

The Circles

Fruits of the Spirit

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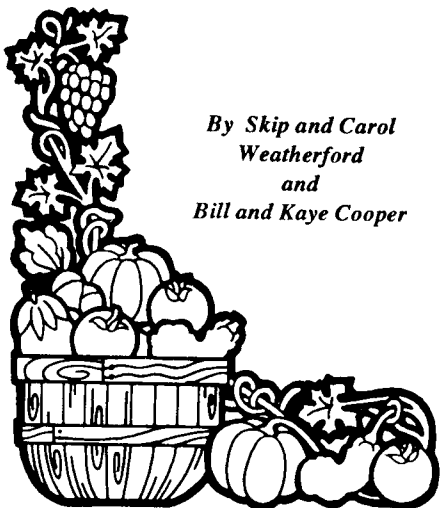


Fruits of the Spirit

“And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching goodness, forgiving tolerance, and enduring peace.” (2054:3/193.2.2)

The fruits of the spirit are by no means restricted to this list of qualities. The fruits are simply characteristics which Jesus displayed, and which will naturally come forth in our own lives as we grow spiritually, so long as we do not resist the life of service which Jesus exemplified.

This list is probably well thought out by the writers of The Urantia Book to be as inclusive as possible of the essential elements of spirit-led behavior. So we were interested in gaining a clearer image of the reality of these descriptive words. The four of us discussed these phrases, and here are our thoughts on the subject.



*By Skip and Carol
Weatherford
and
Bill and Kaye Cooper*

LOVING SERVICE

Service involves doing something helpful or useful for someone else. It is a very broad term. Service, as *The Urantia Book* uses the word, has to do with doing things which have real value to the person being served. Serving someone may not mean doing what they *want* you to do. At times it may even involve confrontation. If the motive is to help the other person in some real way, keeping their spiritual welfare always in mind, then the act is a service.

It is a form of service for a parent to refrain from buying a small child every little thing he wants at the store. Children have to learn that their every whim will not be satisfied. To recognize the immensity of this service, you only have to imagine the spoiled, self-indulgent adult he or she would become without the service of parental restraint.

The modifying adjectives in this list of fruits are all tremendously important. Service which is a fruit of the spirit is loving service. Love is the desire to do good to others. We tend to think that the word “loving” implies sweet, kind, and giving. Sometimes it does, but not always. When our son was a teenager, we were not always “sweet, kind, and giving” when we dealt with him, but we were always doing our very best to serve his real needs.

We will probably all find ourselves in the position of wanting to help someone we do not particularly like. We don’t like their behavior. We don’t want to bring them into our closest circle of friends, but we do want to help them achieve worth-

while life goals, to grow and progress. That is love too.

Loving service is, most of all, unselfish. This standard is a handy measure for our own motives. When tempted to confront someone else about their behavior, we can check to be sure our actions will help others—the person himself, as well as those who are being harmed by him.

UNSELFISH DEVOTION

Devotion is a loyal commitment. We spent time answering the question: “Devotion to what?” We concluded that devotion is a loyal commitment to serving man and worshiping God. Over and over again the gospel refers to these two avenues of expression: love for God and love for man.

Devotion always implies a high strength of commitment. It is one of the most emphatic spiritually-oriented words in the English language. Devotion is loyal, sincere, and unswerving.

The modifier “unselfish” defines the motivation for our devotion. One could be devoted to service, and even worship, for selfish reasons—to gain favor with God, to win eternal life, to be respected by the world, to be a successful preacher, to gain popularity or power.

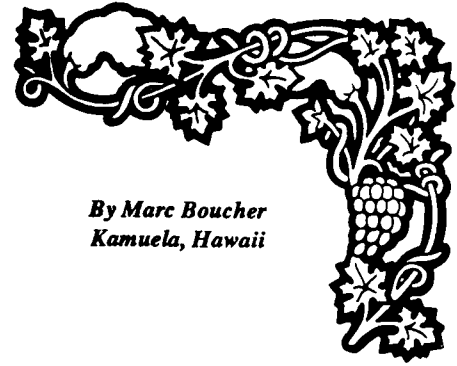
Unselfish devotion is giving freely, without thought for oneself, out of joy and because we love to serve and to worship.

COURAGEOUS LOYALTY

Loyalty is fidelity, the careful observation of duty or discharge of obligation, faithfulness. It is keeping your word. It is allegiance. It is a

See FRUITS on page 18.

Puako Mango: fruit and spirit



By Marc Boucher
Kamuela, Hawaii

Mangoes are my favorite fruit. They had to be a staple in the Garden of Eden. I would not be surprised if they are incorporated into other Edenic gardens on other planets. The Planetary Adams probably peruse their new homes and look for the thin waxy leaves and the bright yellow-red fruit dangling from the branches. The sweet, buttery flavor and abundant juice make "fruits of the spirit" take on a literal meaning.

On the island of Hawaii, some of the finest mangoes are grown in a small beach community, Puako. It used to be a fishing area, accessible only by sea or over formidable lava flows. Then a road was built, lots were sold, utilities brought in and—presto—a paradise from hard lava rock, baking sun, and an occasional leeward storm that washes waves into living rooms. Residents enjoy their quality of life and the June-July ripening of the mangoes is a high point.

It seems that the finest fruit must go through some tribulation. April and May usually bring the tradewinds howling down from the Kohala Mountains and the tender flowers are blown from the trees. One day you'll be happy at the sight of the mango blossoms covering the trees and say "maybe this year...". The next day the wind blows away all but a few blossoms. Those flowers which do develop fruit are encouraging, but then another high wind will blow the small immature fruit onto the ground. This can be discouraging to the earliest mango lover. The strong fruit on the leeward side of the trees does survive and the trees put forth extra

energy to make the remaining fruit large and able to withstand the battering winds. But more than a few people have their eyes on the big, beautiful mangoes...

Trees ripe with fruit are great attention-getters. Whether they be apple, orange, banana, lychee, etc., there is a natural impulse to pick that fruit from the tree. I guess that's why the biblical portrayal of the picked apple ruining the Garden of Eden is an applicable analogy for temptation. Temptation runs high in Puako during June and July. Passers-by just want to get out of their cars and go pick that mango, even if it is not ripe and even if it is on private property with "Kapu" (danger/no trespassing in Hawaiian) signs all over the place. Almost half the fruit that does make it through the winds falls prey to temptation—Raiders of the Last Mango! To the patient mango connoisseur all this is hard to endure. But patience does pay. The trees put the best fruit up out of reach of temptation, where the sun can ripen and sweeten.

Mango season is a neighborly season. You can drive through Pauko in June and July and see people walking with bags of mangoes and dropping them off to friends and talking about the days when all was lava desert and mangoes didn't grow in Puako. This is a place where fruit does engender spirit.

If our personalities could be as alluring and attractive as the ripened fruits of this tree, our spiritual fruits would draw people to the sweetness of religious experience. When I exhibit the fruits of the spirit, I realize it in retrospect. I rarely know I have

consciously done good, what I did was for the most part spontaneous. This is a sign of being led by the spirit, a relinquishing of premeditation. To intellectually know what the Father's will is for every situation in our lives is a difficult task for us mortals. It is reassuring that, after years of trying to define the Divine Will, I find that simply being good is an important aspect of the will of the Father. When we recognize spiritual truths in someone, it is due to our goodness that we listen to each other. Our lives exhibit the impact of our spiritual nature.

"Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be

See PUAKO on page 16.

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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.



By Tomie Clendening
Allen, Texas

Brotherly Love

Jesus said over and over that all men are our brothers, but there are at least three categories of brothers. One category is that of our brother believers. Jesus admonished us, as believers to have special love relationships among us to trust and confide in each other. To me this means daring to bare one's intimate, feeling self and soul and sharing this special self, that only I know, with my faith brothers. It also means to admit that I have uncertainties, doubts, and fear; to admit that there are times when I'm tempted to let my lazy, human side rule and be very selfish with my time and energy, when I'm not putting the kingdom first.

We always need each other for mutual support and strength. Jesus told his disciples at the last morontial appearance in Jerusalem:

...I wish that you would love and trust one another. Judas is no more with you because his love grew cold, and because he refused to trust you, his loyal brethren....And did I not even send you out to teach, two and two, that you might not become lonely and fall into the mischief and miseries of isolation? You also well know that, when I was in the flesh, I did not permit myself to be alone for long periods. From the very beginning of our associations I always had two or three of you constantly by my side or else very near at hand even when I communed with the Father. Trust, therefore, and confide in one another. (2055:2/193.3.2)

Kingdom believers have something very special which we share—and that is our faith. It sets us apart from other men as a group. As we share our experiences and growth in

faith together, our faith becomes stronger—until it becomes obvious to those around us that we are different: we have something they desire and need. They may not be able quite to put their finger on what it is; but somehow we are strong in the face of defeat and disappointment, even peaceful, because of our faith. Plus, the special joy we share together in the knowledge of the kingdom is always present even in the face of tribulation. Jesus portrayed this profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" (paraphrase of 1916:2/176.3.11) Temporal securities are vulnerable, but spiritual sureties are impregnable!

I feel that one of the definite reasons for *The Urantia Book* coming at this time in human history is to acquaint us with our unseen brothers. This is a second category of brothers here on Urantia whom we should love and serve.

There are midwayers, seraphim, cherubim, Thought Adjusters, and many others who love to aid us (whether we recognize it consciously or not). These are part of our family, too! They deserve our cooperation. Just take note, sometime, of the role of a Self-acting Adjuster on page 1196. It is our conscious choice, our making of the supreme decision to enter into a solemn and sincere betrothal with the Adjuster, that allows that Adjuster to become self-acting! What a gift to be able to give to my most intimate brother! When an Adjuster becomes self-acting, they have much more freedom—they can

communicate freely with those in other realms and can even function in interplanetary matters during times of crisis. (1196:6/109.2.4) And as we strive in our conquest of the seven psychic circles of mortal potentiality, the actual communication give-and-take between our beloved Adjuster and ourselves grows. And we, too, can become active, conscious partners in the divine work! A Solitary Messenger states:

I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind....The ideal life is one of loving service rather than an existence of fearful apprehension. (1206:2/110.3.4)

Loving service, then is what brotherly love is all about, and we may serve our unseen brothers and sisters as well. As ambassadors—personal representatives from a heavenly kingdom—we are called to represent our unseen brothers to our earthly brothers, to the best of our abilities.

The third category of brothers we are to love is the nonbelievers. Jesus admonished us to, "...draw very near

See BROTHERLY on page 5.



Courageous Loyalty to Meanings and Values

It is important to be loyal to oneself as well as to others, and sometimes this requires courage. It may not be slaying dragons or swimming the English channel, but it does contribute to a smoother, more pleasant social life and involves being true to one's own meanings and values. I am talking about the fine line between honesty and what was called "good manners" when I was growing up. It involves standing up to be counted at a social gathering when someone makes a disparaging racial slur or seemingly condones an unethical practice.

Almost fifty years ago I was at an innocuous baby shower when one of the guests voiced a nasty remark about blacks. It has bothered me ever since that I was not true to my own convictions and did not confront her. Not only was it bad taste for her to make the comment, it was social cowardice on my part not to stand up to her.

Most of us have long since pro-

BROTHERLY from page 4.

them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit..." (1930:1/178.1.4)

There are many ways to serve. Some choose to serve as they grow in faith by simply watching and really becoming aware of their brothers around them every day—opening a door for a busy mother with her arms full and children in tow, or stopping to give someone whose car has stalled a ride and assistance, or possibly holding the elevator door open for the man rushing to catch it, or just offer-

See BROTHERLY on page 12.

gressed beyond this point, but I am still plagued with similar situations. Recently at a duplicate bridge game a man, who should have known better, as he occasionally serves as a director (the person who moderates on various infractions of rules), laughed uproariously after I had made a mistake in bidding my hand. He had done this before, but I always just felt humiliated and let it pass. This time I summoned the courage to approach him after we had finished playing, but before the winners were announced. I said, "You have frequently laughed after getting a good board from me. It hurts, and I want to remind you that when my partner and I occasionally get a good board from you, we never laugh." He was most understanding and said that he would never do it again. I'm sure he won't, and probably not against others as well. When you love a game, it matters a great deal that it be played ethically and with good sportsmanship. When the winners were announced, my partner and I were declared first over-all. It was a happy coincidence and vindication, to say the least.

Have you ever noticed when embarking on a new campaign to improve yourself that several opportunities soon arise on which to practice? Have these incidents been there all the time, or are our angels manipulating the environment to encourage us to take risks and find better ways to handle situations?

For many years I have avoided any criticisms of my daughter or disagreements with her for fear of driving her away or that she would somehow love me less. It all began in the

60's and 70's when so many young people were actually leaving home for who-knew-what horrible dangers, and Lisa was in the throes of typical teen-age rebellion.

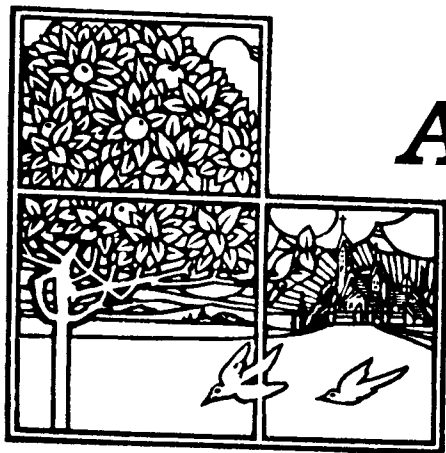
My chance to be brave for a change came recently when Lisa remarked to a mutual friend, "I wish Mom would make more waves." Having been given permission, so to speak, and in line with my commitment to be more honest with everyone, I chose to defy her for the first time in years. It had to do with a new man in her life whom I had not yet met. I was required to give her my reasons which stemmed from her actions in the past in similar circumstances. She reacted with great hostility, and among other things said, "And so you are going to make me pay for it for the next twenty years."

"Not at all, Lisa, it's just that you need to know why I won't go along with your request." It was scarcely a week later when she called to apologize for her anger, saying, "I love you so much, but you pressed my buttons and I lost my temper." I told her I understood and was glad we had both released repressed feelings that had been buried for such a long time, but hadn't gone away.

And then, wonder of wonders, Lisa continued with, "It's all right, Mom, I don't think I'll be going with him much longer. I don't really have time for him in my life right now."«

*By Gene Joyce
Richardson, Texas*





By Kittie Norwood
Dallas, Texas

A Life as Lovely as a Tree

In his next-to-the-last morontia appearance, Jesus itemized eleven fruits of the spirit which are yielded in the lives of "spirit-born and God-knowing mortals." But Daddy didn't know that because I couldn't tell him I had learned such new truths from *The Urantia Book*. After a life-long devotion to his church and his Baptist traditions, he was too old and too tired to accept new interpretations of Deity, much less to believe there were worlds and universes beyond the scope of his rather narrow vision of life in a mid-sized, ultra-conservative Texas city. Daddy died August 30, 1992 at the age of 93. I miss him.

One of my first responsibilities in closing out his affairs as he would have wanted was to write an obituary notice for the newspapers. As I itemized the long list of his service, honors, and accomplishments, I realized that he had left for me a priceless heritage: real-life examples of fruits yielded in his "spirit-born, God-knowing" life.

1. Loving Service—During years of service to family, church, and community, Daddy's roots reached down into the depths of his soul, gaining nourishment from the rich soil of his environment as he went about the daily work of singing in the choir, teaching Sunday School, serving as Deacon, Trustee, Finance Chairman, and negotiating real estate transactions to help expand the service opportunities of the church—never for his own gain, but to sweeten the fruits of the spirit in the

lives of others.

2. Unselfish Devotion—Daddy sacrificed his own career ambitions and opportunities to return to his home town and join his father in a business partnership as was expected of the only son. After the deaths of his parents, he devoted his time to managing the business, not only for us but also for the benefit of his two sisters to assure the nourishment of their material needs from the fruits of his efforts.

3. Courageous Loyalty—In the face of the inevitable in-law jealousies, sibling squabbles, and disappointing choices on the parts of children and grandchildren, Daddy always stood up for his staunch belief in family and the strength and everlasting endurance of the family tree whose roots, he felt certain, reached deep enough to find life-sustaining water, even during times of devastating drought.

4. Sincere Fairness—As Chairman of the Selective Service Board during World War II, Daddy had to decide which young men should be ordered to risk their lives and which should be excused from duty. He made those choices based upon a conviction that we are all part of the same tree of life which will ultimately yield the fruits of an enduring peace. As director of a building and loan association, he was required to test the fertility of the soil in which young families sought to plant their own seeds for establishing homes and cultivating fruits. He made those

decisions based upon fairness to both borrower and lender, and as an employee of that business recently told me, there would have been no bankruptcy in that particular S&L if he could have remained active in its affairs. He also appraised property for estate or tax purposes, and his fairness in establishing values was never questioned, not even once, by either the heirs or the government authorities.

5. Enlightened Honesty—Daddy took to heart Jesus' injunction to "render unto Caesar..." I've seen him spend as much as a week trying to reconcile a one-penny error in tax disclosures. To him, a word, a nod, or a handshake were the same as a signed contract. And like a tree, stripped of all embellishment during the cold winter, the bare limbs of his life were open and exposed for any scrutiny.

6. Undying Hope—Daddy suffered more than fifty years of physical handicap: a cigar-sized tumor on his spinal chord was long in diagnosis and painful in overcoming. It left him partially paralyzed and crippled in one foot, but he continued to walk, even to dance, travel, and cultivate the new seeds of stripling growth in the lives of his grandchildren and great grandchildren. Winter hardship and deprivations could not daunt the hope for a springtime of luscious fruit in his life.

7. Confiding Trust—As a teenager, I wondered why the parents of my friends questioned their activities

and set limitations on their freedom; I was never given a curfew or restricted in my choices. There was simply no way I could have violated the kind of trust I felt in my home; the tree was somehow honor-bound to bear its fruits, as sure as the sun will rise again at dawn.

8. Merciful Ministry—I guess Daddy felt grateful for being given two normal, healthy children because he contributed a lifetime of financial aid and time to the local society for crippled children, to the Boy Scouts, and to a day nursery which he helped to found years before most people were concerned about the problems of working mothers. I think he must have felt compassion for the trees that had to struggle before they could bear even small, not so luscious fruits, but he believed that, with a little cultivation, they could grow as tall and straight and fruitful as their forefathers.

9. Unfailing Goodness—"Good" fruit tastes sweet, provides nourishment for the body, and offers beauty to the sight, just as "good" friends give us a taste of happiness, enrich our souls, and open our eyes to the beauty in lives. When friends were in trouble, they came to Daddy for advice; when they needed help, they asked him where it could be found. I used to wonder why a Russian immigrant who wandered into town during the depression always remembered us at Christmas, even after establishing a successful furniture business, simply because Daddy had vouched for him as a worthy prospect for American citizenship. Who could count the spiritual fruits that must have ripened and nourished the lives of those who, as a business colleague said to me after Daddy's death, found in him the "kind of friend we all need."

10. Forgiving Tolerance—I guess none of us always lived up to Daddy's trust; he had some severe disappointments from the behavior of his sisters, nieces, grandchildren, and friends. But rather than con-

See LIFE on page 22.



A Prayer for the Fruits of the Spirit

By Mary Huggins
Round Rock, Texas

loving service, unselfish devotion, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, enduring peace, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance

Father, I want so very much to show forth these, your fruits of the spirit, and I want so much to love others as you love them. I know that the world will change as each of us becomes more like you. But my failures and my weaknesses loom up so much larger than my few good deeds and loving acts. How can I, little me, cause such tremendous changes in the world. I cannot even change myself although I want to so badly. Help me, please.

Mary

My beloved Mary,

The very fact that you *want* to do my will, that you *want* to be kind, loving and gentle, means that someday you will be and do those things. You are a human being in time and space and it takes time to change you into something more spiritual. But you are taking the first baby steps on a long journey to find me and to be perfect and holy, just as I am perfect and holy. Be patient with yourself, my child, you have eternity before you.

Your loving Father, God

Yes Father,

I know that the world sees my love for you, not by my saying loudly, "I love God," but by my *being* your love for the world. The world can experience joy when I am radiantly happy. Wars will end when I and my fellows know your inner peace. Fear will die when I am gentle to those around me. Evil will melt away when faced by my goodness. Men will have faith in you when they see me openly exercise my faith. The strong of this world will somehow be conquered by my meekness. The excesses surrounding me will hide in shame at my temperance and forbearance. Anger and hatred will vaporize before my loving forgiveness.

I know that all this will come to pass eventually, when I want and desire and long for your will in my life. I know my life affects those around me in ways I can never know. When I allow your strength to flow through me, when your will is supreme in me, then I will yield more and more of the fruits of the spirit and my small world will be a better place. When all men strive for your will, all the world will become your world, perfect and holy.

Thank you, Father, for this vision of the world to come.

Your daughter, Mary

Fruits of the Spirit:



Study Notes

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

WHAT ARE FRUITS OF THE SPIRIT?

When man yields the "fruits of the spirit" in his life, he is simply showing forth the traits which the Master manifested in his own earthly life. (2062:10/194.3.1)

The fruits of the spirit are simply the observable results of our becoming more like God. Any of the multitude of wonderful traits displayed by Jesus could be called fruits of the spirit.

And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. (2054:3/193.2.2)

There are several lists in *The Urantia Book* which name either Jesus' traits or "fruits of the spirit" or "spiritual weapons," so no list should be considered a complete listing of the fruits. This list, however, is most widely considered to be the list of the fruits of the spirit. And it is a good short list to keep on hand as an inspiring goal for our spiritual aspirations. Much benefit can come from reflecting on each item. I am keeping it in my prayer journal so I can read over it frequently to refresh in my mind those qualities which I want to attain as I mature spiritually.

*By Kaye and Bill Cooper
Houston, Texas*

You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. (2054:3/193.2.2)

This statement, coming as it does at the end of the paragraph on spiritual fruits quoted immediately above, sheds more light on the way the Father views fruits: they are the indication of spiritual growth and, eventually, spiritual adulthood.

...the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment—true self-mastery. (1610:3/143.2.8)

Another way of looking at fruits is to view them as progressive self-control, culminating in "true self-mastery." This concept is placed in contrast with the idea of controlling one's lower impulses through will-power or, as Jesus put it, "self-examination and self-denial." (1609:3/143.2.2)

...every good tree brings forth good fruit, but the corrupt tree bears evil fruit....In gaining an entrance into the kingdom of heaven, it is the motive that counts. My Father looks into the hearts of men and judges by their inner longings and their sincere intentions. (1571:6/140.3.19)

Fruits of the spirit are not "good works" which we discipline ourselves to perform. They are the result of our motives—our inner longings and sincere intentions.

...there are two positive and

powerful demonstrations of the fact that you are God-knowing, and they are:

1. *The fruits of the spirit of God showing forth in your daily routine life. (1733:2-3/155.6.14-15)*

Fruits are viewed as indicators of our status as God-knowing sons. A "God-knowing" son is *not* one who knows the facts available to us about God. He or she is one who interacts with God personally, one for whom God is real, one who views God as his friend and companion.

This statement lays to rest any doubts as to when and where we are to manifest these traits. They are not characteristics to be slipped on when we engage in social service. They are not manners to be donned for study-group attendance. Fruits of the spirit are the evidence of one's spiritual state of being, and they will slip out in any and all circumstances. They will be a part of our "daily routine life."

Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. (1591:7/141.5.2)

Fruits of the spirit can also be viewed as the result of our success at finding and doing the Father's will. And they are one of the few things consistent about such diverse beings

as we mortals. When we show the fruits, they are noticeably unified. People can recognize a certain similarity in all those who are spirit-led.

True, many apparently religious traits can grow out of nonreligious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. (1126:4/102.7.4)

In our human experience fruits of the spirit may be confused with the social fruits of godless humanism. I have many times been confused as I read the writings of authors who advocate idealistic motives and behavior, yet at the same time I can recognize from their own statements that they do not even believe in God, much less know him personally. This statement helps me to understand.

The fruits of idealistic (but godless) humanism are mindal choices of a way of behavior. Such a humanist does not avail himself of those inner resources which are the source of comfort and strength to his God-knowing fellows. Those who know God can call on his spirit to strengthen them when challenges rise. They can seek through prayer to understand and thus forgive. When the God-knowing mind does not know how to choose or what to do, he can turn to God for direction. The Jesusonian has the images of Jesus' life to look to as an exceptional example. The godless humanist is limited to his mental projections and living examples of other mortals as his inspiration for growth. One who realizes in experience that he is a beloved son of God, has an unlimited store of inner inspiration from his Thought Adjuster. The humanist does not progress toward God. The God-knowing child grows to be more

and more like his Father.

"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship. (1569:1/140.1.4)

There is a very serious side to this study of the fruits of the spirit. Their presence or absence constitutes a test of the reality of our sonship and our progression in spirituality. As Jesus said so succinctly in one of his morontial appearances, "If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them..." (2054:3/193.2.2)

But make no mistake! this survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart. (1916:3/176.3.3)

Having a conversion experience or a strong experience of the birth of faith does not guarantee one's status in the kingdom. In the last few years there has been an increase in books and articles containing reports of dramatic experiences with what people assume is spiritual reality. Many times the person's life is somehow changed as a result of his or her experience. Often, however, such experiences seem to be solitary—one to a lifetime. How sad!

Experiences with God should occur daily (and eventually in each moment of life). I'm not suggesting that we expect a continuous flow of phenomenal and dramatic events to fill our lives. But I am saying that life should be led with God as our ever-present companion and friend.

We do not arrange to spend time with a friend and then totally ignore her or him the entire time! No, we spend time sharing the present events of life, thinking things over together, making decisions together, etc. There are times when we engage in deep, intense conversation, times when we ask for advice, times

when we chit-chat, and times when we simply enjoy our friend's presence.

God is present constantly and we can relate to him in much these same ways. On occasion that results in a more-or-less phenomenal experience. Most of the time it is a comfortable, supportive companionship. But it is a living relationship—a living faith—not a once-in-a-lifetime fleeting encounter with spirit reality. And this ongoing friendship changes us—bears fruits.

That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh. You who have been with me in the Father's business on earth can even now desert the kingdom if you find that you love not the way of the Father's service for mankind. (1916:3/176.3.3)

Rejection of a relationship with God is possible. It can come through neglect—ignoring him. Or it can come by resisting his way of life ("the way of the Father's service for mankind.")

Rejecting service builds walls of selfishness between you and God. Resisting the urges to serve folds your attention back in upon yourself—and companionship with God regresses into a meaningless dialogue with a fictional alter ego.

In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing. (1918:1/

See NOTES on page 19.



Potpourri

Forgiveness as an Experience

By Steve Finlan
San Francisco, California

An important phase of the forgiveness experience was neglected in the articles in your Forgiveness issue. I think everyone adequately covered the attitude of forgiveness, but that is only half the story. To realize the full experience of forgiveness requires that there be an honest discussion of the facts, and an acceptance of responsibilities, by the two parties concerned. One or both need to make amends. The damage left by evil-doing is tangible; healing is not abstract. The negative effects are not exorcised by good intentions but only by honest and enlightened discussion.

Forgiveness as an experience is not sweetness and light, but a trial by fire—the fires of honesty and factuality, as well as the light of a forgiving attitude. It is not the repressing of bad feelings, the downplaying of injustice, or the protecting of perpetrators; but the expressing of sorrow and hurt, the repudiation of lies, and the re-establishment of real values on a basis in facts.

The *values* of forgiveness cannot be realized in social experience if both parties are not honest about the *facts*.

Having the attitude of forgiveness is essential; it is comparable to believing in God. But going through the full experience of forgiveness requires the participation of both parties; this is comparable to living in the Supreme. As regards human forgiveness, it takes two to tango.

The twelve steps of AA are a helpful model. They begin with turning one's life over to God, but the

eight step is, "Made a list of all persons we had harmed and became willing to make amends to them all." Without such practical measures, forgiveness remains just an abstract concept.

We are emerging from an era where sacrificial thinking and emotional martyrdom were common. The totally selfless forgiveness ideal perpetuates a process of emotional martyrdom. The wronging party gets to demand forgiveness without doing any of the necessary work; the wronged party experiences all the pain and remorse that the other one can't handle. The well-intentioned idealist lets himself be crucified for the unrepentant abuser.

This is bad theology! We must reject the atonement doctrine in our relationships: crucifixion of the innocent doesn't save anybody. You can't carry someone else's sins; you can't do their repentance for them. For their own good, they need to go through the valley of remorse and climb the hills of regeneration. It does not help people to allow them to abuse you.

The majority of people need to be instructed in forgiveness and selflessness; but there is a minority who need to be told to be less martyr-like. It breaks my heart to see the gentlest people setting themselves up for this kind of abuse. "The altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self." (1132:0/103.2.10)

Forgiveness is not a scam for bailing out the guilty from the consequences of their crimes. The Father

is forgiving, but the Supreme—life—demands an accounting, a "fessing up," a healing of the damage done.

Forgiveness is a spiritual essential, a God-value; but justice is a life-essential, a Supreme-value. The perpetrators of injustice must face the gravity of their actions, and learn to observe some rules and boundaries that will prevent a repetition of wrongdoing.

Religious people who are always spouting "forgiveness" but never dealing with the concrete results of sin, play into the hands of those who presume upon their mercy. Some of the apostles of forgiveness have very well-fortified boundaries of their own, making it easy for them to spout an ideology they never need to practice, since no one can get close enough to hurt them. The rest of the evangelists of forgiveness are martyrs who are always being deeply hurt, for most people feel entitled to take advantage of the weak.

An ideology of forgiveness unbalanced by a program of justice, is an invitation to abuse.

Sometimes the perpetrators of injustice ask for blanket forgiveness without ever admitting to concrete wrongdoing; this is nothing but a request for perpetual indulgence. They speak of forgiveness as though it were an abstract attitude having nothing to do with actual events: "If I did anything wrong, forgive me, but don't ask me to admit it."

Forgiveness does not abrogate the necessity for justice, honesty, and some boundaries to prevent the abuse of the defenseless. «

Letters



Thank you to those who have sent letters of comment on our article, "Channeling, 'Teachers' and Revelation." We appreciate all of your thoughts and the spirit of love with which they were sent.

One of our correspondents sent us a lengthy paper by Jim McNelly which proposed a possible explanation for the current phenomenon of channeling—or transmitting/receiving—which we had not thought of.

He suggested that these experiences might be a form of contact with the soul of the transmitter-receiver which could produce more or less enlightenment and truth depending to a great extent on the spiritual depth of the questions formulated by group participants. (One might call it dialogue prayer for a group.)

Jim speculated that the "teacher" might be simply an alter ego for this dialogue, but one which could be replaced by actual contact at some point of development. He greatly values his own personal prayer dialogue and the asking of spiritually mature questions.

Bill and Kaye Cooper

Dear Kaye and Bill,

I'm writing to let you know that your article, "Channeling, 'Teachers' and Revelation," came at a very opportune time and has been of tremendous benefit to our study group.

Our study group came into possession of the 1991 Woods Cross transcripts about two months ago. We have been reading and attempting to evaluate them, and your article gave us the tools we have been needing. Thank you for writing it.

Washington

Dear Kaye,

I read with interest your article on channeling. It was insightful and there is little that I could disagree with. However, as one to whom this has happened, there are some things I wish to point out.

First of all, channeling is not a good word. The teachers themselves call this transmitting/receiving.

Second, we do not go into a trance. Unfortunately, we are fully aware at all times. I say unfortunately because our own minds and personalities do sometimes intrude themselves on the transmissions.

Third, transmitters are not special people. Anyone can do it. I have aided a number of people in the contact of their own personal guides.

I DO KNOW THAT THIS IS REAL. I am not just hearing voices. I actually get a physiological response when I am indwelt by a spirit. Others report the same phenomena. There is also a psychological response. I am consumed in joy and peace and love.

My mission is to help others get in touch with their guides. I have no wish to interfere with the path another is on. If they seek me out, I do what I can.

name withheld by request

Bill and Kaye Cooper,

Well done! Excellent article on channeling. I think it is an excellent approach, well presented and documented. I don't think that the issue of channeling is going away. There is no date, as with Vern Grimsley, after which we can declare winners and losers, nor should we ever do that.

The issue of a personal relationship with angels is something that in the days following Jesus led to the Gnostic Gospels and other pursuits aside from Christianity. Of course we all know that it was Christianity which survived, but we also know that many undesirable Jewish doctrines and errors were included in mainstream Christianity.

The same will be true of the Urantia movement. There will be fundamentalist UBer's, fringe cultists and splinter groups; but I'm sure that the general level of spirituality on the planet will be uplifted as a result of the process.

To a certain extent there is Thought Adjuster channeling going on in all of us as we express our highest notions routinely at our study groups. Separating the wheat from the chaff is also routine. I'm of the opinion that there may be some genuine content in the channeling, and I am reading through some 300 plus pages of transcripts to find it. So far, much is motherhood and apple pie; but then, there's nothing wrong with motherhood and apple pie. The wheat to chaff ratio is pretty low at present, but if communication circuits are open, what form do you think they will take? Being a technical type, I have considered receivers and hoped for some contact via the SETI Program; but I suspect that the real communication will be on an individual basis. Essentially that each of us, if we so desire, will have some form of more direct communication made available. I feel that the form will fit the subject.

Our prayers are with you and your group of crusaders.

Love to all (which seems to be your motto),

Mannitoba, Canada

Dear brother Bill and sister Kaye,

Your most recent effort, "Channeling, Teachers and Revelation" was one of the clearest and most compassionate essays I have ever seen written by a fellow agondonter. The UB quotes you utilized were totally appropriate and shed much light on this controversial topic.

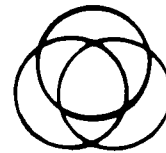
To say that you both were obviously inspired by the Spirit of Truth is an understatement. I suspect that you were "channeling" your own Adjuster when you composed this epistle.

Part of my own study group has a separate night for this alleged channeling but I am not buying it. I was one who stood outside Vern's "inner circle" and exclaimed (politely) "Bullshit!"

Call me a "UB fundamentalist" and I won't even mind. My job is to graciously gift my Adjuster with my personality. THAT will keep me fully occupied for the rest of this first lifetime!

Keep up the good work for God and his family.

California



The Life and Teachings of Jesus

*Reviewed by
Bill Cooper
Houston, Texas*

The Life and Teachings of Jesus: a restatement of the gospels. By Preston Thomas, with assistance of Larry Watkins and Preston Thomas III. 242 pages. 1992 Einstein School, Charlottesville, Va 22901

This handsome volume of New Testament passages about Jesus acknowledges its inspiration by *The Jefferson Bible* and its use of various references including *The Urantia Book*. The special introduction for *Urantia Book* readers (not part of the book) indicates that *The Urantia Book* was used to verify scriptural accounts and to place them in proper chronological sequence.

The introduction to this book is well worth reading. It examines the Jeffersonian inspiration in detail. It also identifies the author's experiences of needing comforting words for a dying relative and needing religious inspiration and guidance for his students which prompted the preparation of this volume.

But the *Life and Teachings of Jesus* is not exclusively from the Bible (Revised Standard Version). Footnotes are used to present relevant scientific and historical information. Examples of this are information about the star of Bethlehem (conjunction of Jupiter and Saturn in May, September, and December 7 BC) and clarification of who the scribes and pharisees were. The footnotes add greatly to the ease of reading and understanding the scrip-

tural material.

The religious life of Jesus and how he lived it is the most important factual information to us according to *The Urantia Book*. The scriptural information on Jesus' life is far less replete than the *Urantia Book* information, but it is still inspiring and comforting. It is familiar and acceptable to Christians.

The Life and Teachings of Jesus pushes the scriptures hard for all the accurate information about Jesus

BROTHERLY from page 5.

ing a smile of understanding to a harried sales clerk. As we begin to be aware of ways to serve, the avenues of service that appear to open up are many!

Then we reach another point in our growth in service where we must choose our special areas of service where our expertise is, where our talents lie, where we can be of the most service to our brothers for our Father. My experience has been that so many avenues of service have opened up that another decision has become necessary. I found I must

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

they contain. I recommend it highly as a gift for a Christian friend who will benefit more from familiar stories about Jesus than they would from a new revelation of his life. It is a handsome book which is well structured and well explained. It will make an excellent gift for birthdays, graduation, Christmas, or other events. The book is available in the fall catalog from Good Cheer Press, 4699 Nautilus Ct. South, Suite 304, Boulder, CO 80301. «

begin to decide where, when and how to spend my time and energy to serve. How can I *best* serve my Father?

I constantly, consciously try to seek the Father's will in all situations and then act as I perceive will best accomplish that will, trusting God with the consequences. And, thus, I can love and serve, wherever I am and whomever I'm with, always knowing I have God's guidance.

It is up to us to help change the world, and the best way I've seen to do that is by helping change the consciousness of those around me every day, from the negative to the positive, from the children of doubt and fear to the faith sons of God!

There is a line from the Book which I've found very helpful in my own personal striving for perfection in this progression of divine service. Jesus said to his disciples: "The measure wherewith truth seekers

See BROTHERLY on page 13.

Reviewed by
Kaye Cooper
Houston, Texas

Shadow and Light

Shadow & Light. Audio tape by Francyl Streano. ©1992 Francyl Streano. Box 1244 Mercer Island, WA 98040.

Francyl Streano Gawryn has a new tape of her music available. It is called *Shadow & Light* because it combines spiritual songs with the more worldly. Some of the cuts are sung acappella; others with guitar accompaniment and a few with piano or violin.

Some of the pieces are light-hearted, some sweet and gentle, others touch chords of sadness. "Freezing in the Sun" should spark recognition in most people who have entered the confusion of mid-life. "Somebody Said a Prayer for Me" is a song of Francyl's composition which arose out of a personal experience of upliftment one day several years ago.

"When Love Reigns Free" touched the deepest spiritual places in me. The words are beautiful truth. (See box to the right.)

For information on ordering see Things to Share in this issue.

BROTHERLY from page 12.

are drawn to you represents the measure of your truth endowment, your righteousness." (1726:1./155.1.5) I use this statement of my beloved older brother Michael as a beacon for my life. If the string of seekers (brothers, if you will) who are continually, fortuitously brought into my life slows or stops—I search within myself for the reason. Invariably I've let my egoistic mortal self slip back into the front and lazily have not sought the Father's guidance.

We are the ambassadors of the kingdom. We don't need to have masters degrees or doctorates in theology to present truth. "The common people heard Jesus gladly, and

When Love Reigns Free

Oh, life is bitter and life is dear
It flows through peaks and misery
Yet conquers death and loses fear
When love reigns free.

When love we crave for our reward
for service to the needy
When measure for measure we count the score
Our love dies speedily.

For love that's given in exchange
is not love at all but barter
And did the need for our goods change
We'd find ourselves the loser.

I prayed, dear God, please send me forth
to prove myself in battle
and show me worthy of your love
and wear your pride my mantle.

"My little child, sit still," 'twas said
"still as the stars above you
and rest awhile right here instead
and simply let me love you.

"For I'll not give my love to you
for all your deeds of duty
nor for your strength of truth proclaimed
nor for your gifts of beauty.

"But for a simple, humble heart
but for the blessing of you
I give my love for love alone
so simply let me love you."

Oh, life is bitter and life is dear
It flows through peaks and misery
Yet conquers death and loses fear
When love reigns free.

they will again respond to the presentation of his sincere human life of consecrated religious motivation if such truths shall again be proclaimed to the world." (2090:6/196.1.4)

Let's dare to share our intimate selves with fellow believers. Let's all

experience our love for one another. The experience of this love must be our foundation. For through each other we truly can know God's love. Then, strong in our faith and love, we'll go forth, together, as the true ambassadors of the kingdom.

Reading a Lot into Labels

By David Jaquith
Newberg, Oregon

Mary wonders a lot. Today she was attacking a jacket with scissors, wondering out loud why clothing manufacturers insist on labels made of material designed to saw a hole in the back of her neck.

Similarly, why are coat buttons sewn with thread which dissolves at room temperature? Or Sanforized shirts sewn with thread that shrivels to fetal position at first wash? Or tags attached with plastic thread possessing the tensile strength of braided steel?

Now there is Mary, in the kitchen struggling to open a new box of detergent. I hear her muttering. "Press thumb on dotted line until thumbnail breaks."

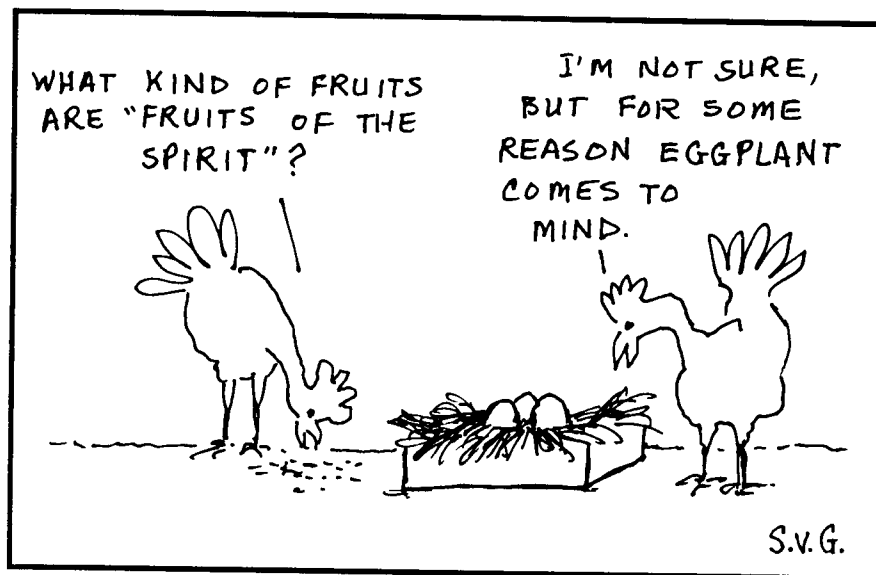
Some years ago we bought a made-in-Asia trampoline. The kind that has family doctors setting broken ankles at all hours. What stuck in my mind was the little sheet of paper with instructions for putting it to-

gether. The translation was a gem: "1. Attach springs to ring. 2. Screw up legs."

I'm a veritable Cliff Huxtable when it comes to "assembly required." Except mostly I give up before I screw up. I save my best stubbornness for other things.

Once a certain bathroom fixture let us know its flushing mechanism was suffering terminal malfunction. Mary brought home a do-it-yourself replacement kit from the hardware store. The package had the necessary components all nicely blister wrapped, with illustrated instructions in flawless English which I could not decipher. Son Walter, then 14, wanted to help. "Too complicated," I advised. "We'd better get a plumber." He picked up the package, took all of 10 seconds to check out the instructions and disappeared into the bathroom. Ten minutes later he had the facility back in working order.

Poultry Ponderings



Lighten Up



I was torn between chagrin at my ineptitude and being pleased at having such a bright kid. Dare I say, "flushed with pride?"

"Read the label," Protectors of the People warn. I'd rather not. I'm confused enough as it is. I already have all the anxiety I need to meet minimum daily requirements. If I have too many mono sodium glycerides crawling around in my pancakes, I don't want to hear about it.

Any item on a supermarket shelf is lethal if taken to excess. Still, I suppose it would not do to have a menacing skull and crossbones prominently displayed on every product label. It would tend to get your attention, though. Until the novelty wore off.

Count on it. Novelty when taken to excess is sure to be hazardous to something or other. Did I read that on a label somewhere?

Mary tells me that when in high school she went through all the closets in her house and cut the labels out of everyone's clothes. She sewed them randomly onto an old white shirt of her dad's and wore it to school, thinking to start a national craze. "It got a lot of attention," she said, "but it didn't seem to catch on." I give her an A-plus for creativity. Another legend ahead of her time!

See *READING* on page 22.

Fruitful Reversion

By *Tommie Clendenning*
Allen, Texas

How can you be sure that you've been "born of the spirit" as *The Urania Book* continually admonishes us that we must be? This question plagued me deep down for years. I knew I'd experienced a very emotional change and one that I felt should qualify as being "born of the spirit." But how could I be sure? I mean I've never heard voices or experienced visions that seemed to validate my status.

Finally I decided that maybe things could work in reverse. I'd just try real hard to exhibit the spiritual fruits in my life and then I'd be assured of being born of the spirit (in case I wasn't already).

So I started down the list. First came "loving service." Well, I didn't work long on this one because I couldn't persuade many of the mothers at home in my neighborhood to participate. I did get the sign made: "Experience the love of your Neighbor," and several flyers out. We got lots of calls. But then the vice squad showed up—who'd of guessed that showing forth one of the fruits of the spirit would be illegal?!

Well, this was going to be harder than I thought. But I was determined, so I looked over the list and decided on "confiding trust." That would be easy. So I got on the phone and told Louise about the big fight that Rhonda and her husband had last week (he's still sleeping in the front room!). I confided to Sherry that I had seen Louise's son out joy-riding and smoking with a bunch of hoodlums. And I told Rhonda what I'd seen hanging out on Sherry's clothesline last week (she was as shocked as I had been!). Hey this was easy! By the end of the first week I'd confided

just about all I'd ever been trusted with.

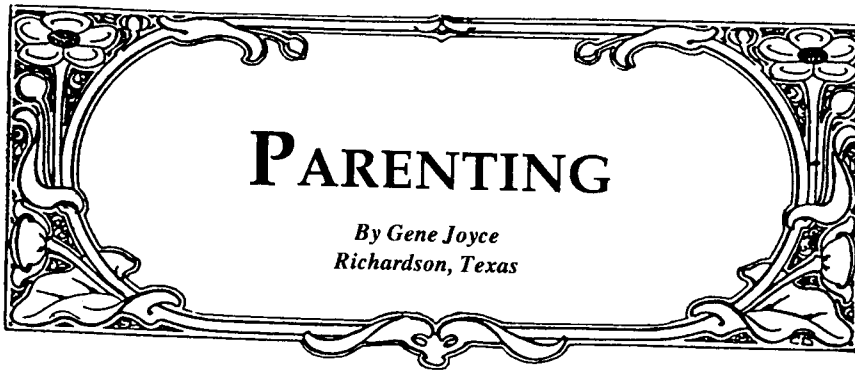
Finally things were moving along. So I picked another fruit to work on: "unfailing goodness." My chocolate pecan pie recipe that won the blue ribbon at the Fair last year was perfect. It was so easy and never failed. So I made a whole bunch of them and typed the recipe and a little paragraph to attach to each one telling how good it was and easy (you know, that it had won the blue ribbon at the Fair, that anyone with two hands could make it, and I even added a note to Rhonda that it

would probably go a long way to getting her hubby back in the bedroom!) Well, you won't believe it—but no one would accept a pie! Maggie and Freda wouldn't even answer the door (and I know good and well they were home, 'cause I peeked in the side window).

I just can't imagine what their problem is!! But it's not for me to worry about—I'd done my part! Now I'll just sit home and practice the next fruit of the spirit—"forgiving tolerance." I'll wait till they all call or come over to apologize. And I'll forgive them for being so stupid and uppity!

I guess I should be thankful for the enduring peace at our house, lately. And I didn't even have to work at achieving this one. 'Course, Steve says maybe I should be the one apologizing—but he never has understood how these things work. Guess I could be working on undying hope, but I didn't even know she was sick!«





PARENTING

By Gene Joyce
Richardson, Texas

Self-Mastery and the Toddler

By Jeannie George
Richardson, Texas

A toddler has so much to learn, it is overwhelming just to think about it. Thank goodness, parents and caretakers can cope with this learning process by taking it one day at a time. There are some important questions to ask yourself when you teach the toddler: are they learning? are you motivating them? is this process positive, interesting and fun?

I keep my grandson, Daniel, five days a week. I see it as another opportunity to get more parental experience. Daniel is 22 months old, and during this stage of toddlership he gets frustrated when things don't work as he thinks they should. He will throw his toys or cry. To help him learn self-control, I have been saying, "Easy, Daniel. Take it easy and you can make it work."

Does Daniel even know the conceptual meaning of "take it easy?" I asked myself. However, this was the best action I knew to take, because eventually children have to take up the task of learning to control themselves. I was willing for him to begin now by suggesting to him that there is another way to handle frustration. As the Beecher's say in their book, *Parents on the Run*, in order to help children develop self-reliant habits, you need to let them take up this responsibility.

To my amazement, I didn't have to wait long to see if Daniel understood "take it easy." A couple of days later he repeated the phrase to me at

an appropriate time.

We were on the patio. After I had told Daniel twice to take the rocks out of his mouth, he put another one in. I raised my voice. Very softly he said, "Ee...zzy, easy." I couldn't help smiling, but moreover, I thought, "perfect, we can help each other." I calmly said, "If you can't keep the rocks out of your mouth, we will have to go inside."

Two things happened here. Daniel demonstrated that he definitely understood the meaning of the words "take it easy." And he reminded me that, when helping a child realize his limits, you can go about it calmly and positively by practicing patience.

Of course, teaching a toddler about abstract ideas takes time. Some concepts such as "big and little," "over and under" can be easily shown to a child. Explaining the more abstract ideas of "being patient" require not only explanations, but also telling a child when he has demonstrated patience.

Jesus valued self-control, as he judged it to be greater than capturing a city. (1609:4/143.2.3) The angels' job in leading us through the psychic circles is to first lead us to self-understanding, then self-conquest, and finally self-mastery. (1242:1/113.1.6)

Why not begin early to let a child experience self-conquest by helping him understand his own frustrations.

Then he can find a better way to proceed.

It's exciting and rewarding to see glimmers of successes when you care for a child. Being with my grandchild is certainly a lot more fun than I remember having with my own children. And think about this, I'm learning more self-control right along with Daniel. We definitely have made an investment in each other. «

PUAKO from page 3.

found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael." (2061:2/194.2.4)

The fruits of the spirit are manifest in as many different ways as there are different lives. To recognize the fruits you bear on your spiritual tree look first for the fragrance that signifies the blossoming of the spirit. The spirit is ubiquitous, it operates as a correlation to our experience with our Creator. The flowering of our consciousness of such realities is a fragile time; the pollination of service allows spiritual realities to become intellectualized and made real through our experience with our fellows. Each time we ponder the truth that the universe is a friendly place and we portray that friendliness to others, spiritual truth is made real and digestible—like a delicious mango.

Our purpose in bearing spiritual fruit is to make truth digestible and appealing, but we must also develop methods of protecting our fruit from the winds of change and temptation. This requires experience. Only a

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addresses.

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See back cover.

strong, growing tree can bear high fruit, so when we receive the spirit, it quickens and energizes us: "In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master." (2061:7/194.2.9)

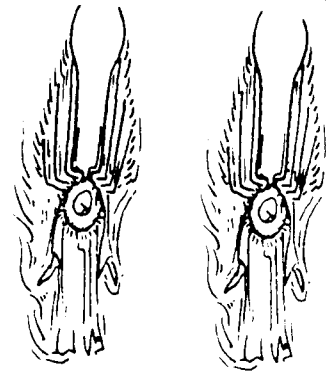
Growing with the Spirit of Truth as quickly as possible, according to the aptitude and receptivity of each person, is a type of defense against the ravages of time and space. Dead branches are quickly removed from our spiritual trees and the first to go are usually the first branches, shadowed by larger and more productive limbs. This adds to our beauty and strength and makes our spiritual natures useful and adaptable. A well-tended tree bears the best fruit and the best is the freshest. People who are receptive to goodness will be attracted first to virtue and then come to know you as the living bearer of spiritual nourishment.

This is how the teachings of *The Urantia Book* will spread to the world—through each of our lives. Not everyone can read the Book and understand it. Those of us who are able to digest the intellectual, philosophical, and spiritual teachings of *The Urantia Book* must translate these truths into personal traits that appeal to our fellow mortals, just as a tree translates the raw energy of the sun and earth into the irresistible mango. The Father sent Michael to Urantia as the Son of Man so that we may know the drawing power of divine personality. Jesus rarely discoursed on the intricacies of the manifold levels of ascension in the universe. His message is sweet because it appeals to us on our level; then his teachings can be nourishing, lifting us up to him. Spiritual fruit first captures our hearts and then feeds our hungry souls.

"That night Jesus discoursed to the apostles on the new life in the kingdom. He said in part: 'When you enter the kingdom, you are reborn. You cannot teach the deep things 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)

Gard Jameson sent me this quotation: "God, the Eternal One, rules all things by means of the activity of the angels. The power and the action are of God; the angels are His instruments. They are full of the will of divinity, and therefore their thoughts are rendered effective by that will...they have among themselves only one love-will...They love each other...rejoicing in the beauty and loveliness of the rest...receiving from the others beauty of form, loveliness and virtue, and supreme happiness."

The following angel story was sent in by Mary Huggins and is told in her words. Years ago, at the age of sixteen, I attended a church group outing on a local lake. We had two barges full of about one hundred teenagers anchored a hundred feet apart in the middle of a lake so large we could only see the far bank dimly in the distance. All around was water. While we swam and dove and played, the boat owners decided to raise the anchor of one of the boats. It started to drift away.

the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God before you discourse on the doctrines of the

Just as the boat started to drift, another girl and I jumped in to swim toward it. We swam without paying much attention until we finally looked behind us and saw that each boat was now farther away from us than the distant one had been when we started the swim. The other girl was not a strong swimmer and began to panic. As I tried to calm her, I realized that, while I might be able to swim back alone, I would never make it having to fight the fear and panic in my friend's mind.

I had no sooner silently uttered a cry of, "Father, help us!" than a speed boat pulled up next to us. Driving it was a man in a khaki uniform who said he was with the Lake Patrol. He had seen us floundering and scolded us for being careless as we gratefully climbed into his boat for the short ride back to our group.

Later as we talked to the barge owners, we learned that while this lake was occasionally patrolled by game wardens for fishing violations, they had never heard of a "Lake Patrol." To this day I have always believed my Lake Patrol rescue was one of my angels looking out for me. «

Mary Huggins
Round Rock, Texas

fatherhood of God and the sonship of men. Do not strive with men—always be patient. It is not your kingdom; you are only ambassadors. Simply go forth proclaiming: This is the kingdom of heaven—God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation." (1592:6/141.6.4)«

FRUITS from page 2.

close personal relationship that is steadfast even in temptation to renounce or ignore.

Once again one needs to consider the question, "Loyalty to what?" To beliefs, the gospel, God, our values. Loyalty to our brothers, as well. Few things are more impressive to us as individuals than someone who is loyal to us, in spite of our mistakes and weakness.

The effects of loyalty can require courage of many sorts. To be loyal to our values can result in loneliness, job problems, ridicule, ostracism.

Different kinds of things can test your loyalty: ridicule, criticism, temptation, fear of physical harm, social pressure, doubt, material rewards. We all have our vulnerabilities. The apostle Peter was stalwart in the face of persecution, but weak under ridicule. It pays to be aware of our own susceptibilities, so long as we avoid feeling guilt about them. What takes little courage for one person is a major threat for another. God is the best judge of such things.

SINCERE FAIRNESS

Fairness involves not taking advantage of a situation or harming another for your own gain. Fairness is also expressed in balanced judgment which is devoid of one's own feelings, prejudices, etc., not giving advantage to one person over another. It is impartial and just, unbiased, and objective.

Sincerity is wholehearted, heartfelt, genuine, an unwillingness to embellish for some self-serving purpose.

Jesus was wholeheartedly fair to others. Even though he was capable of eloquence and great persuasion, he never used either of these abilities as weapons nor did he take other unfair advantage to coerce people into the kingdom. Even in something that was to their great benefit, he restrained himself with sincere fairness.

ENLIGHTENED HONESTY

Honesty is an integrity and uprightness. It is the refusal to deceive

in any way. Honesty reflects an allegiance to one's values and suggests an incapacity to be false to a trust.

Honesty is one of those virtues which definitely must be tempered with wisdom, hence the phrase is *enlightened* honesty. Honesty must be tempered with care for the person and his or her growth and progress. Jesus was honest with people, but not to their detriment. He did not make the mistake of being so accurate factually that he ignored the welfare of the person. When Gadhah asked if the story of Jonah were true, Jesus deftly avoided revealing the inaccuracies of this story which meant so much to the young man. At the same time, he reconfirmed the truth contained in the story and even uplifted and enhanced that truth for Gadhah. Jesus' statement could have been accurate as to fact and false as to truth (loving, nurturing behavior toward Gadhah). (1428:2/130.1.2)

Enlightened honesty takes a person's needs into account, yet still is not dishonest.

UNDYING HOPE

Hope is the source of happy expectation. It is desire with expectation of obtaining what you desire. It is also trust and reliance. Hope buoys up your spirits, enables you to find joy.

To modify hope with "undying" implies that your hope cannot be squashed by adversity. Our lives are supposed to be filled with adversity. It is not in God's plan for us to be defeated by adversity. He planned for us to continue to be optimistic, to have undying hope.

People lose hope because of what they see and experience now. To keep our hope we need a long-range view. Jesus portrayed an optimistic outlook for a progressing and improving future for each of us.

We must have faith to have meaningful hope. It is faith in God's plan that gives us hope for goodness to prevail and religious values to triumph. Hope without faith is superficial and empty—a superstition,

blind faith. Having faith without hope, on the other hand, limits God. It is like being blind. To have faith in God's watchcare without anticipating the triumphs of truth and goodness in your own life is true pessimism—and a shallow, pallid faith.

CONFIDING TRUST

Trust is an assured reliance on another's integrity, veracity, justice, etc. Trust includes confident anticipation. Confiding suggests that we expose ourselves, becoming vulnerable. It is easy to see how we would have confiding trust in our heavenly Father. God is the one most trustworthy being in the entire universe. To confide in him with complete honesty is the essence of our prayer relationship with him.

To have confiding trust in our fellow man is much less appetizing to us. Are we intended to go around trusting and confiding in everyone and anyone? Apparently not. Jesus did not confide and trust in everyone. Having taken Herod's measure, Jesus had virtually no conversation with him. He certainly did not confide in him.

No, confiding trust seems to refer to fellow believers. As we grow spiritually and our fruits develop, we recognize others who are spirit led. One of the great joys of living the spiritual life in the material world is the wonderful spiritual friends we make. Being able to trust and confide in these brothers and sisters in the kingdom seems to fill a need in our souls for companionship.

MERCIFUL MINISTRY

Ministry focuses on meeting people's needs. It involves attending or aiding in some way. The needs may be physical or spiritual. Ministry without mercy can be a shabby gift, indeed, and hard to accept, as well. Merciful ministry fills needs without judgment of the person in need. It is service without regard to deserts, but because the person needs something.

Jesus showed us a beautiful example of merciful ministry when he and Ganid dealt with the two "public

women" on the trip to Rome. Jesus not only refused to judge these women, he explained to Ganid how it was that they came to be reduced to this way of life. He carried through by giving them the opportunity to begin another and better life that very night. Creator Sons are not judges—nor are we!

UNFAILING GOODNESS

Goodness is right action, righteousness, God-likeness. Goodness is doing things God's way, allowing God's way to be our way. To maintain *unfailing* goodness implies a complete dependability and consistency. That seems a high standard for "worms of the earth" such as we.

As we grow in our desire to do God's will, we come to the place where we consistently choose what we *think* is God's will. Because we are imperfect children yet, we still make mistakes. Our knowledge of God's will may be imperfect, but our choices can be unfailingly to do what we *think* is his will. Any time we choose what we *think* is God's will, we are doing his will. It is as simple as that. When Abraham believed Melchizedek, it was "counted to him for righteousness." (1020:6/93.6.3) Our honest choices of what we think is God's will (accurate or inaccurate) are counted to us for righteousness. By our consistent choice of God's will, we display unfailing goodness.

FORGIVING TOLERANCE

Tolerance is forbearing, not judging and punishing. Tolerance allows others to be as they are. Tolerance is another virtue that can be loveless and hard. In fact, one meaning for the word "tolerate" implies that one allows existence, but withholds love. The modifier "forgiving" adds love to tolerance. Forgiveness gives up resentment of the offense.

Forgiving tolerance allows immaturity to exist without holding the results of that immaturity against the child. Forgiving tolerance loves a person as they are, not just for what they can become. I think this is what Jesus meant when he told his

apostles that he wanted them to love men, not just love their souls. (2043:1/191.5.3)

ENDURING PEACE

Peace is poise and calm in the face of external turmoil and conflict. It is harmony, tranquility, and freedom from inner turmoil. Jesus' peace is the peace of the child of God who has learned how to do his Father's will on earth. There is a tranquility which comes from knowing that we are doing the right thing. Our doubts and confusion fall away. We are unshakable. We usually think in terms of finding peace externally—a beautiful, restful place to calm our minds and relax our bodies. But Jesus' peace is internal. It comes when one is certain about his choices and actions, when one is free from inner conflict.

Enduring peace is long-term and unshakable. An enduring peace might be interrupted momentarily, but over the long run it remains—no matter what temptations, doubts, conflicts, worries, disasters, or depressions we encounter.

Contemplating this list of attributes is like hearing promises from God. These are our future, the qualities we will develop as we mature spiritually. While we are not expected to attain these attitudes and characteristics by an act of human will, we can benefit from admiring these traits in Jesus and in other believers and from making them as clear as possible in our minds. They are our ideals, the selves we will eventually grow into. Seeing them clearly in our minds will enable us to desire them more strongly and grow into them more quickly. «

NOTES from page 9.
176.3.8)

The talents with which we are endowed are given for the purpose of bearing the fruits of the spirit. Now that is a view different from what we ordinarily think!

I started trying to think of ex-

amples of using talents to obtain increased yield of the fruits of the spirit. But there are so many talents and they can be used in so many ways to produce fruits—many are very subtle. It is not just the musician, the artist or the speaker who have talents to use. There are also talents of concentration, of self-forgetfulness, of organized thought. Talents of joyful giving, genuine respect for others, and awareness of the gifts of others. Some people make others feel stronger, more capable—it is their talent. Our talents are legion, and it is not egotistical or self-centered to humbly rejoice in what we have been given and dedicate those talents to our Father's service.

HOW ARE FRUITS PRODUCED?

"If, then, my children, you are born of the spirit..., you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives..." (1610:3/143.2.8)

Fruits are *spontaneously* produced in our lives. Does that imply that we do not do anything to cause them? Well, not quite. We should not set out by force of our personal will to be more tolerant, for example. But we can set in motion causes that will result in fruits in our lives. Our decisions to choose God and his way of life are the causes which produce fruits.

"Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of your Father who is in heaven. And so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit." (1602:6/142.6.7)

This statement lays out the process of rebirth which results in the bearing of fruit. We are already

See NOTES on page 20.

NOTES from page 19.

endowed with the gift of the Father's spirit. And since the time of Jesus we also have the Spirit of Truth as well. Our first step is to desire to become more like our Father—to be led by him. The result of our desire is that we will see differently. We will begin to see more as God sees—to see people as "weak rather than wicked," to recognize the values in each situation, to see the real things of life rather than the strictly material. Then if we make a wholehearted choice of spirit guidance, we will be "born of the spirit." To be born of the spirit is to be firm in our purpose of doing the Father's will, willing to be led by the spirit. Then will the fruits of the spirit begin to appear.

"Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures." (2054:3/193.2.2)

"This new kingdom is like a seed growing in the good soil of a field. It does not attain full fruit quickly. There is an interval of time between the establishment of the kingdom in the soul of man and that hour when the kingdom ripens into the full fruit of everlasting righteousness and eternal salvation." (1536:9/137.8.12)

These two quotes give us a little fuller understanding of the timing of the appearance of fruits in our lives. They will immediately begin to appear, but the full development of our Jesus-like traits takes time to mature fully.

"...by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not—it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature." (1609:5/143.2.4)

Jesus stated the same truth in

many ways so as to reach more of his audiences. This statement is a description of the method to attain self-mastery. Since he later equated self-mastery with showing the fruits of the spirit in your daily life, this is another description of the process by which we come to yield fruits. The earlier quote indicated *our* part of this process—to choose to be led by God, which is also to say we desire to be like him. This quote talks more of God's part of the process.

We are transformed by the Spirit of Truth and strengthened in our soul by the constant spiritual renewing of our minds. Then we are endowed with *the power to do God's will*—to bear fruits of the spirit.

Here, too, we are given more insight into our part of the process. The earlier quote focused on the importance of our desire to be led by the spirit and on our wholehearted choice as it begins to become available to us. This quote describes our part in terms of faith in God's promises. One of God's promises is that he loves us, his sons. Another one of the things God has promised is his watchcare and guidance. To have faith is to live as if what you believe is true. It is our part to live as if God is watching over us and guiding us to do his will.

This is an amazing bargain. We have only to desire to be led by him and to have faith that he loves us and will watch over and guide us. God will do the rest.

As the indwelling spirit of the "new teacher," the Master has, since Pentecost, been able to live his life anew in the experience of every truth-taught believer. (2062:10/194.3.1)

Yet another way to see the process of fruit-bearing is to view it from our relationship with Jesus. Through his spirit, Jesus "lives his life anew" in our experience. What does this mean? It sounds metaphysical.

On an obvious level Jesus expresses the love of God through us by manifesting the same attributes he expressed in his own life: loving

service, unselfish devotion, etc. On the level of personal experience, let's look at another description of this relationship with Jesus.

"As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. 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. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition." (1945:4/180.2.1)

We will bear fruits if we maintain a living spiritual connection with Jesus. What is a living spiritual connection and how do we maintain it? I think this living spiritual connection is an awareness of partnership in our inner lives—a sense of the presence of Jesus with us. This connection consists also in our recognition of the unity of our goals for each situation—and for life. Jesus and I want the same things.

The living spiritual connection supplies us with the advantage of Jesus' knowledge of the needs of our fellows. It also gives us the strength, courage, patience—whatever we need to serve those needs.

How do we maintain this living spiritual connection? First and foremost: we have faith—that Jesus exists, that it is possible to be so connected to him, and that his way is the best. Second: we want his way. Jesus showed us the way to relate to our heavenly Father (as a loving, trusting child) and the way to relate to our brothers and sisters (as a loving brother or sister, but even more, as a caring parent.)

The result of our spiritual connection is that we display fruits of the spirit. Jesus says we will be able to

commune freely with him *if we abide in him and his words live in us*. To abide in Jesus refers to the analogy of the parable he was using. The branches abide in the vine by staying connected to it, receiving the nourishment supplied by the vine. The branch takes its material life from the vine. So we must take the power to love as he loved from our connection with him. He supplies us with the power to keep sweet in the midst of injustice, to return good for evil, to vanquish hate with love and much more. When we use this power to live in the world then his words are living in us.

And what is the result of maintaining this spiritual connection and receiving his nourishment? His spirit will so infuse us that we can ask whatsoever his spirit wills (of course, it will also be what we will) and the Father will grant our petition.

"You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants." (1917:1/176.3.5)

One characteristic of the spiritual world is dynamism. Nothing which is alive stands still. So as might be expected, we grow in the fruits of the spirit also. Each new level of achievement in loving service is a new beginning from which new heights may be reached. Fortunately, increased service seems to result in ever greater joy as well.

You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. (1917:3/176.3.7)

There is an extraordinary process of growth and expansion which

occurs as truth passes through the experience of each of us. We have the opportunity to contribute creatively to the unfolding of truth in the universe. Truth is the "living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward." (647:4/56.10.13) So truth passing through our lives has to do with loving relationships—between ourselves and other beings, as well as with things. "New beauty and actual spiritual gains" refers to the gracious bestowal of ourselves on our fellows and upon the universe.

The revelation I have made to you is a living revelation and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptive development. From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. (1931:6/178.1.15)

Not only will truth grow and change as it passes through each person, there should be increases in vitality and spiritual power from generation to generation down through the centuries. All this occurs "in accordance with the laws of spiritual growth, increase and adaptive development."

What might these laws of spiritual growth be? One is certainly the law of giving: love isn't love till you give it away. Then there is the law of increase: the more love you give away, the more you have to give. Perhaps there is also a law of geometric progression: Love in the life of one person can influence many others. Love in the life of each of those others touches many others. The multiplied effect of one life lived in love quickly becomes phenomenally large. Then there is the law of positive action: Love only spreads geometrically if each person is positively active in expressing the love he has received. (or is that law number one?!)

The laws of adaptive develop-

ment probably go something like this: (1) The expression of love is unique in each individual. (2) Such unique expressions of love make life more beautiful. (3) Expressions of love vary according to the person who is the recipient. (For Example, Jesus' discipline of his brothers and sisters was consistent, yet flexible.) (4) Loving behavior cannot be guided by hard and fast rules. It must be unfolded in our experience under the guidance of the Spirit of Truth "who directs the loving contact of one human being with another." (1951:0/180.5.11)

When there exists this living connection between divinity and humanity, if humanity should thoughtlessly and ignorantly pray for selfish ease and vain-glorious accomplishments, there could be only one divine answer: more and increased bearing of the fruits of the spirit on the stems of the living branches. (1946:3/180.2.5)

I love this statement. Like the mother who says, "What would you like to drink with lunch—milk, milk, or milk?" If we have established our spiritual connection and in ignorance pray for the superficial things of earth (and who of us has not at one time or another?), we get, not what we asked for, but what we need—more fruits of the spirit.

EFFECTS OF FRUITS

And when the world sees these fruit-bearing branches—my friends who love one another, even as I have loved them—all men will know that you are truly my disciples." (1945:4/180.2.1)

We love to wear concentric circle pens—symbol of our commitment, our belonging to a brotherhood of believers. Anyone who understands what the three concentric, azure blue circles stand for will recognize that we read *The Urantia Book* and have committed our lives to Michael of Nebadon. The three circles constitute a symbol which communicates our position.

People also understand the
See NOTES on page 22.

NOTES from page 21.

symbolic communication of the fruits of the spirit. The ways of the world are distinguishable from fruits of the spirit. Anyone who displays these fruits will be recognized as disciples of Jesus.

The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer. (1930:1/178.1.4)

Our fruits will only draw men to God if we get out and serve those who do not know him by unselfish social service. Social service, as I understand it, is distinguished from intellectual or spiritual service, and from preaching the gospel as well. (1931:2/178.1.11)

Social service must include the ordinary kinds of things we associate with the word service: comforting and ministering to the sick, dying, poor, and disabled; feeding the hungry; clothing the poor; housing the homeless; returning people to productive employment, etc.

The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this spirit of Truth will become your power-multiplying fulcrum. (1930:3/178.1.6)

The Spirit of Truth multiplies the power of our fruits to effect people just as a fulcrum multiplies the power of a lever to move something material. The fulcrum supplies leverage, allowing whatever pressure is used to move a disproportionately large amount of weight. When a person sees the fruits of the spirit manifested in a believer's life, he or she responds with gratitude and appreciation. The Spirit of Truth multiplies the effect of those fruits by adding his own influence to interest that person in the

source of the kindness he has received.

We see only our own actions. In reality there are spiritual residents of this planet busy working toward the same goals that we are. I have often seen results that surprise me. The human and material factors do not account for these good results. I always give thanks to the spiritual influences who must have been responsible. «

LIFE from page 7.

demning them, he always counseled, encouraged, and expressed his continuing confidence. When conversations turned to rumor, gossip, or even factual but negative reporting, I never heard him criticize anyone; he always was confident that next year's crop would be abundant.

11. Enduring Peace—Among many tributes paid to Daddy at his memorial service by the preacher, a longtime family friend, was a memory that he had a talent for always finding the right word at the right time. At many a business meeting, the preacher said, when controversies arose or disagreements festered into bad feelings, Daddy always stepped into the role of mediator and resolved the difficulties in such a way that everyone went away a "winner." I think he knew that a peaceful environment, though not necessary for strong trees to yield abundant fruits, will always help to sweeten the current crop.

As I finished writing the obituary, I understood how easy and natural the strong tree grows and yields its annual growth. The fruits provide no nourishment for the tree itself, but they sustain the lives of countless thousands who may never know from whence their sustenance came. Daddy's nourishment came from the God within who made it a simple and natural process for him to yield the fruits of trust, understanding, consolation, and love for others. I have to celebrate his death, knowing that he can now taste the fruit for himself. «

READING from page 14.

People put labels on each other. Political labels, religious labels, socio-economic labels. Warning labels. Let anyone stand up to speak out above the crowd and he'll get more labels sewn on him than Mary's dad's old shirt.

Too, if you don't stand up, you'll be labeled "Huddled Masses" or "Rank and File." Or something equally distinctive. You can run, but...

I confess, I'm a recovering labeler. Why label? Why, the better to pass judgment, of course. And to get a good fix on the target for mud slings and poisoned darts and arrows.

It's shaky ground, being non-judgmental. Not everyone is ready for it. Not having some other person or group to feel superior to can leave an inexperienced labeler feeling mighty insecure. And what on earth will we do on the day we can't find anyone worth feeling inferior to?

Men get labeled sexist a lot. What we are is mixed up. There's all this hetero/homo/whatevero stuff. I'll try to clarify it for you. You've read about the bundle of nerve fibers called CORPUS CALLOSUM that connects the two hemispheres of the brain. Well, in women it's a bigger bundle. Why? Because they read more labels and eat more fiber. Then there's the HYPOTHALAMUS, the gland that regulates male and female hormones in such a highly questionable fashion.

All I can say is, ladies, when your corpus callosum gets as big as a hypothalamus, it's time we men are outta here! «

The Circles Calendar

Articles Due

Sp-Sum	Dec. 15
Fall	April 15
Winter	Aug. 1

Solicitations: Dec. & Mar.

Things to Share

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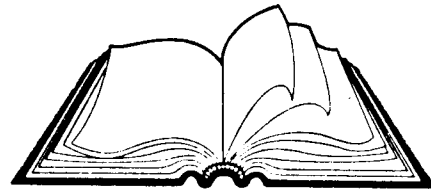
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Our Friend, Jesus

*"Nothing ever seemed so important to Jesus as the individual human who chanced to be in his immediate presence. He was master and teacher, but he was more—he was also a friend and neighbor, an understanding comrade."
(1546:0/138.8.9)*

Each of the apostles regarded Jesus as the best friend he had in all the world. This same friendship is available to each of us today. The theme of the Fall 1993 Circles will be "Our Friend, Jesus."

Tell us of your relationship with Jesus. Is he your best friend? How do you have a non-material, spiritual friend? What do you do for your friend, Jesus? What does he do for you? How do you spend time with him? The apostles each had a favorite characteristic about Jesus. Which of his attributes do you love the most?

*Send your articles, poems, and art work by April 15, 1993 to:
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