept the invitation and lo and behold—an entire new range of friends entered my life.

What are we here to learn? for me, it is to listen to the voice of God!

I have been a student and teacher of A Course in Miracles—plus The Urantia Book, plus Joel Goldsmith and many, many others over the past 20 years of my life. I have learned how important it is to

Listen!!!

And then, having heard—obey!

So, today, again I heard the voice for God say, "Write what you think you are here for."

There seems to be, for me, and many others, a growing need to communicate our love of God and what listening to him has brought into our lives.

In our area, we now have over 21 homes who are actively engaged in sharing their lives, their growth spiritually, and their worldly goods.

We believe we are being prepared for a New Jerusalem! A new and wonderful Heaven on Earth. A return of the Christ. A realization of At-one-ment.

And I want to share this with my Circles friends around the world. When you are in our neighborhood, come and see!

*Jeanne Rundell
9283 So. Pine Dr.
Beulah, Colorado 81023
(719) 485-3241*





Feast, Fatten, Enthuse, and Invigorate.

By Kaye Cooper
Houston, Texas

Contemplating the quotes used for Study Notes in this issue has confirmed what has been my personal conclusion for several months now: *We were put on this earth to have a difficult life.*

To a long-time ease seeker like myself, this is not good news! I thought the object of life was to make it easier and easier as one grew more mature and adept at coping. In my understanding, money's primary function was to provide for the progressive ease of life; therefore one made the sacrifice of time to earn it. Now at middle age I find my blithe assumptions to be inaccurate.

The purpose of life is to grapple with difficulties and thereby become progressively more capable, confident, and most importantly, more like God. To one whose physical stamina is well past its peak, the idea of grappling with anything lacks appeal.

This would all be quite depressing but for a glimmer of understanding which has reached me recently. A few months ago I was suffering

emotional pain from the various challenges in my life. Being a seeker of ease, I wanted very much to escape this pain, but there was no way to remove myself from the things I was unhappy about. Nor could I discover any solutions.

There was no point in blaming someone else for my pain. I accept my own responsibility for it. I have come, through experience, to realize that emotional pain has more to do with my reactions to the events in my life than with those events.

Somewhere along the way, I got an inspiration. If I could change my attitude toward the events of life, I might reduce my experience of pain. I rummaged through *The Urantia Book* and found some recommended attitudes toward life's challenges. (There are plenty more statements such as the ones I found.)

I formulated my own list of desired attitudes (see box) and set out to incorporate those responses into my life. Each time I encountered a difficulty, I pulled out my prayer jour-

nal and my "Feast, Fatten..." list and set to work. I read through the somewhat lengthy list and selected a few appropriate responses. Then I tried to apply them to my situation. If, for example, I thought that the situation called on me to "feast upon uncertainty," I would write down in my journal all the ways I could think of to do that.

Here is an example of what that looked like. One day I had been refused the opportunity to sell our book, *Friendship with God*, in an excellent location for it because that outlet was controlled by a very rigid-minded person who was offended by the idea that God could be our friend. I wrote in my prayer journal:

"I want to *fatten upon this disappointment*, so I will not allow it to dampen my enthusiasm. I will let it spur me on to find a way around her.

"I want to *enthuse over this apparent defeat*, so I will recognize my need to face the challenges she represents: to face close-minded, critical people without shaking and going



The Pre-school Perspective

Can you imagine a room of four-year-olds, all frowning and tense as they worry over the correct usage of their toy cars, crayons, blocks and dolls? Maybe it will help us to remember that this life is just a universe pre-school and that our main purpose is to get experience—to play with our toys and learn through doing!



into a panic, to keep my mind on returning good for evil, to face rejection with strength instead of collapsing, to go on in the face of failures. This was yet another opportunity to work on these things. If I'm going to be your servant, I need to overcome these kinds of challenges and go on. Especially, I need to let such experiences go *quickly* and get on with it!

"I want to *invigorate in the presence of difficulties*, so I will vow to tackle new challenges and pursue new possible avenues for sales tomorrow.

"I want to *continue doing good even though thwarted*, so I will get on with trying to sell the book."

By this time my attitude had improved enough that I could say a prayer for her:

"May her ministry bring her satisfaction and may her blinders one day be removed so she can feel the loving companionship that you and I have. I am sorry she will miss that for the present."

As I faced daily challenges, I had to search hard to find ways to "feast, fatten, enthuse and invigorate." When faced with discouraging situations, defeats, and overwhelming surprises, my tendency is to engage in some self-pity. In the midst of self-pity, even anger is an improvement! Then at least I am not incapacitated by depression. But I wanted something better than anger.

I wanted to let go of the negative emotions, such as self-pity and anger. By concentrating on ways I could gain spiritual benefits from the event, I turned my thinking into a positive direction which slowly led me upward. This reversal was difficult the first few times I tried it; but as I persisted, I became more flexible, more willing to let go of the negative emotions.

These experiences were more than merely counting my blessings. As I sat with my journal raking through the day's challenges to find the benefits, my attitude would change. I might feel hurt, worried, or angry; but as I wrote, I began to let

Feast, Fatten, Enthuse, and Invigorate

I want:

- ...to feast upon uncertainty.
- ...to fatten upon disappointment.
- ...to enthuse over apparent defeat.
- ...to invigorate in the presence of difficulties.
- ... to exhibit indomitable courage in the face of immensity.
- ... to exercise unconquerable faith when confronted with the challenge of the inexplicable.
- ... to not grow weary in well-doing just because I am thwarted.
- ... to let pressure develop stability and certainty.
- ... to be faithful and earnest and withal, cheerful.
- ... to accept challenges without complaint.
- ... to face difficulties and uncertainties without fear.
- ... if I fail, to rise indomitably to try anew.
- ... if I succeed, to maintain a well-balanced poise—a stabilized and spiritualized attitude.
- ... to recognize that sometimes my most disappointing disappointments become my greatest blessings.
- ... to understand that sometimes my fondest hopes must die before the seed can be reborn to bear the fruits of new life and new opportunity.
- ... to suffer less through sorrow and disappointment by making fewer personal plans concerning other personalities.
- ... to accept my lot when I have faithfully performed my duty.
- ... to take myself less seriously.
- ... to multiply my accomplishments by the technique of being less self-important.
- ... to have more energy by maintaining less ego dignity.

[ideas from pages 291, 1740 and 555]

those emotions go. But even more than that, I felt a spiritual ministry to my struggling spirit. My body relaxed. My soul filled with peace. Confidence and the courage to continue grew within me.

The next day I would, more than likely, be flattened by yet another challenge; but it when it happened, I would reach again for that change of perspective and attitude—and the relief from emotional pain.

So I got what I had been seeking—a reduction in pain. But I got more. Each experience of feasting on difficulties was a time of spiri-

tual triumph. Each time I sat down to dig my way out of an emotional hole, I ended up on a spiritual high. I felt in tune with God and his purposes, more sure of my own goals, and energized for meeting life.

I am beginning to accept that difficulties and uncertainties are inevitable. But I am convinced that they *are* inevitable because they give us the opportunity to bring ourselves into alignment and partnership with our Father. And through his ministry we begin to see difficulties and uncertainties as lessons instead of tragedies.◀



What Are We Here to Learn? Study Notes

By Kaye and Bill Cooper
Houston, Texas

[In the following notes, the quoted material appears in italics.
Our comments about the reference follow in regular type.]

Actual living experience has no cosmic substitute. (1195:4/109.1.3)

The focus of all our education on this world is on experience. We are here to get experience. Often human beings find experience so painful that they expend a great deal of energy trying to avoid similar experiences in the future. I keep trying to put things into correct perspective, writing repeatedly on my inner chalkboard, as it were, "I am here to get experience."

The Creators are possessed of full power to make Urantia a veritable paradise, but such an Eden would not contribute to the development of those strong, noble, and experienced characters which the Gods are so surely forging out on your world between the anvils of necessity and the hammers of anguish. Your anxieties and sorrows, your trials and disappointments, are just as much a part of the divine plan on your sphere as are the exquisite perfection and infinite adaptation of all things to their supreme purpose on the worlds of the central and perfect universe. (258:11/23.2.12)

I don't know about you, but this was not what I wanted to hear! Words like "necessity," "anguish," "sorrows," "trials," and "disappointments" are high on my list to avoid. I'm trying to make adjustments in my thinking to come to an appreciation for the importance of such experiences.

Labor, the efforts of design, distinguishes man from the beast, whose exertions are largely instinc-

tive. The necessity for labor is man's paramount blessing. The prince's staff all worked; they did much to ennoble physical labor on Urantia. (773:6/69.2.5)

Labor, especially physical, is also of low intrinsic interest to me. Yet here it is called man's paramount blessing. Evidently the intent and planning aspects of human labor are the most beneficial aspects since these are absent in animals' instinctive labor.

The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems. The animal nature and the lower forms of will creatures do not progress favorably in environmental ease. Problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny. (1719:1/154.2.5)

This, at least, begins to explain the necessity for the difficulties of life. They are necessary because I am a "lower form of will creature." I'm sure they are right. Left in comfort, I would lounge at ease and consume all that came my way.

Apparently the only way to the "attainment of higher levels of spirit destiny" is through grappling with problematic situations.

Jesus is rapidly becoming a man, not just a young man but an

adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wrestling of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. (1405:4/127.6.12)

This wonderful quote reads like a plan for our education here. It makes the connection between our material trials and the spiritual benefits. In

See NOTES on page 16.

A Urantian Frog



*I'm only a humble tadpole
As all can plainly see.
But wait upon that future day
When a Mighty Frogger I shall be.
That is my potential,
By ways experiential.
Level by level and stage by stage,
progress will come from age to age,
Until perfection rounds the bend
with infinity to comprehend.*

*By Gene Joyce
Richardson, Texas*

Living This Life— Lessons Learned So Far

*If you wish to be loved
first love your brother next door*

*If you wish forgiveness
first forgive others*

*If you wish inner peace
first ask forgiveness from those you have hurt*

*If you wish friendship
first reach out to one in need*

*If you wish to be comforted
first hug a crying child*

*If you wish compassion
first meet the eyes of the bag lady*

*If you wish money
first give away your most prized possession*

*If you wish to learn
first teach*

*If you wish to forgive
first pray for those who hurt you*

*If you wish to pray wisely
first be still and listen*

*If you wish power
first believe as does the helpless child*

*If you wish to be healed
first bathe a leper*

*If you wish deep happiness
first love God and let him love you*

*If you wish joy
first worship God*

*If you wish to fulfill your fondest dreams
first dream God's dreams*

*If you wish to find God in the vast universe
first look deep within yourself.*

*Mary Huggins
Round Rock, Texas*



What Are We Here to Learn?

By David Glass
Fort Worth, Texas



"What are we here to learn?" we ask.
"What is the nature of our task?"
To climb the highest mountain range?
To study man 'til naught is strange?

Are we to meet our neighbors' needs?
To teach the world 'til each man reads?
To find a stone of untold worth?
Or learn to help our Mother Earth?

To show men kindness, truth and love
So they will know that up above
There lives the Father of each soul
Who seeks to make each being whole?

Is there a program and a plan
Wherein each serves his fellow man?
What can I learn by serving all?
I'll find my world is very small.

All men are learning every day;
The wisest of them wish to say
That all mankind are but one kin
Whatever hue their outward skin.

What do we need to learn to grow?
To seek the truth until we know
That everything is in God's hands
In this and in his "foreign lands?"

I think it is intended that
We learn from God, and after that
We share such insight with the world
Until it stops its dizzy whirl.

The time will come when, discontent
With what man thinks is God's intent,
All men will seek a better way
To bring to earth a brighter day

When fear is gone and hunger slain
And trustfulness arrives again,
When all men know that they have friends
Who seek to serve our Father's ends.

The world as just one planetoid
Which pirouettes within the void,
Is simply less than man can know;
For truth has come, each man to show

That he can find his way to God,
And he can start that on this clod,
This bright, blue earth which, yes, indeed,
Is not ignored, but known to need

Assistance from all heaven's host
To help man learn that which he most
Does stand in need of: Father's love.
And when all know that he's above

The brotherhood of man will start
To find a home in each man's heart
Until he learns it is God's will
That each accept the cosmic thrill

Of knowing that there is no end,
That God, our Father, is our friend.
When man learns this, he will destroy
His bombs and tanks, and then find JOY.

YES from page 2.

faith, and it exists because there are important matters we want to know but can not. If God gave us the immediate gift of all knowledge, we would lose the potential for faith. Instead, he has arranged that we can believe first and prove the validity of our faith by living it—the proof of experience. Once proven by experience, we know the validity of the belief.

Those of us who actively seek to know God's will for us are often frus-

trated by our own confusion. How often I have heard friends say, "If God would just make it clear what he wants me to do in this situation, I would do it!" But seeking God's guidance is definitely a lesson in faith. God purposefully withholds a direct statement of what he wants us to do in a particular situation. We flounder, we pray, we ponder alternatives, we pray some more. And finally we decide on an action that seems or feels right. Life usually lets us know whether we have made a good

choice or not. The next time we are faced with a decision, the confusing process starts all over again.

Eventually we are faced with a decision and we are astonished to realize that we are calm and even expectant. We feel sure that with God's help we will be able to make a good choice. We do not have any more definite idea about what God's will is for us, but we do have faith, born of facing the unknowable time and again, that we and God will somehow make a good decision.

The only way our faith can grow is by our exploring the foggy seas of the unknown.

Truth

We are supposed to learn to love truth and learn to follow it wherever it leads us. Truth consists of observations of the ways God's love manifests itself. Error and the possibility of falsehood are necessary to our experiential learning to love truth and to go wherever it leads us, because we learn by contrasting the consequences of following the truth to the consequences of error and falsehood. Since love of truth and willingness to follow it are essentials of our education, we must learn to tolerate error and the possibility of falsehood. Viewed another way, if we set out to abolish error and the possibility of falsehood, we are destined to failure and immense frustration since these imperfections are part of God's training plan for us. It is not God's will that

we suffer, but it is his will that we should be motivated to abandon error and to find spiritual ways to cope with the consequences which flow from our often painful learning experiences.

Idealism

Idealism is the expectation and demand that there will be progress in the realization of truth, beauty and goodness. Idealism is given. It does not have to be learned. But it does have to be stimulated and challenged in order to mature. This is why we must always live in a culture in which we can identify needs for improvement.

Being forced to contend with imperfect circumstances causes our idealism to respond with a creative way of thinking. When we see the imperfect conditions around us, our minds reach out to new and higher images. We imagine better conditions and higher methods, we learn to

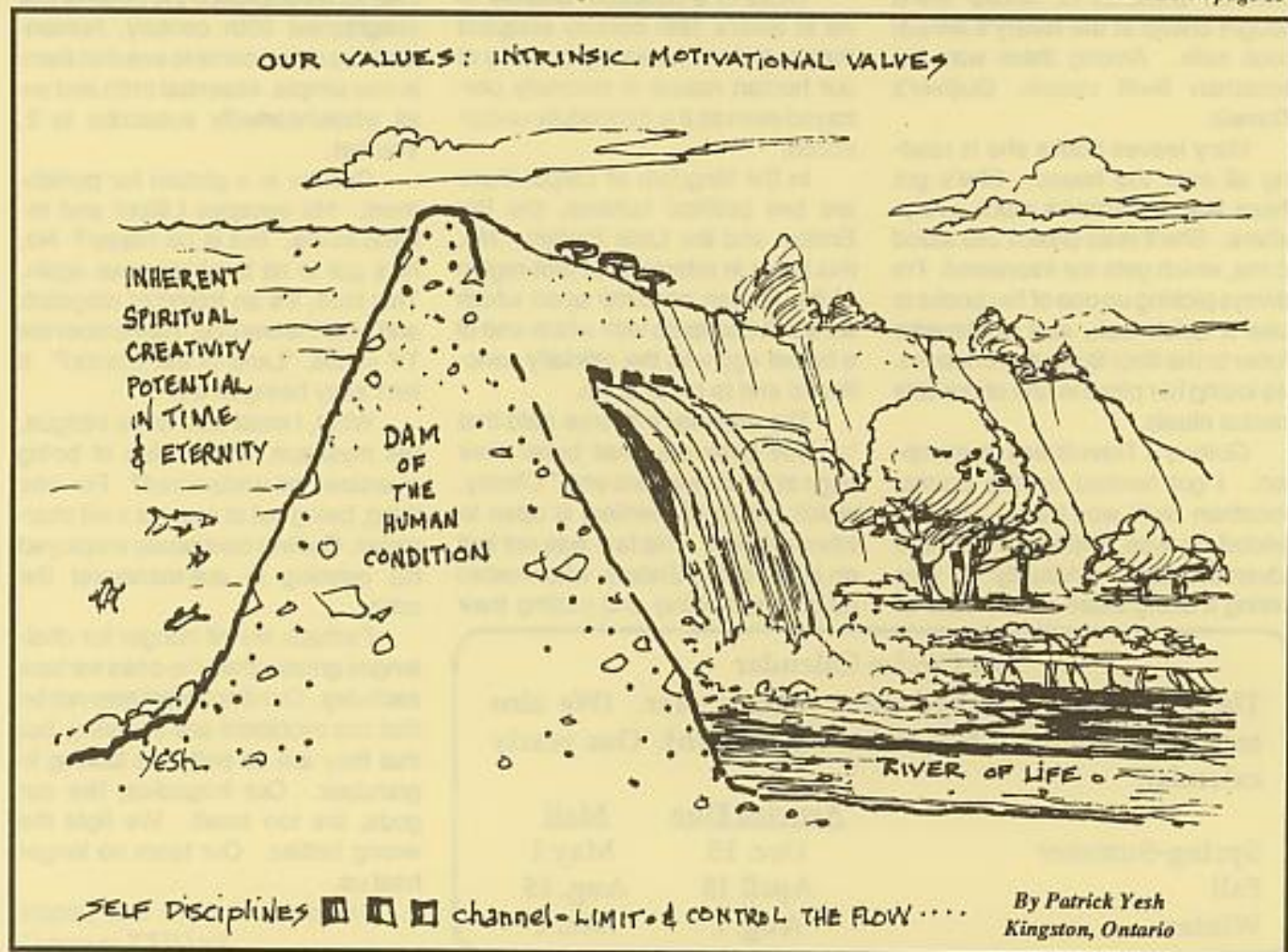
approach life with the question, "How can this be better?" That is idealism, and it is a desirable and God-like way of thinking.

If we lived in a perfect world, we would have no stimulus to reach for better things. Consequently, there is a spiritual reason our world is not perfect. Yes, our world exceeds what is necessary for idealism to be nurtured, but in its excess there is special opportunity for those of us who originate here.

Loyalty

Loyalty is devotion to highest duty. To learn loyalty requires that we live in the midst of possibilities of betrayal and desertion. The detestability of betrayal and desertion must be available for all to see and reject. Experience in life's school teaches that God's way of loyalty to one's highest duty works and brings joy and satisfaction, and it teaches that

See YES on page 15.



Life's A Matter of Perspective

By David Jaquith
Newberg, Oregon

There's this fellow named Gulliver. You remember him. He was shipwrecked and washed up on the shore of Lilliput.

The Lilliputians found him asleep on the beach, and promptly tied him to the ground with ropes and stakes. Why not? He was a giant, bigger than Bigfoot, King Kong and the Hulk rolled into one.

Either he was big, or someone had shrunk the Lilliputians. Size is relative, and all that.

Why do I tell you about this? Because my literary wife Mary just got back from the Newberg Library with an armload of books she'd bought cheap at the library's annual book sale. Among them was the Jonathan Swift classic, *Gulliver's Travels*.

Mary leaves books she is reading all over the house. She's got these little bookmarks stuck everywhere. She'll read choice bits aloud to me, which gets me interested. I'm always picking up one of her books to take a quick look, and bookmarks flutter to the floor like autumn leaves. Me losing her place is one of our little marital rituals.

Gulliver's Travels was no exception. I got hooked on the drama. Jonathan Swift was tricky. He pretended he was writing an innocent adventure story. Actually he was writing a biting satire on the state of

affairs in England during the reign of King George I. One slip of the pen and Swift could have been swift to lose his head.

I've known about Gulliver since I was a kid. But I must have read only a censored version of the story because Mary's book tells things I know I never heard in school.

On one occasion the empress's apartment caught fire, and the Lilliputians rushed in with thimble-sized buckets of water. Futile. But Gulliver, feeling a nature call, solved the problem to his and everyone's great relief, except the queen's.

There is a delicious subtlety of wit in Swift's 18th century eloquent literary style. The earthy comedy of our human nature is colorfully portrayed even as it is delightfully understated.

In the kingdom of Lilliput there are two political factions, the Big Enders and the Little Enders. No, this is not in reference to that region of the human anatomy upon which we sit. It had to do with which end of a boiled egg was the officially sanctioned end to crack open.

The emperor's decree held that "all true believers shall break their eggs at the convenient end." Clearly, which end is convenient is open to interpretation. This fact was not lost on either of the Enders, who wasted no time polarizing and putting their

Lighten Up



own political spin on the ruling.

It seems that the Big Enders represented the Roman Catholics of Swift's day, and the Little Enders the Protestants. One can only rejoice that, as we approach the close of this enlightened 20th century, humankind has at last come to see that there is one simple, essential truth and we all wholeheartedly subscribe to it. You bet.

Gulliver is a glutton for punishment. He escapes Lilliput and returns home. But is he happy? No, he's got to hit the high seas again. This time, it's an island of megafolk and he is the tiny one. Remember the TV series, "Land of the Giants?" It isn't easy being small.

What, I must ask, is the intrigue, the mystique, in the idea of being oversized or undersized? For one thing, being out of scale is a wit sharpener. Gulliver continually employed his cunning to out-manuever the odds.

Perhaps we all hunger for challenges greater than the ones we face each day. Our discontent may not be that our problems are so many, but that they are so petty, so lacking in grandeur. Our tragedies, like our gods, are too small. We fight the wrong battles. Our tears no longer heal us.

I read somewhere that people

See LIFE'S on page 13.

The Circles Calendar

The Circles is published three times a year. (We also solicit donations in November and March). Our yearly calendar:

	Articles Due	Mail
Spring-Summer	Dec. 15	May 1
Fall	April 15	Aug. 15
Winter	Aug. 1	Dec. 1

What Are We Here to Learn?

By *Tommie Clendening*
Allen, Texas

When I saw the assignment in the last issue of *The Circles*, I was elated. Boy, this would be an easy one! I mean every *Urantia Book* reader knows that our one and only assignment ever is to seek, find and do our Father's will. But just to make sure I had understood the assignment correctly, I obediently read through the lists of quotes from *The Urantia Book*, given to stimulate thoughts on this topic. You never know, *Urantia* may just be kindergarten, but you've always got to watch out for trick questions!

"One of the most important lessons to be learned during your mortal career is teamwork." Well, this was not quite in line with my answer, but having just begun to experience living with and learning to negotiate with a teen-ager...I could certainly understand how this experience might be significant to the process. Learning to work with a teen even anywhere nearby is not easy, much less actually trying to understand them long enough to really work with them!

LIFE'S from page 12.

are at their best when working creatively in the field of tension between an unattainable ideal and the hard realities at hand. Goals and ideals that we keep scaling down to manageable size soon lose their power to inspire.

Through *Gulliver*, the author holds a mirror to all our silliness and our potential to transcend. We are victims of circumstance only when we give up exploring the meaning of ourselves.

Swift has another distinction worthy of comment. My bookworm wife has told me flat out, "Jonathan Swift is even wordier than you are."

On down I read: "The necessity for labor is man's paramount blessing." This must be a typo. I mean, what man has ever experienced labor?—unless they meant that the pain of labor occupies the female for awhile, giving men time to goof-off doing manly things like watching other men on the TV trying to do bodily harm to each other over a little weird-shaped ball that does not even roll straight. Oh, oh, I know! This quote must be referring to the grace said before meals by a large Hollywood studio's producer.

Next was, "Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences." This is obviously a further explanation of the poem, "Footprints in the Sand," which we have all seen a thousand times on little plaques in every gift shop in the world. "New and progressive experiences." That is pretty tame terminology for...who knows what? After all, no one can see seraphim! But I know what the picture on all those little plaques showed! Nope, I was not touching

this one!

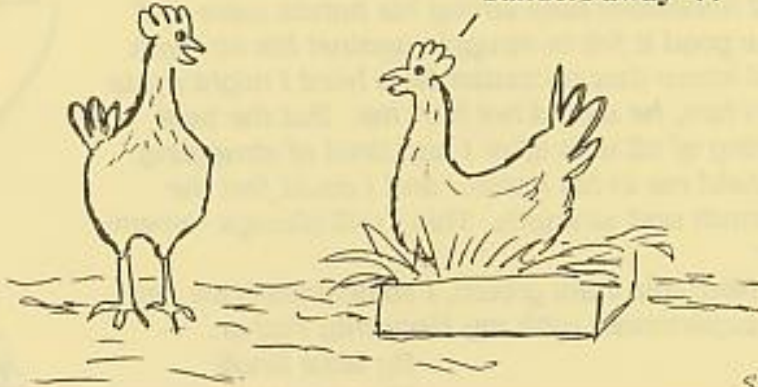
Finally: "The spiritualization of the human soul requires intimate experience with educational solving of a wide range of real universe problems." Is this as opposed to *fake* problems? Sure, once Russia has come around and we all start to make some real steps toward peace and mutual acceptance of each other, then we will find out this has all been a big scam operation! Right! I can see the headlines of the universe tabloids now: "Lucifer Rebellion a Hoax!" A big hoax perpetuated by the Universe Communication Company to save money! Yeah, that's right, just an excuse to shut this sector down awhile and save their operating costs here! And for what? Who actually profitted here? Unless man figures out how to get his hands on some of that profit, looks to me like he loses all the way around!

So I've come back to my original premise. We had better learn God's will. I figure since he is the boss of this whole operation and can see the bigger picture, now that these guys have been caught, he stands to make big profits. Right? Right! Re-establishing the communication lines, helping clean up the mess, everything! Why, it will take eons. He will stand to make huge profits and that's why I want in on the ground floor! I'm no dummy. I know what I'm here to learn!

Poultry Ponderings

What do you suppose we're here to learn?

I dunno. Maybe..."An egg a day keeps Colonel Sanders away"??



Potpourri

Song for Worship

By Jan Andrews
Juneau, Alaska

*I search for you, King of the Universe,
How great your majesty;
Lord and Creator of all Reality.*

*I reach to you as I kneel down
In awe and wonderment;
Thank you for Your Divine Gift,
That part of you, you've given me.*

*I come to you, my Father,
As a child so weak and small;
Your loving arms forever holding me.*

*I feel warm, secure and peaceful,
Cared for in a special way;
Thank you for this nourishment,
Your tender love provides for me.*

*I come to you, my Master,
How would you have me serve,
Doing what I know that you
would have me do.*

*I humbly bow before you,
Complete surrender to your will;
Thank you that I'm worthy,
Through serving others,
I'm serving you.*

*I come to you, my Teacher,
So eager to learn and grow;
Granting me wisdom
and understanding for each day.*

*The lessons learned through tribulation,
The tests of faith in front of me;
Thank you for the struggles,
And patient counselling along the way.*

*I come to you, my Friend,
In our partnership of love;
Knowing for sure
that you know me for who I am.*

*I take your hand in confidence,
For I have such trust in you;
Thank you for showing me
How much you believe in me.*

*I come to you, my Brother,
Remembering your life on earth;
Come to reveal your Father to us all.*

*All your promises I've memorized,
And I've sealed them in my heart;
Thank you for your revelation
Of the family of God.*

Christmas Reminiscence 1976

Here I am twenty some years later. It must have been some December evening. I was about five years old. My father and I were wrestling. I tried hard to bend his fingers, but could not. I still remember how strong his hands were and how good it felt to struggle against his strength and know that no matter how hard I might try to hurt him, he would not hurt me. But the best feeling of all was after I had tired of struggling, he held me in his hands, and I could feel the warmth and strength. This I will always remember.

Now that I am grown, I sometimes have similar experiences with my Heavenly Father.

By Mike Knoll
Phoenix, Arizona



Tidbits

HEALING CHEMICALS

"Virtually unheard of a decade ago, growth factors control the growth and proliferation of cells, governing a host of biological processes in the body, from guiding nerve fibers in the developing embryo to healing wounds and making bone marrow mature into immune cells in the blood. So significant is the role played by growth factors in the activities of cells that some experts believe they will prove as revolutionary to medicine as antibiotics were half a century ago."

"In cancer, for instance, it is now known that abnormal growth factors can transform healthy cells into malignancies. And in heart disease, a protein called 'platelet derived growth factor,' or PDGF, helps stimulate the deposits of 'plaque' on the walls of blood vessels, the principal villain in atherosclerosis." *U.S. News & World Report, September 9, 1991, page 56.*

The Urantia Book, 735:2 & 4/65.4.3 & 5. "When a living cell is injured, it possesses the ability to elaborate certain chemical substances which are empowered so to stimulate and activate the neighboring normal cells that they immediately begin the secretion of certain substances which facilitate healing processes in the wound; and at the same time these normal and uninjured cells begin to proliferate—they actually start to work creating new cells to replace any fellow cells which may have been destroyed by the accident."

"When Urantia scientists know more of these healing chemicals, they will become more efficient in the treatment of injuries, and indirectly they will know more about controlling certain serious diseases."

highest duty works and brings joy and satisfaction, and it teaches that disloyalty brings sorrow and confusion. Experience teaches what is effective and what is not.

Those of us who experience the sorrow and confusion which results from disloyalty usually find that we develop a poor self-image. The pain of this poor self-image is a stimulus to recognize that our choices are not good ones. When we change course and choose what is right—in spite of the cost to ourselves—we feel an affirmation within ourselves. We feel right and good. The results of our loyal choices are joy and satisfaction, and our self-image improves.

We may learn to be loyal by experiencing the results of disloyalty ourselves or by observing the effects of the choices of others. Either way, we must learn the desirability of loyal choices by witnessing the contrast in consequences.

Unselfishness

Learning unselfishness requires us to live amidst the incessant clamoring of self for recognition and honor. We have to choose to forsake the self-life for the life motivated by divine values. We mortals need the potential for the evil of selfishness in order to contrast it with the good of living to serve others so that we may choose the good. The goodness of unselfishness is apparently too abstract and too vague a concept for us to grasp without comparisons. So for now, we need to live in an imperfect world which provides stark contrasts.

One of the surest opportunities to learn unselfishness comes when we become parents. Parenthood certainly required me to modify my self-centered desires for my own pleasure. Time after time I was caught in a dilemma: what I wanted vs. what my son needed. Before we experience a contrast like that, we think self-concern is the natural and appropriate condition for mortals. Being forced to choose between my own wants and the needs of the child I love taught me, better than anything

else I can recall in my life, just what it means to be unselfish.

Happiness

To learn happiness we must live in a world where pain and suffering are ever-present experiential possibilities. The existence of pain and suffering gives meaning to their absence.

Illness is a good example of the effectiveness of pain and suffering as teachers. We tend to begin taking our good health for granted. But when illness strikes, we recognize suddenly how blessed we were. Once we return to health, all of life is fresh again. We take pleasure in simply feeling well enough to enjoy living. Colors seem brighter, sounds more vivid, tastes and smells more intense. Only by contrast do we

recognize the pleasure of what we have. Only then do we experience happiness.

So there really is a lot to learn here. I am sure our spiritual teachers are capable of applying the techniques to teach the necessary lessons without our knowing that there is a highly desirable consequence. But I find it easier to endure the discomfort of the learning when I know it is the only route to my spiritual goals. Suffering, insecurity, self-denial, hardship, disappointment, social inequality, recurrent uncertainty, inadequate knowledge, error, falsehood, betrayal, desertion, default—these are the harsh chemicals God uses to etch an exquisite portrayal of truth, beauty and goodness on our souls. «

PARENTING

By Gene Joyce
Richardson, Texas

Turning the Other Cheek

When "turning the other cheek" was explained to me as a child in my fundamentalist Sunday School, it made little sense. I can remember thinking, "How stupid to turn your other cheek and ask for more mistreatment." As illuminated in *The Urantia Book*, the true meaning of Jesus' instruction is made clear when it says, "Jesus required his followers to react positively and aggressively to every life situation. The turning of the other cheek, or whatever act that may typify, demands initiative, necessitates vigorous, active and courageous expression of the believer's personality." (1770:1/159.5.9)

Here is an example of how such action works out: Matthew, an eleven-year-old friend of mine, is a Jehovah's Witness. He told me this story about a recent experience when his family moved to a new neighborhood. He was attacked in his apartment complex by a small group of boys led by the typical bully.

They threw stones at him (13 by his exact account). When he failed to retaliate, the bully said, "And what are you going to do about it?"

After answering, "My religion is against fighting," Matthew asked himself, "What am I going to do about it?" Pausing for a moment's thought, he asked the boys to wait a minute, saying, "I have something for you." He went to his apartment and got a small blue book entitled, *The Questions that Young People Ask*. He handed it to the leader of the group who actually thanked him. Matthew then said, "You may have this copy until Wednesday. Would you like copies for your brothers and sisters?"

"Yes," replied the boy, "I could use five of them."

Later that evening when Matthew went to the former bully's apartment to deliver the five books, he found the boy all alone in his living room engrossed in *The Questions Young People Ask*.

attributes as a result of coping the best we can with hardship, disappointments, social inequity, insecurities, the tension between faith and doubt, error, falsehood, betrayal, pain, and the "incessant clamoring of an inescapable self."

These difficulties are daunting, but consider what our lives would be like if no one developed courage because there were no dangers, if no one learned loyalty because there was no temptation to betray. No, I think the benefits are well worth the cost. In fact, I am inclined to try to cooperate with this educational plan so that I can develop to my fullest potential. After all, if I have to live with the vicissitudes, I certainly want all the benefits I can grow into!

But [Jesus] real education—that equipment of mind and heart for the actual test of grappling with the difficult problems of life—he obtained by mingling with his fellow men. It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human race. Jesus was highly educated in that he thoroughly understood men and devotedly loved them. (1363:1/123.5.8)

One of the central purposes of education is to thoroughly understand people and devotedly love them. Our contacts with people should first and foremost be centered on understanding them—with an eye toward eventually coming to love them.

In contrast with that ideal, many of our ordinary contacts are centered around serving our own needs. "How can this person further my ends?" is the underlying question. Jesus' approach was "other centered" in that he focused on what he could do to help those he was with. To take this approach requires a change of mind-set for us.

Although Jesus might have enjoyed a better opportunity for schooling at Alexandria than in Galilee, he could not have had such a splendid environment for working out his own life problems with a minimum of

NOTES from page 8.

spite of the obvious sorrows and challenges implied by many of the statements made here ("in the face of disappointment," "plans are thwarted," "in the face of injustice"), I am inspired and invigorated by the picture of Jesus' triumph. This paragraph takes the commonplace events of life and reveals them as the playing field of cosmic champion-

ships.

The inevitabilities on page 51 describes lessons to be learned from the "uncertainties of life and the vicissitudes of existence." Those lessons are courage, altruism, hope, faith, love of truth, idealism, loyalty, unselfishness, and pleasure. (summary of 51:4-13/3.5.5-14)

These qualities are the harvest of our difficult life. We develop these

educational guidance, at the same time enjoying the great advantage of constantly contacting with such a large number of all classes of men and women hailing from every part of the civilized world. (1366:1/124.0.1)

There appears to be great benefit to the working out of one's own life problems "with a minimum of educational guidance." The resulting decisions must develop one's will.

I can remember being in such a time in my own life. I felt awash and left with so little guidance as we tried to rear our son. I read much of the human knowledge available. What I read one place was frequently contradicted by what I read elsewhere. Human wisdom seemed confusing. I tried to apply what principles I could find in *The Urantia Book*, but I felt inadequate for the job. We did not even have other parents who read the book nearby to share our confusion with.

I can look back now that he has grown into a fine young man and see how much I learned from all that struggling to work out our life problems with a "minimum of educational guidance."

No ascending mortal can escape the experience of rearing children—their own or others—either on the material worlds or subsequently on the finaliter world or on Jerusem. (531:4/47.1.6)

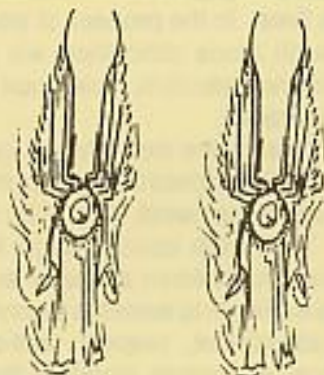
Obviously, some of the things we are intended to learn here must be learned as parents. There must be lessons essential to our career encountered as parents. Our education in Father-child relationships which began when we were children is now completed by the experience of being a parent.

My own experience tells me that few things we encounter on this earth are more apt to pry us out of our self-centeredness and selfishness more effectively than becoming a parent. And of course, there is love. I cannot think of anything else that calls forth from me such surprising depths of love than my own child.

The entire ascendant plan of

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." (419:1/38.2.1)

It has been my experience that in certain cases messages of comfort may be delivered by angels to mortals. Just such an occurrence was related by a friend of mine recently. She has a beloved grandson named Joshua who is now 16. His father, my friend's son, died when Josh was a baby; and he has never been able to talk about his father easily. Until recently the boy had never been a cause of concern to his mother who has devoted her life to raising him. He did well in school, had numerous friends, and was a member of a ski team which won a medal in the Junior Olympics.

This last summer, he called his mother at work threatening to kill himself. She immediately dialed 911 and the medical personnel sent to his

home found two guns in his possession. Confiscating the weapons, they reported the incident to the proper authorities, and Josh was sent for six weeks to a mental institution for teenagers specializing in counseling. Naturally his mother and grandmother passed through various stages of panic and anxiety because of this turn of events.

Shortly after being informed of the situation, his grandmother was sitting in church early one morning before the congregation arrived. She had accompanied her husband who was a member of the choir. Suddenly she received a message in her mind: "The Father has a plan for Joshua's life and all is proceeding according to schedule. He will be safe." Since then Josh has been released from the institution and has found a summer job which he loves. My friend has been able to abandon her fears for him and is filled with gratitude for the Father's loving over-care.

mortal progression is characterized by the practice of giving out to other beings new truth and experience just as soon as acquired. (339:6/30.3.9)

Perhaps another aspect of the lessons of parenthood has to do with the principle of teaching as the completion of learning. As we learn to cope with this life, we make that learning real and see it in a new perspective by teaching our children.

The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and for-

bearance which are so essential to the realization of brotherhood among all men. (941:9/84.7.28)

So—lessons of patience, altruism, tolerance and forbearance are to be learned in the family. Why in the family? I think it is because our family ties us with cords of affection to situations we would avoid if we did not love them so. Because of our love, we stay and work through the difficulties caused by the clash of personalities as we try to inhabit the same house and mesh together our separ-

See NOTES on page 18.

NOTES from page 17.

rate lives. In the process of working through those difficulties, we learn patience, altruism, tolerance and forbearance.

One of the most important lessons to be learned during your mortal career is teamwork. (312:1/28.5.14)

Teamwork lessons begin in the home. As children and later as parents we begin to learn the techniques of adjustment, respect, self-confidence, and group creativity that go into teamwork. If we are fortunate, we find other opportunities to continue our education in the experience of teamwork. Trying to accomplish something with a team of other adults is quite a challenge to each participant. I have noticed in the long-lasting teams in which I have participated as an adult that there eventually comes to be a feeling of family among the members who go through so much together.

The great goal of human existence is to attune to the divinity of the indwelling Adjuster... (1206:2/110.3.4)

The great challenge to modern man is to achieve better communication with the divine Monitor that dwells within the human mind. Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness—contact with the divine presence. (2097:2/196.3.34)

The great challenge of this life is attunement with our Adjusters. The universe principle seems to be: the harder it is, the more you benefit. With that in mind, we could consider ourselves fortunate to have the opportunity to strive for Adjuster attunement on such a difficult world. We have electro-chemical interference to contend with and the lack of observable and authoritative leaders and teachers to look to. We are forced to find by faith the paths which people on other worlds are led to by observing living examples. We can

view these as misfortunes—or in the aggressive and positive spirit of Jesus, we can rejoice at the opportunity and rise to the occasion!

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. (1097:6/100.4.2)

New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings. (1097:5/100.4.1)

The first reference seems to suggest that we can expect inner turmoil as a permanent feature of life. Learning necessitates conflict and agitation. But what about peace—the peace that Jesus brought? I think part of the answer to this question is given in the second reference. Basically conflict is necessary, but it only need last for as long as we refuse to resolve the conflict with a choice of higher values. Our spiritual agitations could each be of short duration, interspersed with periods of inner peace.

More maturity would begin to bring an inner peace even in the face of conflict. Already there are times when I find myself reacting with some assurance when faced with a decision. The reason for that confidence is that I have had some years now of making choices which I feel are in keeping with God's will for me. I now have faith born of my experience that somehow God and I will come to a good decision.

Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings....Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and pro-

gressive experiences. (1245:1&3/113.4.1&3)

Here we have two clues which enable us better to recognize what help we have in our education here. We can expect an inner guidance through our soul from the Thought Adjuster. Inner guidance might come in many forms: the still small voice, spiritual intuitions, and the truth response are a few. We can also expect to learn from "new and progressive experiences." I try to watch for the things I can learn from my social, ethical and moral environment. I'm especially alert when my plans are rearranged by outside forces. Who knows when a seraphim was part of the outside force and the new circumstances will bring new opportunities to learn.

It is not so much what you learn in this first life; it is the experience of living this life that is important. Even the work of this world, paramount though it is, is not nearly so important as the way in which you do this work. (435:6/39.4.13)

So we come full circle—experience is the central opportunity of this life. Experience is our classroom. I love this final clue: *what we do is not nearly so important as the way we do it.*

If we think of our own small children, we get a sense of the meaning here. Consider preschoolers at play. They are learning about life. They learn something about parenting by playing with dolls. They learn something about housekeeping by playing with toy dishes, vacuums, etc. They learn something about careers by playing with toy carpenters' tools, medical kits and such. Those things are the "what" of life.

But the more important lessons of preschool are the "ways." They are learning to respect each other, to share, to negotiate differences, to compromise, to lead, to follow, to love. The way they play is more important than the *what*.

The lesson we are here to learn is to do whatever we do in God's way."

Things to Share

BIRTH OF A REVELATION THE STORY OF THE URANTIA PAPERS

This booklet constitutes a thorough account of the history of the Urantia Papers from 1906 to 1955. It contains hundreds of facts and truths which have never before been published in a single coherent account. It is written by Mark Kulleke, a son of Forum members and a long-time student of the Papers. This is the complete story which you can show friends and new readers. It is 16 pages, 8.5 X 11 inches in size.

Cost: \$5.00 plus \$1.25 for U.S. first-class postage and handling. Five copies or more: Discount 10% for both the price and postage and handling. [Orders outside North America: Postage and handling is \$2.00. No discount for quantity orders. Please send U.S. funds.] To order, mail check with your name and address to:

**Mark Kulleke
P.O. Box 9343
Green Bay, WI 54308-9343
(414) 432-0319**

MEETING OF MINDS PEN PALS OVER 50

The Pen Pal Project for Urantia Book readers is such a good idea! I would like to offer an expansion. I call it "Meeting of Minds." If you are an interested reader over 50, please write me for a pen pal.

**Theresa Ghislaine
Box 2664
Invermere, British Columbia
CANADA V0A 1K0**

ADVENTURES IN SPIRITUAL LIVING BRITISH COLUMBIA

Where: Pioneer Chehalis Conference Centre, Harrison Mills, British Columbia (near Vancouver)

When: May 8-10 1992. Check in after 4 PM Friday. Check out 1 PM Sunday.

Deadline: Registration fee of \$43 (\$50 Can.) per person will hold your place. Remainder due March 31, 1992.

Cost: \$155 (\$184 Can.) per person for food, lodging and program. \$111 (\$132 Can.) per person for food, lodge use fee, and program for campers (camping charges extra).

Accommodations

Pioneer Chehalis Lodge is located in a beautiful wooded setting beside a river, one and one-half hours east of Vancouver, British Columbia. A vast dining room looking out onto river and mountains through floor to ceiling windows seats 120 with space for lounging around a great stone fireplace. Sleeping accommodations is bunk-house style with 4 to 10 persons per room. Each room has its own bathroom.

Transportation

Shuttle service to the camp can be arranged at nominal charge on request until 12 noon on May 8 from Seattle airport and until 4 PM on May 8 from Vancouver airport.

Child Care

To get the most out of this intensive program, consider attending without children. If, however, you are bringing the family, child care will be provided. Cost for children is \$83 (\$99 Can.) per child age 3 to 11 for food, lodging and child care. \$66 (\$79 Can.) per child for food and child care for campers (camping charges extra).

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Prayers Answered



*The satisfaction of seeing a prayer answered bolsters our faith and comforts us like few other things. Share your prayers answered. From small prayers to major ones, from short stories to long and involved—each will be a source of new energy and reassurance for us all. The theme for the Fall 1992 issue of *The Circles* will be "Prayers Answered." Please send your story by April 15, 1992 to:*

*The Dallas Fellowship, Inc.
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Staff

Tommy Clendening John Hyde
Bill Cooper Gene Joyce
Kaye Cooper Sarah Nachtwel
David Glass Kittle Norwood
Carol Weatherford

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Arlington, Texas 76004-1203

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

Address Correction
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