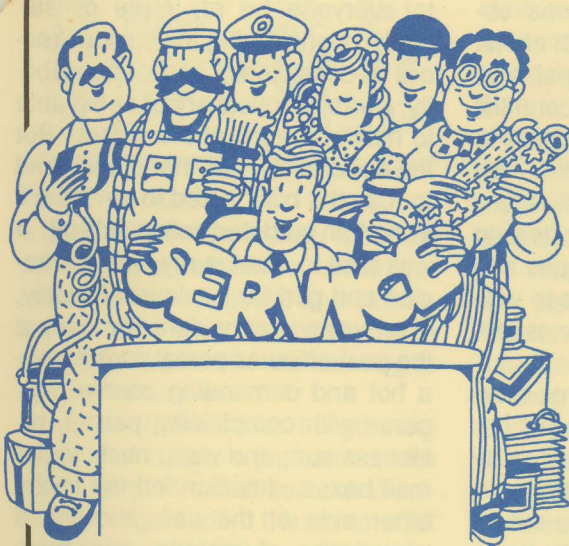


# The Circles

## God at Work

Vol. XVI, No. 1-2    CONTENTS    Spring-Sum., 1993



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# Work of the World

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*"Nothing can take precedence over the work of your status sphere—this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living." (555:5/48.6.27)*

The task at hand is of paramount importance to evolving will creatures like us. Such tasks keep us focused and progressing to new levels. A momentum develops in our lives even beyond the scope of our daily grind; we seem to carve a place for ourselves within the bounds of time and the limitations of space.

The nuts and bolts of our character are arranged and made real through work; the special mental and physical tools we need are discovered and utilized. To achieve material goals through the combined effort of spirit, mind and body is one of the lessons of our lives on this world. Each time our goal is a good and true achievement, it attains a certain beauty and becomes a supreme experience, literally adding to the experiential foundation of God the Supreme. In this way even the small job well done becomes a significant act in our personal realm and has effects that impinge on the spiritual tone of the grand universe.

We are not as small and lowly as



By Marc Boucher  
Kamuela, Hawaii

we may think. Our work is truly the work of the cosmos; we are engaged in the experiential formation of the Supreme Being. The experiences we have on our little planet are coveted by countless other personalities of the universes. Working to find and know God on Urantia is considered enough of an act of pure faith to earn ascenders a special designation: "On Jerusem the ascenders from these isolated worlds occupy a residential sector by themselves and are known as the *agondonters*, meaning evolutionary will creatures who can believe without seeing, persevere when isolated, and triumph over insuperable difficulties even when alone." (579:1/50.7.2)

Isolated, facing enormous obstacles, and armed with faith alone. To think that we will be capable of such courageous service potential by learning to work and survive a tumultuous mortal existence. We may find ourselves in such situations at work and, in successfully dealing with them, learn the techniques and attitudes that allow solutions to vexing problems throughout our ascendant careers.

Jesus as a carpenter, boatbuilder, fisherman, and teacher was a master at mortal adaptability and would probably have little problem finding work even in the recession economies of today. His times were just as filled with anxiety as ours; uncertainty was a fact that was not buffered by insurance policies and social programs. Effective planning and hard work were absolutely necessary to survive; retirement was not an option. The burden of a large family was actually a form of familial insurance. Jesus' siblings were trained to deal with difficulties and to

assume responsibility, enabling him to assign duties and begin his public life.

Being good at a vocation was, and still is, one of the few roads to prosperity, bringing a sense of dignity to one's character. The prime dividends of work are spiritual as well as material. Figuring out how to be of service for our Father within our working environment is not difficult in theory—simply serve people through work as you would serve in any situation. In practice, however, service requires intuition, time and opportunity.

At my present position I work as a route contractor for the Post Office, making sure that the mail is delivered to everyone on my route consistently. Considering my dubious record of consistency and dependability, I was skeptical about being able to handle the job at the outset. But the opportunity was there, and I had to "pay the bills" (used to be "earn a living," an outdated colloquialism). It was time to change my bad tendencies and gird for unpleasant reality. The route was considered by many at the post office as postal purgatory—a hot and demanding course peppered with complaining people, relentless sun, and wasp nests in the mail boxes. Intuition led me to the other side of the veil, showing a community of people and businesses that needed competent service. So with a smile, sunblock, plenty of ice water, and the fear of getting stung by wasps, I worked to make the best of the opportunity. The smile warmed the complainers, the ice water cooled the heat, and appreciative residents cleared the wasp nests from their mailboxes. I have become

See *WORK* on page 3.

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# As for God

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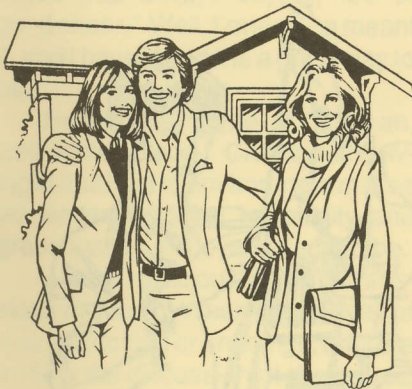
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*"Do your work, therefore, from this time on, as for God." (2049:4/192.2.13)*

I was led to my trade by the necessity to support my daughter and myself in a manner that earned adequate compensation for energies efficiently and joyfully spent. It was clear that I was happiest being in

*By Diane Masura  
Occidental, California*



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*WORK from page 2.*

a part of the community, and the community a part of me. As an opportunity for both social and individual growth, work has become a method of survival while learning to do the Father's will.

One of the most invigorating aspects of my job is the contact with many people from all social and cultural backgrounds. I learn to deal harmoniously with them and be dependable and trustworthy. Experience has taught me to approach religious discussion with caution. But many of the people on my route have asked me how I keep such a cheerful attitude, which easily leads to a discussion of Jesus' preaching to be of good cheer, and to exhibit the fruits of the spirit. When the spark of truth is absorbed, the brilliance of *The Uran-*

charge of my own business, where I could be flexible in my response to the needs of raising a child. A hobby of setting ceramic tile evolved over a period of seventeen years into a full-time business.

First, there was the challenge of overcoming the resistance of a male-dominated trade. With persistence, humor and good will, the challenge has proven to be an adventure in brotherly love. Often silent caution has given way to jovial cooperation.

Then there was the challenge of meeting the client's needs. Often, with their homes disrupted and budgets stressed, clients are anxious and fearful. It is a pleasure to see a client move through discomfort to peace of mind and even joy at the beauty they have created. I rely on prayer to keep on track in the face of their fear. More than once I feel the angels have slipped useful ideas into my dreams

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*tia Book* is more easily understood and accepted.

"While light dispels darkness, it can also be so 'blinding' as to confuse and frustrate. We are admonished to let our light so shine that our fellows will be guided into new and godly paths of enhanced living. Our light should so shine as not to attract attention to self. Even one's vocation can be utilized as an effective 'reflector' for the dissemination of this light of life." (1572:5/140.4.5)

The idea that we may use our jobs, our work experience, as reflectors for the light of life is a practical call to smile and emanate the sparkle of our spirit natures. All that is necessary to begin is sincerity. A sincere smile and a genuine welcome go a long way toward melting the ice of

*See WORK on page 19.*

at night as to how to proceed with a project.

Very personally, besides the prideful rewards of a technically competent installation, there is the goal of leaving the client with confidence in their choices and visions. In exchange, clients teach me to exercise faith, patience, creativity and generosity. It has so often been my experience that the more challenging the client, the greater are these rewards. So now, instead of being repelled by a difficult client, I am curious what I will be learning from them. And invariably, when I follow the impulses of loving interest in their needs, the greatest creativity is stimulated in me.

It took years of my stumbling faith-following of inner guidance to experience my current trusting and joyful service. I am grateful each day for the richness my work brings to my life. It is my goal that the loving service in my work will enhance the lives of my clients long after the new tile is taken for granted. «

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*All page references to The Urantia Book are as follows: The page number is first, followed by a colon and then the paragraph number. Each indention on a page is counted as a paragraph, even if it is a single line long, as in numbered lists. Paragraph 0 on the page is the one which began on the previous page. The international citation which follows the slash refers to paper, section, and paragraph within the section.*

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an hour. On the fourth day, at eight dollars, he made it. Largely because he chose to spend most of it studying, coming in late and leaving early. But he did it. He reduced his debt by controlling his own behavior. What a concept! Controlling one's behavior is new to these kids. It is an important lesson to learn. When a person has control over his behavior, it leads to having a choice in one's feelings and knowing how to direct one's attention. These are helpful tools in life and elements of maturation. Learning this control allows for more successful decisions and more effective actions.

Always be glad to see young people. Whatever they've done, they are back and so be nice to them. Jesus was always saying, "Be of good cheer." Well, I'm sure he meant it, and I have found it is a great way to be.

Hemingway wrote of "a clean, well-lighted place." Creating and living in that kind of environment makes life better. Adding hospitality and grace makes it a lovely place to be.

Accept graciously the confessions of youth. When they do tell of their misdoings or undoings, they are inviting the discussion of the issues, feelings and consequences of such behaviors. Welcome it, be grateful that you are in a position to receive such gifts. Be thankful that children come to you for confession, for soon follows repentance and a request for forgiveness. Learn how to do that, too.

One thing I have found about my life now as a member of the spiritual community working with delinquent

and disadvantaged adolescents is that I can look at each of them as younger brothers, eager to know the truth, each with an Adjuster trying to lead the way. I know that I can be a recognizable signpost in their lives because I know we are of the same community. It is through their experience of re-recognizing that we are connected, that they respond to me. Rarely do I offer them anything they

haven't already heard about or thought about. I often act as a reminder of what they already know.

I love working with teenagers. Being with them gives me the opportunity to try out how well I am doing on being perfect. They are full of life, growth and potential. They are real people with real concerns. Just like us."

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December 31, 1992

*Dear Staff,*

*Thank you for my Winter 92 "Fruits of the Spirit" issue of The Circles. It was really quite a coincidence because last week I just hung the fruits on the wall of my new office.*

*A local agency here in the Quad-Cities acquired a grant to fund a counseling service for veterans' families, and I have been blessed with employment on the new staff as a caseworker/service coordinator. A large computer company which is downsizing at this time donated all our office furniture. While picking up the desks, files, cupboard cabinets, etc. I noticed the trash barrels overflowing with lovely walnut award-type plaques.*

*From these plaques I created a wonderful wall hanging. Each of the fruits I had engraved on brass plates. The letters are 1/4 inch tall and the plates are mounted on walnut blocks—all finished neatly. I simply removed the old plates with the salesmen's names and replaced them with the plates with the fruits. It really looks great! It's about three feet tall all together. Each of the blocks have several links of chain between them.*

*So now that my fruits are displayed, with the help of your articles in The Circles, I am preparing myself so that I will be able to discuss these qualities with my clients. Because many of them are depressed, disheartened, and lonely, I am using this as a conversation piece to enter into discussions with them about their spiritual needs. Thank you for continuing my subscription through the hard times. I know there have been years when I was without income that you continued to send me my Circles. And I will always be grateful. Thanks. Enclosed find my donation for this year. Hopefully this will be sufficient to help pay for someone else this coming year who may not be able to afford your fine publication.*

*Cordially Yours,  
David Missavage  
Agondonter*



# God at Work?

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The idea of God at work seems to be a strange concept to many people. When I ask people in my office about it, they look at me kind of funny and respond with "What do you mean, God at work?" It seems that for the majority of people I talk with, God is someone to pray to when at church or when they have a family problem or an illness; but they tend to distance themselves from God when they go to work. He is somewhere "out there" and definitely not in the office. I personally find this to be very sad because so many of us spend most of our waking hours at work. I know from experience that God will participate in my life just as much as I will let him; and the more I let him, the better my life is—especially at work.

Often I hear people complain that they don't like their job or that

their work seems unimportant. I understand these complaints because I have them myself from time to time. I find that those times usually come when I am not focused on God's will. So, is there a way we can carry on our day-to-day work that will keep us focused on God's will? I admit it is a challenge, but I have found a way that helps.

I remember one time when I was so discouraged at work. We were going through a tense time of lay-offs and my staff had been reduced from four to one. Consequently I found myself doing more and more of the clerical work I had done when I first started working many years earlier. I felt as if my career was going backward rapidly, and I resented it. Anyway, on that particular day I was typing file labels. In the heat of my frustration I began talking to God. I remember saying, "God I really hate this. My work seems so unimportant, and I feel like I am just spinning my

wheels. Please help me to feel better about my situation."

As I continued working, I began to get the impression that I was doing something of importance. Then I remembered what Jesus had said, "When you have done it unto the least of these, you have done it unto me." What I had considered to be a mundane task really was a service that made work easier for others.

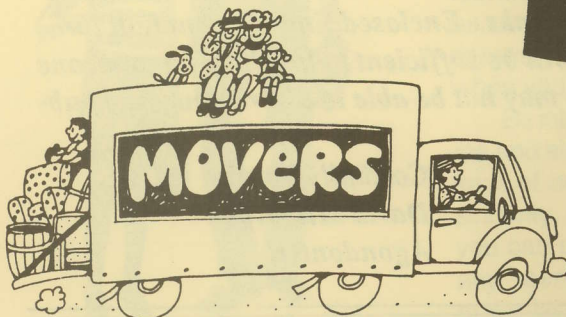
The next impression I had was that I was working for God. I remembered a book I had read by Brother Lawrence, "The Practice of the Presence." Brother Lawrence, a Carmelite monk, did everything for God—even the menial kitchen duties to which he was assigned for many years. He peeled potatoes for God, he washed dishes for God, he mopped floors for God. And because he did everything for God, he found everything easy.

"Do it for God, Carol, and do it the best you can," were words that came to mind. Yes! I had been asking God for service work, but in my romantic imagination I envisioned myself doing meaningful work of great importance. I realized then that no matter what type of work you do, if you do it with the right attitude, it can be meaningful. You don't have to be a Billy Graham or a Mother Teresa to be used by God. If I can type those labels as if they were for God's files; if I can box and index those inactive files as if I were storing them for Jesus; if I can write that difficult memo as though I were writing it to him—then all my work will be an act of love. *What happens inside of me when I do my work with love will remain forever.* I don't always remember to do this, but when I do, it

See GOD on page 9.



By Carol Weatherford  
Houston, Texas



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# An Example of Using God's Help at Work



By Sharon Lanier  
Austin, Texas

In reading *The Urantia Book* over the years, I have been intrigued by the many wonderful personality traits of Jesus. But the one that comes back to me again and again is the fact that he truly *liked* people. He cared about them—their concerns and needs. When I open my heart and mind to be of service to each and every person who walks in my bookstore, things happen.

I become more in tune with their needs. Many times I am able to judge whether they want help or prefer to be left alone. When I allow God to work through me, my listening and attentiveness skills help in finding that "right book." I've even had times when the person has shared a particular problem with me as I helped him or her to find a book.

I am really amazed at how different I am in relating to people when I really feel in the flow of loving people and being there for them. I am truly friendly. I want to help them—not out

of duty, but because I truly care about them. If you think this difference might just be my imagination, just come in on a day when I am not connected and in the flow. You can see for yourself!

As a young person I was very insecure and rarely opened my mouth except perhaps to say, "Hello." Ending up in a career position which involves relating to the public was, and continues to be, a real step in my personal growth. In fact, now that I have some wisdom and experience in this area, I highly recommend it to anyone who wants to be more extroverted and open in their personality.

But more important than anything else, I find that I am slowly learning to *like* people—not just to love them. As I am ringing up their purchases, I want to chat with them. I find myself asking, "How are you doing?"—and I really mean it. I want to smile at them and make eye con-

tact. Why? Because I really care about them as a human being, a child of God. I want to let them know that I do.

Sometimes when a more personal feeling is needed, I go beyond eye contact and listening. I touch the person on the hand or finger—whatever is needed to reach them spiritually.

There are times in these interactions when I truly feel God's presence. A feeling of expansiveness and joy permeates my being. In those moments I have confirmation that I am incorporating God in my work. «

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## The Spiritual Life at Work

By Lynn Chapman  
Pueblo, Colorado



Where do you think you'd find a job that's spiritual? Inside the walls of the Colorado State Hospital, where all day long one learns acceptance, patience, forgiveness, tolerance, as well as creativity, ingenuity, clarity in communicating, and recharging one's own spirit. There, all day long, I attempt to connect people to their center, their source, their balance and their real being.

It isn't scary or hopeless or backward...it's an attitude toward fellow beings who are very "separated." I am fortunate to work with a high turnover of new faces each week. I am also fortunate to experience working with a team which has

excellent trust, respect, rapport and wise leadership.

How do I make this job spiritual? *I have to live what I teach.* As I grow, I teach on whatever level the receptivity happens to be—by the life I lead. «

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

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# All Work Is Sacred...

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When I was in high school contemplating my future employment possibilities, I repeated numerous times that the last thing I would ever be was a teacher. Teachers worked too hard, were poorly paid, got no respect (yes, Rodney) and the kids could be so mean!! Never, ever would I possibly teach!!

And yet through several twists in the road of life and a few of my own choices along the way, teaching is exactly what I have done for 21 of my adult years. And, yes, I work too hard, am paid too little, get little respect from students and even less respect from a society which honors only one's money-making ability. And yet I love the opportunity to be a living example of a love-filled heart to my students.

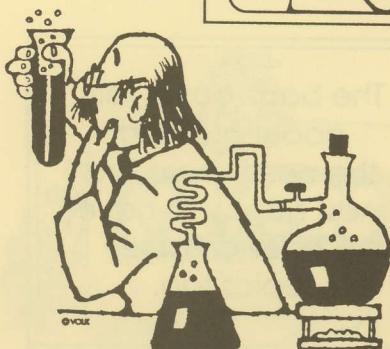
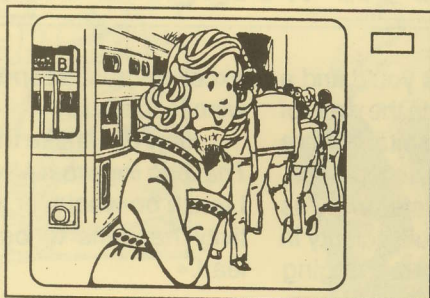
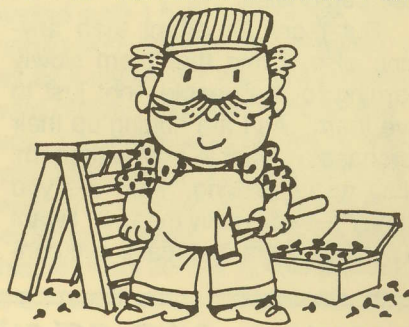
Don't get me wrong; I am far from perfect. I get cranky, irritated, and occasionally lose my temper. Yet, because of what I teach (high school French), I frequently have the oppor-

tunity to have the same students for two, three, even four years in a row. We work together in French Club; we practice for contests before school, after school, on weekends, even during holidays. We get to know each other very well. What is deep in my heart eventually shows on the surface.

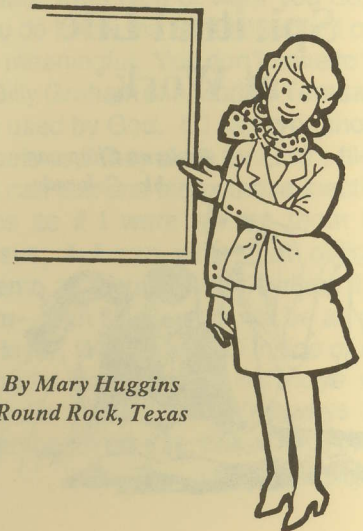
My students see my hard work as an example of an adult who is dedicated to doing a job well just because it is the job at hand. They sense my love and concern for them as people. They see that I honor them as individuals because I am

They learn, not only French language and customs, but also about themselves, about being more than they dreamed possible. They can do this by working a little bit more than "enough" every day and every week so that it eventually builds up into a great deal of skill and knowledge. They learn; they progress; and in the end, if they have applied themselves, they can speak, read and write French very well. Hopefully they have also learned to apply this philosophy to everyday living: progress through sustained effort and love for those around them.

Because I teach in a public school, I am not allowed to openly discuss my beloved *Urantia Book* and the religion of Jesus. But I can try to *live* many of the ideals and discuss and illustrate indirectly the values of the book. Is that not what we are supposed to do here in this life?—teach the values and ideals of Jesus through our lives wherever we are, however we make our living. I thank our Father for the opportunity to touch, in a small way, some of these young lives, minds and hearts while they are yet open to his guidance. «



willing to bend my rules when there is a real need. Yet I am a very demanding teacher and I always expect a little more from them than they think they can give me. That is because I want to stretch them beyond where they are right now. I always want a little more than "enough." In my class they do and learn more than they thought they were capable of before.



By Mary Huggins  
Round Rock, Texas

## Major Decision



How many times have I seen men sweat  
And lose themselves, in ruthless material quest?

How many times have I seen men squirm  
As they compromise their values for the money  
they earn?

It's written on their hearts; how their soul's holler  
At their constant striving for the almighty-dollar!

Never having a moment's respite  
To contemplate, "Is this wrong or right?"  
Into this caldron of greed man is hurled  
For the profit, Money, rules the world.  
Always craving more than you need  
Fanning higher the flames of greed.  
It takes more and more to feed the fire  
Raging out of control—man's desire!

Till, finally, when all is said and done  
And man takes a last look at the race he's run.

Will he feel rewarded?  
Or will he find his hopes thwarted?  
Will his heart feel empty-handed?  
Realizing the mark of the beast has branded  
His very soul  
and kept him from his goal?

But wait—what about his kids?  
They grew up; but where was he?  
Always too busy. Don't you see?  
And his wife, she, too, is a stranger;  
Both caught too intensely to see the danger.  
Now by remorse entranced...  
Oh! But for another chance!  
My whole life, I'd rearrange.  
Never acquiring the worthless thirst  
Of lust and greed, but ever keeping people first.  
More time spent quenching spiritual thirst,  
Playing with children and reaching those in need,  
Seeking to serve in every capacity  
And at each occurring opportunity.  
Aye, only the ways of love are best  
And the sweet taste of the spiritual quest.

Yes, if I had it to do again, first,  
I'd never acquire that wretched thirst  
That brings out in man the very worst  
And proves to one and all, he is accursed!!  
With evil, lust and sin  
Rampant and controlling him!

When the next promotion came due  
And the mighty dollar reared its head anew,  
I'd remember my sincere change of view  
And to relationships of significance be true.  
Refusing to be sucked in  
To the all-consuming, never-ending,  
Ever-spinning corporate slough:  
Materiality's treacherous whirling stew.  
I'd find the courage to communicate  
Feelings to my progeny and mate,  
To hold them dear, not hesitate.  
I'd dare to touch and share emotion  
Maybe, stirring others to this foreign notion  
Of caring for each other's priceless spirit  
Helping them learn to listen and hear it.  
Together, grow to understand  
How subtle, but precious God's command  
And learn to live accordingly—  
With him in the lead, not me.

If only I had it to do again—  
To trust his plan  
And play my part as mortal man  
Sights set soulward, in faith returning,  
Truth, beauty and goodness, my ceaseless yearning  
To make my life a pilgrimage  
Of love, Father, back to Thee.

By Tommie Clendening  
Tokyo, Japan

*GOD from page 6.*

never fails to make the work easier.

It's true that there are parts of my work that I can't love, no matter how hard I try. Probably there's a certain amount of drudgery in what all of us do. But if we can think of this as work

done for God, by our love for him we can make even the worst of jobs easier and the least of jobs meaningful.

God at work? You bet! Especially at work!«

Avoid missing issues:  
Send us your  
change of address.



## Study Notes

By Kaye and Bill Cooper  
Arlington, Texas

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

### THE PROPER PERSPECTIVE

*He [Jesus] made no direct attack on the possession of property, but he did insist that it is eternally essential that spiritual values come first. (1581:4)*

Jesus made it clear that pursuit of the spiritual was more important than pursuit of the material. One's job should *not* come first. That is easy enough to agree with but seems more difficult to live in one's life. Just what does it mean to put the spiritual above the job? Surely that does not mean to neglect one's means of making a living. Jesus would have us pursue both spiritual and material goals in our work life. But when conflict arises, we should remember which has priority.

*"And whatever it shall cost you in the things of the world, no matter what price you may pay to enter the kingdom of heaven, you shall receive manifold more of joy and spiritual progress in this world, and in the age to come eternal life.... The kingdom of heaven is at hand, and all who enter therein shall find abundant liberty and joyous salvation." (1537:1 & 2)*

This statement, made in Jesus inaugural sermon on the kingdom, suggests that there may be times when the material things of this world suffer as a result of our commitment to the spiritual. Those of us in materially endowed middle class America are a bit uncomfortable with that idea.

Jesus was talking about loyalty to spiritual goals. Readiness for service in the spiritual universe is advanced by loyalty.

*He [Jesus] sought to make it clear that the world is not to be re-*

*garded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God. (1579:5)*

One's job, one's wealth and comfort does not necessarily interfere with the spiritual. In fact Jesus viewed the material resources of this world as God's gift to us, to provide for our material needs while in the flesh. It is not wealth or job that is a problem. It is the love of wealth or of job which preoccupies and spiritually wastes one's life.

*And the rigorous experience of supporting his [Jesus'] family was a sure safeguard against his having overmuch time for idle meditation or the indulgence of mystic tendencies. (1393:6)*

The material part of life has its place in the balance of life. The material necessity of providing for the material support of one's self and one's family can be a counterbalance at certain points in life to keep the spiritual from carrying the spiritually inclined into worry, preoccupation or even fanaticism.

So what conflicts might arise between one's job or wealth and one's spiritual life?

*"Spiritual worship cannot be shared with material devotions; no man can serve two masters.... the Father requires that the affections of his children be pure and undivided. Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom." (1803:3 -5/163.3.1-3)*

A job or personal wealth does not have to interfere with one's spiritual good health. These material aspects of life simply have to be kept in proper

perspective.

*"When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the support of yourselves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal." (1823:3/165.5.3)*

Being a full time evangelist, on the other hand, is a job in itself. As there arise teachers, preachers and healers of the religion of Jesus as it is revealed in *The Urantia Book*, then it will be appropriate for believers to take on the responsibility of helping to support those who have chosen this as their life's work. Evangelists should not expect wealth or excess in this regard. After all Jesus would have us serve people, not amass wealth.

*The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. (1480:4/133.7.12)*

Another possible avenue of conflict between the spiritual and the job has to do with a conflict between the demands of the job and the will of God in the individual's life. Anyone who is in a supervisory position at work may well have run into a situation where the company requires him or her to treat the employees they supervise in ways which are not in tune with the ideals and ethics of Jesus. Many of my friends have their greatest difficulties in living accord-

ing to their spiritual ideals at work.

### THE IMPORTANCE OF IDEALS

*The ideals of one generation carve out the channels of destiny for immediate posterity. The quality of the social torchbearers will determine whether civilization goes forward or backward....The driving power of even the most material aspects of cultural civilization is resident in the least material of society's achievements. (909:7-8/81.6.26-27)*

This says that the driving power of civilization comes from its spiritual achievements. So, our highest ideals are needed. Certainly they are needed in our homes, our churches, and our schools, but they are also needed in the workplace too. Our ideals will contribute to the progress of civilization.

*...his [Jesus'] enemies maintained that his teachings were impractical, that everything would go to pieces if everybody made an honest effort to live in accordance with his ideas. And the men of many subsequent generations have said the same things. Many intelligent and well-meaning men, even in the more enlightened age of these revelations, maintain that modern civilizations could not have been built upon the teachings of Jesus—and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be. This world has never seriously tried to carry out the teachings of Jesus on a large scale... (1720:3/154.4.6)*

The ideals from this book can be the foundation for a new and better civilization—if we are out there living our religion.

*By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. (1862:8/170.3.11)*

It is not enough to live our lives as

men and women before us have done, because the world has "little known" life as Jesus tried to reveal it to us. *The Urantia Book's* clarification of the ideas and ideals of Jesus' gospel gives our world a second chance to recreate our civilization along the lines that he had in mind. But this will only happen if we who know of these ideals seriously take his teachings into our lives—not just at home and socially, but at work too.

So what are the principles of the gospel of the kingdom which will change our world?

*...Jesus' ideal of the establishment of the kingdom in the hearts of men by the spirit's domination and guidance of the individual believer...(1865:4/170.5.14)*

*...the cardinal features of the gospel of the kingdom:*

1. *The pre-eminence of the individual.*
2. *The will as the determining factor in man's experience.*
3. *Spiritual fellowship with God the Father.*
4. *The supreme satisfactions of the loving service of man.*
5. *The transcendency of the spiritual over the material in human personality. (1863:6-11/170.4.8-13)*

These are succinct statements of the principles on which a new and better civilization can be built. What do these look like in the world of work? Let's look at some possibilities.

Establishing the kingdom "by the spirit's domination and guidance of the individual believer" includes when the believer is at work. This passage says to me that we should treat our fellow workers, our employees, our bosses, our students, our clients, and our competitors as Jesus would treat them.

"The pre-eminence of the individual" suggests to me that employees should not be treated as interchangeable units in a vast machine, something to be used and thrown away. Jesusonian respect for the individual would probably lead to efforts to fit an employee's talents with

a compatible job, education to enhance the employee's ability to perform, and consideration of the employee's human needs to take care of family members, etc.

"The will as the determining factor in man's experience" brings to mind the attempts a few years ago to involve employees at all levels in decision making and quality control. Social scientists have already discovered that one of the most important factors in employee productivity and satisfaction is the person's feeling that he or she has some authority and control over what they do. The functioning of will is important in all aspects of life.

"The supreme satisfactions of the loving service of man" would greatly improve life at work. Doing one's work as a service lifts it out of the realm of drudgery. I have noticed from time to time people who seemed to have incorporated this ideal into their lives. They shine like beacons as I do business with them. There is a joy and a radiance about them.

The improvements which would come in the workplace as the result of the ideals of the gospel of the kingdom no doubt extend far beyond my capacity to imagine.


### THE INFLUENCE OF THE SPIRITUAL

*"Nathaniel, it is our mission to help men solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems. (1662:1/148.5.4)*

*If Jesus were on earth today,...he would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manyfold more competent to attack the solution of your purely human problems. (1581:4/140.8.17)*

The spiritual has influence on the material world of work through individuals. It is not the place of a spiritual group or of spiritual teachers to preach specific economic reforms. It

See NOTES on page 22.



# Potpourri

## Forgiving Ourselves

By Mary Huggins  
Round Rock, Texas

In past issues of *The Circles* there has been much discussion about the hard work of forgiving others. We have worked with techniques and prayers for forgiving and loving those who wrong us, but what about forgiving ourselves? I believe it is sometimes harder to forgive ourselves than it is to forgive others. We can use the spiritual tools like "Seeing with God's Eyes" and "Abundant Love" to see the good in another person. We can give the other person the benefit of the doubt because we don't really get inside his head. With effort we can learn to see him more or less as God does, as a struggling, imperfect child with potential for spiritual greatness. But for ourselves, if we are honest with ourselves, there are some situations in which we know our motives were not commendable; we know inside ourselves what a terrible person we were in that instance or on those occasions. There can be no benefit of the doubt because there is no doubt. We know ourselves deeply and we feel profoundly guilty for our actions.

So, how can we go about healing this situation? I believe that there are three distinct steps to dealing with

our guilt:

1. Admitting we have wronged another
2. Asking for forgiveness
3. Accepting that forgiveness.

What do these three steps mean in practice? How do we work through them? The first thing to calm our guilt obviously is to be sorry and to sincerely ask for forgiveness, both from God and from those we have offended, if possible. For some of us this is much easier to *say* than to *do*. In fact, it can be one of the hardest things we ever have to do—to admit our guilt face to face with the person we have wronged. I can still remember my mother shaming me into saying, "I'm sorry," to my sister after an unpleasant incident in which she broke her toe. I had been truly sorry that she was hurt, but I quickly lost that feeling when I was forced to say those words. The "being sorry" must be sincere and heartfelt, something we have trouble doing when pride is also involved. But the asking for it is an essential step toward all forgiveness.

My little sister was born when I was already six years old, then the youngest of three sisters. I did not like this new intruder in my life. Once

she grew from baby to child, the jealousy reigned. I did all in my power to make her life miserable. Naturally, I was always bigger and stronger than she. I took out all my frustrations and irritations on her and on her friends. Even with four children in the family, our parents never made the two of us share a room because it would have meant constant warfare. This lasted in some form until my last years of high school, and then I left home. Today, years later, we are the best of friends, but for a long time I have felt really guilty, knowing I was partly instrumental in creating the problems that caused her to be somewhat maladjusted. She went to therapy for several years and today is still not a very happy person. I have blamed myself for her adult problems. I know that she has forgiven me, but I also know my motives at that time were purely selfish and downright mean-spirited. I am having trouble forgiving myself.

As an adult I can say to myself that I was just a child. I can look at my childish actions and intellectually forgive myself because I understand the weakness of a child. But it is much harder to emotionally forgive myself since I can see the results of my actions whenever I see or think about my sister. I have been through the proper steps: I know I wronged her for years. I have said, "I'm sorry," to God and to my sister. (We have had long discussions about our childhood.) I have looked at myself with adult eyes, from a higher perspective. But deep inside I still have trouble truly accepting that I deserve to be forgiven.

In addition to childhood regrets

### Help!! Help!!

Our computers were stolen along with all of our back-up records for our **Good Cheer Press** mailing list. To be on our new list, please send your name and address to:

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such as mine, we all do things as adults of which we cannot be proud. Some of these are mild, but others are pretty devastating. We expect ourselves to behave as mature, responsible adults. When we don't live up to that expectation, we can be very hard on ourselves, even though we know intellectually that our Father has forgiven us. We have trouble loving ourselves enough to let God forgive us. We don't think we deserve his forgiveness.

Jesus loved to tell the stories of the shepherd looking for the one lost sheep, and the woman looking all through the house for the one lost coin, because he wanted to illustrate that God comes looking for us, that he searches us out even before we are sorry for our misdeeds. He sees us and loves us for our potential—who we are and who we will be—not what we have done. He sees us as lost children—and we are very young children in the universe scale of things. Our mistakes are a part of our growing process. It is these very mistakes that give us the experiences we need to learn and to grow. We are toddlers learning to walk spiritually. If we give up trying to walk as soon as we fall down, we will never learn to walk spiritually.

As a foreign language teacher, I encourage my students to get out there in the conversational middle of things. They need to make grammatical and vocabulary mistakes as they try to communicate in French. It is in catching and correcting those mistakes that they learn best how not to make them in the first place. They might have to "catch themselves five or ten times, but eventually, they will stop making that error and the correct way will become automatic, natural, easy. We are spiritual learners. We will make spiritual errors that hurt others and ourselves. It is a natural element of the growing process.

In *The Urantia Book* it says that divine love does not merely forgive wrongs, it absorbs and destroys them. "The forgiveness of love utters transcends the forgiveness of

December 25, 1992

Dear Friends,

*I am thankful for the challenging article, "Forgiveness as an Experience," by Steve Finlan, published in the Potpourri section of The Circles, Winter 1992. I have always used the admonition of Jesus to, "Turn the other cheek" as my standard of behavior and his supreme example while on the cross of asking his Father to, "Forgive them for they know not what they do," as the ultimate teaching about forgiveness.*

*While Steve is pointing to the actual experiencing of the effects of sin, there seems to be some experiential element between the experience of pain, loss, destruction, or whatever negative experience of being wronged and the actual act of forgiveness which needs illumination and understanding.*

*Jesus did not "have it out" with Herod, Pontious Pilate, Caiaphus, nor with the centurions who killed him. He simply forgave them. He trusted the Divine Justice of the Universe which is administered by his Father and EXPERIENCED forgiveness which in itself is a spiritual response by one whose life is in eternity, whose experience of life is sublime peace, whose joy of Sonship is such that it desires as much for everyone else, whose trust and reliance on the Heavenly Father is complete enough to realize that sin has no effect other than upon the sinner.*

*The quote, "the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self," (1132:0/103.2.10) which Steve uses to support the contention that we must demand amends from wrongdoers, is out of context here and irrelevant to a discussion of the forgiveness of sin.*

*Of course, we should personally avoid abuse if so doing doesn't interfere with our other priorities, and on the social level we must set up a civilized order of justice to regulate behavior. In the Kingdom, however, the matrix of our lives is the Father's love. In this reality we can truly, "Hate the sin but love the sinner," and we will EXPERIENCE FORGIVENESS as a loving response to a brother/sister in trouble.*

*Martin Greenhut  
Monterey, Massachusetts*

*mercy. Mercy sets guilt to one side, love destroys the sin and all weakness resulting from it." (2018:1/188.5.2, emphasis mine) God is more than the governor pardoning the condemned criminal. He removes the cause of our guilt. He destroys the sin, the hurt, the pain, and therefore the guilt. If God has this attitude towards our misdeeds, can we not believe him and forgive ourselves?*

Jesus admonished the disciples to "forget those things which are in the past while you push forward to embrace the greater realities of the kingdom....you must not only be cleansed from all conscious sin, but you must refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscience void of offense." (1736:3-4/156.2.6-7)

*See FORGIVING on page 20.*

More on...

## "Channeling, Teachers and Revelation"

# The Teaching Mission: If Not Actual Personalities, Then What?

### INTRODUCTION

The channeling activity in the Urantia movement, called the "Teaching Mission" by its supporters, poses an interesting question for those who cannot accept the activity for what it purports to be. Of course, the activity purports to be the opening of the circuits of communication between mortals here on Urantia and the unseen spiritual and morontial personalities involved in the guidance of Urantia. The interesting question is: If not actual personalities, then *what*? What plausible explanation is there for these manifestations, other than they are what they purport to be? To merely give the activity a label explains little. Statements such as it is "all in the mind," "split personality," "alter ego," etc., without the underlying argument and details, leaves a thinking person cold, or even disposes him or her to consider the contrary position more seriously.

What I am doing in this brief article, is referring the person who is asking the above question to an essay by psychologist Carl Jung, entitled, "On the Nature of the Psyche," (1954), which is published in *The Collected Works of C. G. Jung*, volume 8, pages 159-234. (*The Collected Works* consists of about twenty volumes and each is now available in paperback.) The essay, which deals with the structure and dynamics of what we know, as students of *The Urantia Book*, to be the *material mind*, goes a long way in providing a model for understanding how channeled material manifests in the material mind. Such an understanding is important whether the

By Robert L. Blackstock  
Concord, California

manifestation is spiritual in nature or "merely" psychological. It should be kept in mind that everything we experience is, in the most fundamental sense, psychological, whether inner experience or external stimulus. For us, with our material minds, spiritual experience and psychological experience are always a mix, and trying to prove whether a manifestation is one or the other will almost always be an exercise in futility. However, it is essential to have a satisfactory model for interpreting such manifestations, and to gain a psychological understanding if we are to end the confusion and divisiveness in the Urantia movement regarding such phenomena, for until we have gained an adequate understanding, we are likely to see such message and channeling phenomena continue, or repeat itself in different forms.

### I.

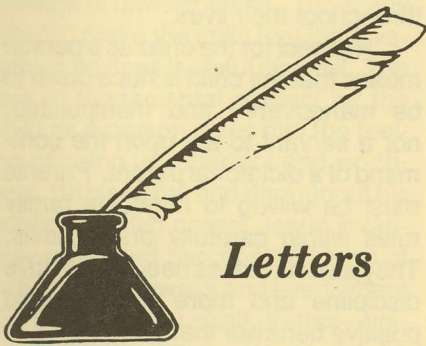
It is fairly well known that Jung postulates two areas of the unconscious, a personal unconscious and the collective unconscious. His hypothesis or model of the collective unconscious has aspects in common with *The Urantia Book's* "functional existence of the superconscious" (1095:4/100.1.9); and the "cosmic mind," in the sense expressed in this passage: "Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space." (1216:3/111.1.2) As implied by the term "collective unconscious," one of its main characteristics is that

it is common to us all, like the air we breathe; all of our minds are connected with or in this collective unconscious and thereby share common material. This idea of a common substratum underlying our individual consciousnesses is the key to understanding how something like "The Teaching Mission" can occur. As discussed below, the concept of a limited collective unconscious which is unique to the Urantia movement subculture can account for the otherwise perplexing phenomena of manifestations of similar or related material by channelers in different geographical locations.

In Jung's model, the collective unconscious has different levels; e.g., the human race has a common level, Western man and the Orient each have theirs, European man and America, the nations, clans, even families have their common unconscious. This model is well established by the evidence acquired through study of legends, myths, art, etc., and it is an essential tool for understanding the functioning of the human mind.

The constituent elements of the collective unconscious are archetypes, basic patterns or inclinations underlying thought. These archetypes are common to all humanity at the broader or deeper levels of the collective unconscious, and become less extensive (less universal) in the newer or less broad levels (e.g., nations, clans). As inner experiences they often appear as a subject with apparent perception, thinking, feeling, volition and intention, in short, they appear as personalities. We

See *TEACHING* on page 20.



## Letters

October 2, 1992

Dear Bill and Kaye,

Thank you for the wonderful gift of your article on channeling. I hope everyone in the movement reads it and takes its balanced wisdom to heart.

If Urantia Book students need enemies, perhaps they can choose enemy-mindedness itself. In my work with people as a counselor, that's one of the most difficult hurdles to get over—people's tendency to focus on what they don't want rather than what they do want. When we see enemies, whether outside ourselves or inside ourselves, we live as people threatened. When we see ourselves as sons of God, we live lives of overflowing abundance, service, gratitude, spontaneous friendliness, wisdom, and healing. If we need enemies to bring us together (?!), we have missed the point, and thank you again for reminding us of it. Hopefully the movement at large will get beyond such fears soon and focus without distraction primarily on sharing our inner lives with God. Then we'll find all enemies and dangers transforming into spiritual adventures—opportunities to serve the call of human need. May that day come soon, and the humility and faith that will bring us to it.

Thank you.  
Colorado

October 1992

Dear Bill and Kaye,

I wanted to let you know how much I appreciated your article on channeling in the Fall, 1992 issue of *The Circles*. I thought your article was balanced, fair, wise, and replete. It seems unfortunate that things keep coming up that divide the movement rather than unify it. But perhaps it's part of a natural evolution-

ary process. Further, the present situation may be an opportunity to practice tolerance and seek unity despite divergent beliefs.

A few decades ago, my family and I joined a Methodist church soon after we moved to a new city. We didn't realize that the minister had been recently assigned to the church and that he was one of those called charismatic. The charismatic movement was increasing rapidly at the time and creating tensions in both Protestant and Catholic churches. The minister handled the situation wisely: He didn't bring charismatic trappings, such as speaking in tongues, into the Sunday morning services or any other forum where non-charismatics would be present. Some of the most liberal members left the church when the minister first arrived, but after this the church grew and the two contingents worked harmoniously together and neither group attacked the other's beliefs or religious style.

We did eventually leave the church because we felt our son was being taught fundamentalist doctrine in Sunday School that we didn't agree with. But the several years we attended the church were an opportunity to work with and learn about the charismatic folks. It was a valuable and enriching experience.

Keep up the good work with *The Circles*. I look forward to the next issue.

Best Regards,  
North Carolina

October 7, 1992

Dear Bill and Kaye,

I read with interest the article in the latest *Circles* [Fall, 1992] about channeling and thought it was quite good. I really liked the way you looked at these potentially controversial occurrences, reminding your readers that it's important to not let this divide us. *The Urantia Book* mentions that never will all religionists always see eye to eye on everything, and that it is important to focus on the goals that we all have in common. I believe that's especially true in this case.

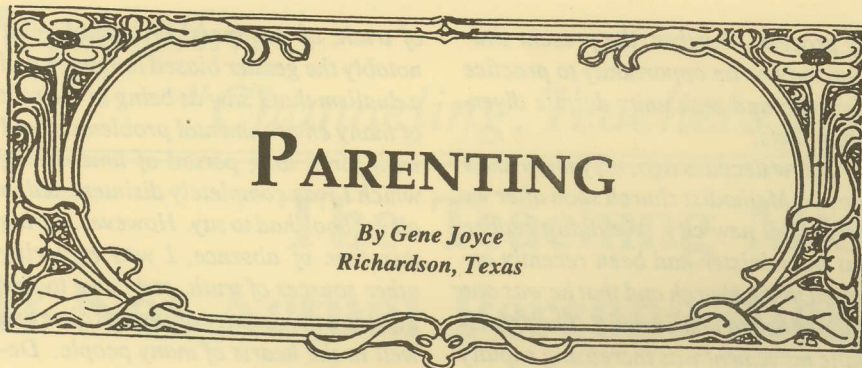
I have been a reader of the book for over ten years. About three years ago, I was so put off by all the many things in *The Urantia Book* that insulted my sense

of truth, of goodness, of beauty, most notably the gender biased language and a dualism that I saw as being at the root of many environmental problems, that I went for a long period of time during which I was completely disinterested in all the book had to say. However, during this time of absence, I was exploring other sources of truth, and came to find that the true message of Jesus is alive and well in the hearts of many people. Despite the fact that institutional religion has for centuries focused on the message about Jesus, the Spirit of Truth continues to work with many individuals of many backgrounds.

Individuals and groups, it became apparent, were talking the very same truths that had seemed so novel when I first read *The Urantia Book*; and these folks were doing something with this truth—attempting wholeheartedly to put it into their lives. Most of these people had never heard of *The Urantia Book*; and because of the high quality of their lives, it didn't seem necessary. It soon became apparent to me, that something was/is happening, not just with the lives of the handful of readers of an obscure book, but globally, on a much larger scale, among many people pursuing many different paths. The Cosmic Christ is indeed alive and well.

When a friend and longtime reader of *The Urantia Book* called this summer to tell me about the channeling and invite me to a special study group meeting where this was expected to happen, I was, at first, extremely skeptical. I consider myself to be very analytical and not given to such fanciful entertainments. But I felt almost compelled to go, even though it meant driving many hours late at night, a trip I never make. The experience proved to be pretty impressive for I have repeated the trip on several occasions. At these gatherings, I have found this channelled being to be much more articulate than the human person through whom he speaks. The message of truth was quite consistent with what I have read in *The Urantia Book* (and have experienced elsewhere) and was extremely relevant, not only to me, but to the others present.

See LETTER on page 21.



## Self Esteem

By Sharon Summers  
Dallas, Texas

Healthy food, nice clothes, a good education (both academic and spiritual) are all important to growing children. "However, helping your child become who they really are and who they are capable of becoming is truly sacred work."\* If a person sees himself as a worthwhile, useful, lovable, competent human being, he or she will be able to lead a happy, productive life. If, on the other hand, he feels himself to be worthless, unlovable and incompetent, his life will be plagued with self-doubt, self-pity, interpersonal ineffectiveness, and lack of success in all that he does.

As loving parents we sincerely want the 'best' for our children. But, as we all learn very early in life, wishing doesn't always make it so.

A great deal of research has been done to determine what conditions in child-rearing most frequently lead to helping children develop high self-esteem:

(1) Full acceptance of the child by his parents, unconditional positive regard.

(2) Clearly defined and enforced limits.

(3) Respect for the child as a person and willingness to take his wishes and needs into serious consideration.

(4) A high level of self-esteem in the parents. \*\*

Sound like a tall order? Clearly, *The Urantia Book* gives us abundant guidance in regard to parenting.

"...let me ask what father among you who is a worthy and kindhearted father would keep his son in anxiety or suspense regarding his stature in the family or his place in the affections of his father's heart? Do you earth fathers take pleasure in torturing your children with uncertainty about their places of abiding love in your human hearts? Neither does your Father in heaven leave his faith children of the spirit in doubtful uncertainty as to their position in the kingdom." (1601:2/142.5.2) "There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, which forever precludes all disposition to bargain for the Father's love and mercy." (1585:2/140.10.4)

Clearly defined and enforced limits have the effect of giving a child a basis for evaluating his performance in terms of expectations and taboos of parents and community. It also provides high standards of performance which are usually met. "Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and whole-hearted obedience." (1401:3/127.4.3) This particular mandate seems to give parents a particularly hard time, as we often think of 'discipline' in the negative sense, rather than understanding it to be a loving foundation which

will aid and strengthen their children throughout their lives.

Respect for the child as a person means that the child is not a pawn to be maneuvered and manipulated, nor a servant to act upon the command of a dictatorial parent. Parents must be willing to negotiate family rules within carefully drawn limits. They also have less need for punitive discipline and more often reward positive behavior than disapprove of negative behavior. Such parents show their positive regard through availability for discussion, taking an interest in their child's friends and in his or her social and academic life generally. "While Jesus was most methodical and systematic in everything he did, there was also in all his administrative rulings a refreshing elasticity of interpretation and an individuality of adaptation that greatly impressed all the children with the spirit of justice which actuated their father-brother. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his family." (1401:4/127.4.4)

A high level of self-esteem in parents is important. Parents with high self-esteem can fulfill the other three requirements calmly and lovingly. By accepting the love of God, our spiritual Father, by loving *ourselves*, as Michael so beautifully exemplified here on Urantia, we begin to understand the ongoing and ever-expanding pattern extending throughout the universe.

In neurotic development there are always circumstances which instill in the child a feeling of worthlessness. While a healthy person feels competent and loveable, a neurotic feels inadequate to master the situations that face him or her and underserving of love. Parents should be especially careful to avoid overprotectiveness, which gives the child a feeling of being incompetent. Excessive criticism creates a feeling of "I can't do anything right." Exaggerated praise creates standards im-

possible to reach and subsequent feelings of unworthiness. Too many "don'ts" make the child feel that everything he does is sinful and evil. The lack of fundamental respect for the child as a person gives him the feeling of being unimportant and worthless. "In his home and throughout his public-teaching career Jesus invariably employed the 'positive' form of exhortation. Always and everywhere did he say, "You shall do this—you ought to do that." Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance." (1401:2/127.4.2)

An important thing to remember is that a high self-esteem family is not the "Father Knows Best" image of the late 50's. A healthy family reflects a high level of activity in its individual members, strong minded parents dealing with independent, assertive children, stricter enforcement of more stringent demands, and greater possibility for open dissent and disagreement. Yes, there will be arguments!!! "They did not maintain the patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of family nature." (941:10/84.7.29)

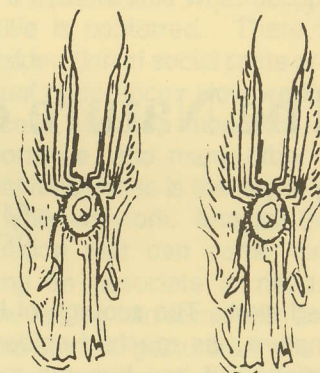
A strong, emotionally healthy child will possess firm convictions, will be capable and ready to assume leadership, and will not be treated casually or disrespectfully. Self-esteem is established through respect and approval from others, actual achievement and success, and acceptance of and acting upon inner nature.

"The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood of all men." (941:9/84.7.28)

Over and over again *The Urantia Book* tells us that the family is man's

## 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)***

*During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel... (428:4/39.5.11)*

Last Christmas my family had much to celebrate and give thanksgiving for: my father had survived a stroke and serious complications following it, recovering much of his strength and ability. I had spent many days at the hospital while he was so very sick, but had returned to Houston and not been at home for any length of time since then.

As my husband and I stood in the kitchen puttering and talking with my father, he began to share with us his experience from the darkest of his days in intensive care when he came very close to dying.

"I was lying in the room in intensive care. At some point I noticed that the room seemed to become foggy. There were many people there. Some I knew; some I didn't. Across

the room a door opened, and a man stood there. From time to time people would go up to the door and talk to the man. Some went through the door, some didn't.

"I slowly made my way through the people over to the doorway. I asked the man, 'What's going on here? Where are these people going?' He replied, 'They're going to be with the Lord. Are you ready to go?' I knew it would be a wonderful place, and I wanted to go.

"But suddenly you, your brother, your mother, and all our grandkids were there in front of me. And I said to the man, 'No, I can't go. I can't leave my family.' And then it was over. Not long afterward when the pain and discomfort got so bad, I thought to myself, 'I should have gone on. Then I wouldn't have to be going through all this.'"

With tears choking my throat, I asked my father if that "near death experience" had changed his life. "Oh yes," he said with a far away look in his eyes and emphasis in his voice. "Everything is different. *Everything is different...*"

Kaye Cooper  
Arlington, Texas

greatest purely human achievement, and civilization's only hope for survival! With the awareness and emphasis being placed on "family values" in today's society, surely we can take the time in our busy lives to think, pray, and practice these sound and love-motivated guidelines.

"...a true family—a good family—reveals to the parental procreators the attitude of the Creator to his

children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children..." (942:1/84.7.30)«

\* Standley Coopersmith, *The Antecedents of Self-Esteem*.

\*\* Dr. Dov Peretz Elkins, *Teaching People to Love Themselves*.



# The Nature of Human Nature

By David Jaquith  
Newberg, Oregon

Red alert. The scourge of Human nature has reached epidemic proportions. It has become more virtual than virtual reality. More talked about than talk shows. Crisis center hotlines are on overload. Environmentalists are petitioning to have it declared unconstitutional. Film at eleven.

My good friend and alter ego, Pennypickle, dropped by last week for tea, gingersnaps and good conversation. It was not long before we were heavy into the ins, outs, ups and downs of his favorite subject and mine.

What else? Human nature.

Our discussion ranged from hydrometric stubbornness to symptomatic group psychosis. "Group dynamics." Pennypickle calls it—

why groups form, what keeps them going, and why they dissolve.

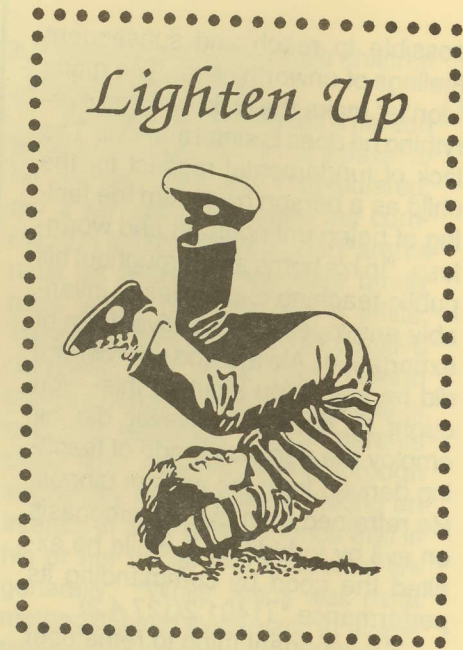
"Every organization or movement has its lunatic fringe," he began. And looking directly at me he added, "It must be a comfort to you to know that whatever group you may join there's sure to be a place for you."

I had to laugh. He's like that. All his little zingers. It must be that Mary put too much ginger in the snaps.

"I'm not much of a joiner," I told him. "I've always been a one-man lunatic fringe. I'm used to being out of place wherever I go."

He played along. "Good for you. Everyone deserves to have at least one distinctive character flaw, even if it's the same as everyone else's."

He'll do that to you. He'll keep a straight face while he makes the il-



logical appear quite sensible, and vice versa. You end up having to pay attention. And even go so far as to think. A scary business, even in broad daylight.

Actually I look forward to his zingers. They're an education. He says that when a man is sure of his place in the Grand Design, it is not possible to insult him. So I was ready when he told me, "For a man whose goal is to confuse everybody, you handle your many successes with admirable lack of modesty."

I thanked him for his generosity. He assured me that a man of my impressive conceit deserves only the most carefully crafted put-down.

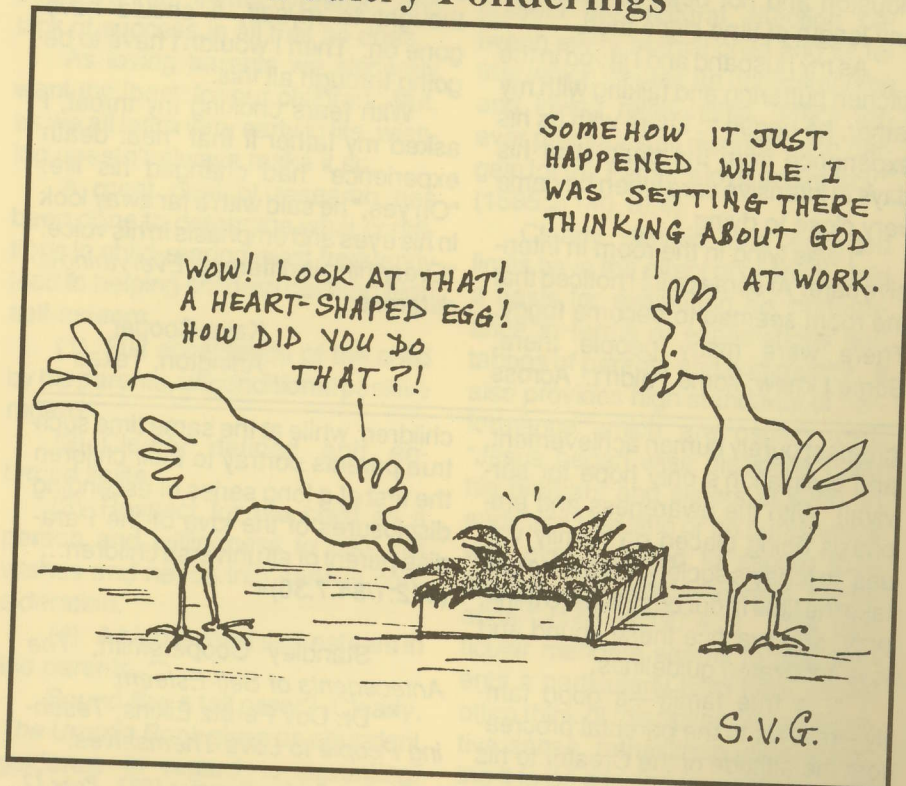
Alter egos worth their salt seldom let you get bored. Helping himself to another gingersnap, Pennypickle announced expansively, "All the world's a psychiatric ward, where those of us who are a bit strange and know it try as best we can to get along with those who are a bit strange and won't admit it."

Mary poured fresh tea, and asked what would happen if all the lunatic fringes in the world were to break away and form a single group.

"They've already done it," Pennypickle informed us. "This new group is called the human race."

Now, there's a global village for you. One big fringe. But will there be

## Poultry Ponderings



fringes on the fringe? Frayed fringes, maybe? "Sounds like an old throw rug we used to have," Mary said, clearing the tea table.

Pennypickle had a speaking engagement. As he got up to leave, he made this final observation: "There are three basic groups in the world. For no matter what happens, one group will tell you it couldn't possibly have happened, another group will tell you it was bound to happen, and the rest will run around in circles saying, "What happened? What happened?"

Then he was gone. But our conversation hung in the air long enough for me to make notes before it could slip through this big sieve I call my memory. Here are a few:

- Every individual is a special interest group—a cluster of conflicting beliefs that require sorting out.
- Some groups exist to divide. Such division is cellular, organic, the way of growing things. It's nature's anti-stagnation policy.
- Timely division is really healthy multiplication.
- Only when people are free to separate can true loyalty—or unity—exist.
- Nature takes many forms; inanimate, animal, human, divine. And who knows how many more, as yet undetected.

So went our day. It seems we humans are called to moil and smarr in a sea of assorted natures. A zesty business. It was enough to make me think, alright, right here in broad daylight.

"Who has not dreamed of a better life, a better world," Pennypickle asks. "What are such dreams but the Ultimate Nature, ever at work in the human breast, calling the heart to a greatness beyond itself?"

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*WORK from page 3.*

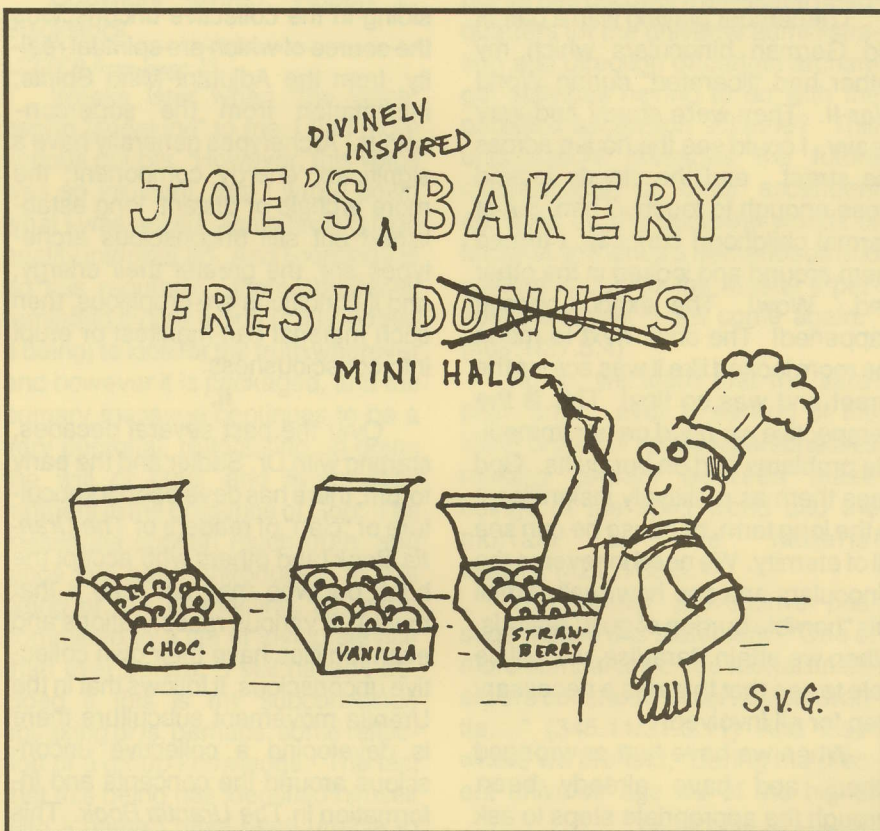
indifference and isolation. I have diffused many tense work situations by engaging the tools of humor and self-effacement. There is something endearing about someone who can honestly laugh at himself and find the

humor in the absurdities of living on such a planet as Urantia. We all share the same sense of belonging to the mortal fringes, spinning about at the edge of our universe, trying to find our place. Since the specter of death is not as daunting as we imagined and we have the reassurance of Jesus' resurrection, the actual forging of a life on Urantia represents the effort of young souls feeling our way about awkwardly recognizing the triumph of truth—a loving Father watches over us and has created a multitude of beings to help rear us from our mortal origins.

God insists that we work for our progress, and we each have a unique vocation within us. How hard we work depends on our ability to understand the task at hand. When pondering your place in the work of the world, it is important to remember: "In the spiritual world there is no such thing as menial work; all service is sacred and exhilarating; neither do the higher orders of beings look down upon the lower orders of existence." (273:10/25.1.1)

It matters little what occupation or title is conferred. There is no consideration of social caste or intellectual preference. How we handle success, failure, monotony, self-importance, and many other emotional tendencies is the key to growing while we work. Imagine the exhilaration that can come through aiding an associate in need; this same feeling can come from an individual sincere gesture as would accompany such service to a multitude. The gesture of service is what is important. The "second mile" may not be as difficult as it may seem at the outset; you may enjoy the journey. A job well done in even the smallest way is truly the work of the world.

"They will ask: If you fail, will you rise indomitably to try anew? If you succeed, will you maintain a well balanced poise—a stabilized and spiritualized attitude—throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence?" (555:3/48.6.25) «



*FORGIVING from page 13.*

What is meant by the word "confess?" if we confess—if we acknowledge our wrong, if we say we're sorry—it is gone. Once we have, deep down in our hearts, been sorry, the wrong (the sin) disappears. Our brooding over it is a slap in the face at God. It says we don't believe he has forgiven us, that we don't believe he loves us enough to overcome our weaknesses. It separates us from him, from experiencing the forgiveness he has already offered. We must refuse to harbor feelings of guilt.

"Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long distance view of your destiny, a universe expansion of your career." (1739:3/156.5.8)

I remember playing with a pair of old German binoculars which my father had "liberated" during World War II. They were sturdy and very heavy. I could see the house across the street, and the clouds looked close enough to touch. Then, out of normal childhood curiosity, I turned them around and looked in the other end. Wow! The exact opposite happened! The chair next to me in the room looked like it was across the street and was so tiny! This is the perspective we need on our immediate problems and on our guilts. God sees them as relatively insignificant in the long term, because he can see all of eternity. We need to reverse the binoculars and see how really small this "horrible burden of guilt" really is. When we attain Paradise, we will be able to see that this was a necessary step for all involved.

When we have hurt or wronged others and have already been through the appropriate steps to ask for forgiveness, continuing to torture

ourselves after we have been forgiven is keeping a very limited view of ourselves. While still on this earth, we will probably remember with chagrin the regrettable incidents of our past, but we will eventually be enabled to forget our mistakes and remember only those parts from which we grew spiritually. We need to learn to look at ourselves from the long end of the binoculars. We need to turn it around and see how small things appear. Our present actions are much less important in themselves than the fact that we have experienced this life and lived through its trials and tribulations. «

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*TEACHING from page 14.*

ourselves being personalities, tend to experience inner mindal urges or patterns (archetypes) as personalities.

Whatever the archetypal material may be in itself, it is real, or represents reality. Just as our evolutionary experiences have set down archetypes in the collective unconscious, so are there archetypes residing in the collective unconscious the source of which are spiritual reality, from the Adjutant Mind Spirits, information from the superconscious. Archetypes generally have a significant energy component; the more archaic or distant, long established but still unconscious archetypes are, the greater their energy, and if conditions are propitious, then such material can manifest or erupt into consciousness.

## II.

Over the past several decades, starting with Dr. Sadler and the early forum, there has developed a subculture or "clan" of readers of *The Urantia Book* (and others who accept the book but who may not read it that much). If various races, nations and even families have their own collective unconscious, it follows that in the Urantia movement subculture there is developing a collective unconscious around the concepts and information in *The Urantia Book*. This (limited) collective unconscious is

unique to the Urantia movement, and is not found in the general culture.

Much of the material (concepts, images) found in *The Urantia Book* exists in the older, broader levels of the collective unconscious (of mankind), but generally does not erupt into consciousness, because the general culture has no reality sense in its consciousness of such material, e.g., an invisible celestial government guiding us and our planet. However, in the Urantia movement, in addition to its collective unconscious (described in the previous paragraph), there has also developed a *collective consciousness*, consisting of these ideas in *The Urantia Book*, which also correspond to a great extent with the oldest, most energy laden archetypes (e.g., the hero and teacher archetypes). A pathway or bridge has been established between this collective consciousness in the Urantia movement, and the older, more distant archetypes actually established in large part by the Adjutant Mind Spirits over millions of years).

So we have the archetypes from the *collective unconscious* attaching and infusing energy into images and concepts in the Urantia movement's *collective consciousness*; the gulf which ordinarily keeps these two distinct levels apart is bridged by the Urantia movement's *collective unconscious*, the intermediate level which is not far distant, relatively, from each of the others.

## III.

One dramatic result of these developments is that, just *knowing* about the book, and maybe having read it only a little, or merely hearing of the concepts and information in it, can hook a person into the reality sense of the Urantia movement's collective consciousness, and create an identification between the person and the Urantia movement on the unconscious level; and thereby people with little knowledge of the contents of the book, new readers, etc., may be channelers, and material pours forth which they cannot

possibly know consciously.

In the spiritualistic/para-psychological literature, as reported by William James, Jung, and a number of lesser known students of such phenomena, many cases of group manifestations can be found wherein individuals in different geographical locations independently produce related material, e.g., different parts of a single message. Under certain conditions, identical or similar material will manifest in people in different geographical locations, independent of cause and effect. What conditions? Usually an energy charged condition, such as impending disaster, or tense expectation, will be found in connection with such group manifestations. The collapse of the Urantia Foundation and Brotherhood relationship, and the removal of the book from normal distribution channels, among other developments in the Urantia movement, may have been the precipitating events for the unconscious group phenomena we are now witnessing.

#### IV.

I have heard arguments in support of the "Teaching Mission" to the effect that we should be willing to recognize and accept truth regardless of the source, and that our inner guidance is sufficient to tell us whether or not something is true. In response to that position I would say that the human mind has been evolving with the guidance of the Adjutant Mind Spirits and a host of other spiritual influences for millions of years. We now have consciousness, will, and reason. Inner experience should be pursued, but these hard gained rigorous human attributes of will and reason should be kept close by.

*The Urantia Book* mentions that, "The four points of the compass are universal and inherent in the life of Nebadon. All living creatures [including mankind on Urantia] possess bodily units which are sensitive and responsive to these directional currents." (378:7/34.4.13 insert mine) As we do not hesitate, when we are traveling unfamiliar roads, to get out

the road map to supplement our inherent magnetic compass, we should likewise not fail to utilize the psychological viewpoint as a supplement to our personal inner experience.

#### CONCLUSION

The foregoing is an effort to address the question "Channeling, if not actual personalities, then *what?*" It is difficult material and impossible to write anything very meaningful in such short space, and my intention was to refer the reader to Jung's essay mentioned above. This psychological viewpoint is not inconsistent with the teachings of *The Urantia Book*. On the contrary, they have much in common and to a great extent are mutually confirming, and the study of each in light of the other proves very interesting. Such an approach can be a fascinating undertaking, and at the same time provide that necessary grounding, without which the material in *The Urantia Book* can be disruptive to the human psyche, in both the individual and the group."

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*LETTER from page 15.*

Weeks later when "the voice" began "speaking" to me, I had more serious doubts. However, this voice was so insistent, that I wrote down what I was asked, again finding high quality information. And I continue to do this regularly. I am constantly reminded by this being (if it is indeed a being) to look for the truth wherever and however it is packaged, and the primary message continues to be a very personal, re-focusing on doing the will of God, and living each moment in the presence of God. The messages contain much truth, and since I've been "introduced" to this being or this channeling, I'm more committed to a life of loving service than ever before. I still haven't decided if this is my subconscious speaking or is, perhaps, some reflection of a group knowledge. The fact that this being has identified himself with a name I have been unable to

rationalize, and why I am somehow back into studying *The Urantia Book* despite my many continuing dissatisfactions, I cannot say. And while it is possible that this entire channeling movement is simply "Millenium fever" exhibited on a widespread basis, I have come to the conclusion that it really doesn't matter.

What does matter is that despite overwhelming ugliness, sin, and chaos in the world today, a wave of goodness seems to be moving in the hearts and minds of so many people on this planet. Those individuals who are participating in this channeling in one way or another, are fairly convinced that something major is afoot. It's obvious that the lives of all of those people who I have had contact with in relation to this have changed for the better, sometimes dramatically.

The *Urantia Book* is filled with references to possibilities that these things could indeed be happening. This statement is especially revealing: "Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the paradise ascension scheme? This undoubtedly presages the future concentration of other ascendent activities on the bestowal worlds of Michael and lends a tremendous and solemn import to the Master's personal promise, 'I will come again.'" (409:1/37.3.4)

Again, we learn that the seraphim are "...ever in service of the lower orders of spiritual personalities making contact between these beings of the spirit world and the mortals of the material realms." (421:3/38.5.4)

Yet another provocative passage makes this statement: "One or more companies of the mortal finaliters are constantly in service on Urantia...." (345.11/31.0.11) And elsewhere we are told, "During the present universe age we of the higher

See *LETTER* on page 22.

levels of spiritual existences now come down to administer the evolutionary universes and minister to the ascending mortals, thus endeavoring to atone for their deficiencies in the realities of higher spiritual experience." (353:10/31.10.14)

In addition, the Chief of Seraphim stationed on Urantia, presenter of Paper 114, looks for "Melchizedek's appearance any day or hour." (1251:3/114.1.4) And in the section titled, "The Return of Michael," it is speculated that Jesus will return to Urantia many times in the coming ages. (1919:1/176.4.4) There are many other passages far too numerous to catalogue here that seem to hint strongly at the possibility that we Urantian mortals might have help available to us from other spirit personalities, and the ongoing process of revelation to each generation seems to be pretty much assured.

You mention in your article that epochal revelation is ongoing, and I believe that it is quite likely that The Urantia Book is a process rather than a finished product. Language changes alone create the necessity for the book to be written anew for each generation. One of the major problems with the Christian Bible is the fact that the language has changed, and too many individuals cannot see past this and want to freeze the truths contained in it, thereby cutting themselves off from new revelations of divine truth.

I truly believe that the Spirit of Truth is operating in a big way just now. I sense it in many places—in the Catholic church-school my daughter goes to, in the environmental movement of which I am a part, in the women's spirituality movement, in the new age movement. I have been acquainted with truth seekers from all these places and more, and we find common ground and common goals—especially in the realm of spiritual truth and in that area where the material world and the spiritual worlds interface, or come together.

I don't have to look far or look hard to see the need for dramatic change in the way we humans live our lives. It is so obvious that material and spiritual leaders are badly needed on Urantia, and I would very much like to believe that Machiventa or Gabriel or Michael would actually materialize and move things along. I have heard that Machiventa has materialized three times recently, but don't know any details or even if this is a rumor.

If this planet is no longer isolated, if the Lucifer Rebellion has finally been adjudicated and we are no longer such outcasts, I think it highly likely that spirit beings would indeed be flooding there to help, in just the same way we humans rush in to help after tragedy strikes. But even with much spiritual help, I am more of the feeling that the really hard work of cleaning up the mess on this planet will have to be done by us, that no matter how much spiritual help we are given, the day-to-day changes will need to be accomplished by us, without miraculous intervention, and in ways that will seem slow to a generation who have witnessed and continue to witness incredible changes in our brief lifetimes.

If indeed these spiritual visitations are just wishful longings on our part, I would like to think that this too could be considered a gift of the spirit. For if our lives are changed for the better, if we become more aware of God's total love for us, if we become more deeply and experientially convinced that Michael has not forgotten us, and is helping us every day in very real ways, if we are revitalized in our search for God, and if our desire to be more like him is rekindled, then this project will have been a success.

Sincerely,  
Indiana

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NOTES from page 11.

is the transformed individuals who will solve the material problems of the workplace with refreshed and creative minds, individuals whose ideals are founded on Jesus' concepts of

the kingdom. In fact, our spiritual resources are a source of success.

[describing Jesus as a young adult] He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. (1405:4/127.6.12)

What an intriguing statement! I pondered over its meaning for years. Then recently I realized that another quote may just be the explanation of how this spiritual drive turns the mechanism of material achievement.

[Jesus to Fortune] "Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems...But most valuable of all your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.

"This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake.... Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity." (1438:0-1/130.6.3-4)

Every time I read that amazing

passage, I am impressed again at the potential available to me. And the key seems to be overcoming fear with faith and taking action. The spirit within will vitalize all parts of our lives, energize us, and inspire us to solve the problems of the material world!

#### OUR REAL BUSINESS

*"If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives."* (1466:2/133.7.2)

In this secular society it is frowned upon to bring religion into the workplace. Of course, part of that attitude stems from concern that some people will impose themselves on others via their religious dogma. But part of it stems from the pervasive secular attitude that God should be kept out of any aspect of our lives except church and charity. Perhaps the proper place for dogma is church, but God is with us no matter where we are. Those of his values which we have claimed as our own direct our every decision—or else we are caught in the pain of inner conflict. ***Either God is revealed in the way we live or else we are just fooling ourselves—we do not really know him.***

I looked for examples from *The Urantia Book* for God at work, and I found three. The first example is actually advice which Jesus gave to the mistress of a Greek inn about infusing her work with spiritual meaning.

*"Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."*

(1475:1/133.4.8)

I suspect that developing a service motive would improve the quality of life at work for most people. My mother-in-law has a tax preparation business. She gradually became involved in the work years ago to help my father-in-law. On his death she continued with the business. Not being particularly fond of arithmetic, she might be expected to dislike the work. Her attitude, however, is one of service. She enjoys trying to be sure that people pay no more tax than is their part. She takes pleasure in treating her customers with courtesy and respect. The joy of her service transforms what might be drudgery into a challenging and rewarding business for her.

The second example of God at work involves Ganid.

*Ganid...had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was: "Whatever your hand finds to do, do that with all your might." (1481:1/133.8.3)*

It appears that Ganid approached the employee and his problem through the spiritual! Can you imagine that happening today? What wonderful things might be the result of such an approach?

The third reference was an example from Jesus' life. As he worked on a broken steering paddle alongside a young workman named Anaxand, Jesus "dropped" comments from time to time—spiritual com-

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ments, of course.

*When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" [How like this young man we are, still thinking that it is God's job to solve our problems.] He was startled when Jesus replied, "Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you. I predict that the good in you could overcome the evil in him if you gave it a fair and living chance..."*

*Anaxand was mightily moved by Jesus' words. Presently he told his superior what Jesus had said, and that night they both sought Jesus' advice as to the welfare of their souls. (1430:2-3/130.2.4-5)*

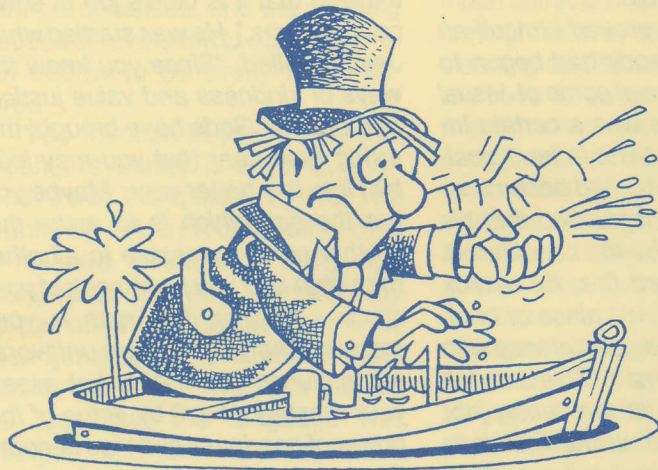
There was quite a bit more to what Jesus said to Anaxand. He issued quite a challenge to the boy—and he did it while they worked. The boy had the courage to approach his foreman—someone he considered cruel and unjust—with a spiritual approach. Jesus didn't seem to mind taking God to work with him. «

# Problem Solving

The winter 1993 issue of *The Circles* will focus on Problem Solving. The *Urantia Book* has many hints which can enhance our problem solving abilities if we seek them out and apply them. What problem solving hints have you found? What techniques do you use to unravel everyday life's difficulties? As starters, here are some ideas we found in *The Urantia Book*. What do they mean to you?

**"Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values." (1093:2/99.7.4)**

**"My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your problems with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body." (1611:1/143.3.3)**



**"Personal, spiritual religious experience is an effecient solvent for most mortal difficulties; it is an effective sorter, evaluator, and adjuster of all human problems. Religion does not remove or destroy human troubles, but it does dissolve, absorb, illuminate, and transcend them." (2093:6/196.3.1)**

Share your experience and ideas. Send your articles, poetry, or artwork by August 1, 1993 to:

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