

Images of God*

Within the last year or so there has been a renewed interest in the Turin Shroud, which is alleged to be the burial cloth in which the body of Jesus was laid to rest. There has been a continuous controversy over the authenticity of this piece of linen ever since it became general knowledge in 1357 in Liery, France, when the de Charney family first displayed it in their family chapel and claimed it to be the burial shroud of Jesus. Recent scientific analysis of the shroud has produced additional information which has only incited the controversy to new levels of debate.

The Turin Shroud is a 14 foot piece of linen with the dorsal and ventral images of a man on it with the images joined at the very top of the head. It looks like a photographic negative — dark where it should be light and conversely. Upon the man's head appears to be a crown of thorns. There appear to be splotches of white on the wrists, the feet, and on the left side of the figure just below the ribs, which could be interpreted to be blood flows from wounds. The man is well-proportioned and muscular. The face is a picture of majestic serenity. There is the countenance of a great and good nobility in this face which makes one think of a king. There is a numinous and highly mysterious quality to the image on this simple piece of linen. Many accept it as the shroud of Jesus on intuitive grounds.

A large number of facts have been established regarding the authenticity of the shroud. The shroud is a linen woven in a herringbone twill which is both the fabric and the weave used in the eastern Mediterranean around the times of Jesus. Dust taken from the shroud includes the pollen of plants which grow only in the Dead Sea region. However, by far the most intriguing aspect of the shroud is the unknown manner in which the image was formed; modern science cannot explain with any degree of confidence how the image on the cloth was made.

The dark coloration against the whiteness of the linen is not produced by either a dye or a stain. The application of any liquid to the cloth would have resulted in the absorption of the liquid into the fibers of the cloth; however, the dark coloration is only on the surface of the fibers. The only theory put forward to explain the creation of this image is that of a process similar to flash photolysis — the breakdown of chemicals in the presence of intense light. Proponents for the authenticity of the shroud theorize that the body of Jesus was transfigured suddenly in a flash of light and energy. This flash resulted in the photolysis of chemicals on the surface of the cloth. This is why the image is like a photographic negative, being lighter where the linen is nearer to the body and darker where it is farther away.

This theory of flash photolysis seems to be supported by a recent computer analysis of the three-dimensional information contained in the image. Using techniques for measuring the degree of discoloration and relating this to the distance between the cloth and the body, a computer was used to reconstruct the dimensions of the body. The sculpture formed by this computer reconstruction is crude, but it is definitely that of a man.

In comparing this information to what can be found in *The URANTIA Book*, there are some interesting parallels. The body of Jesus was "transfigured", in a sense, by a host of celestial beings shortly after Jesus' resurrection. "The

mortal remains of Jesus underwent the same natural process of elemental disintegration as characterizes all human bodies on earth except that, in point of time, this natural mode of dissolution was greatly accelerated, hastened to that point where it became well-nigh instantaneous." (2024:2) The compression of some hundreds of years into a moment and the resulting instantaneous disintegration of physical matter had to produce a flash of light and energy. However, the body of Jesus was not in the tomb of Joseph nor wrapped in the grave cloths when this amazing acceleration of the natural process of elemental disintegration was performed by the celestial host. On page 2023 we are told that the body of Jesus was removed from the tomb prior to this event and that it was the motion of the circular stone door (courtesy of the midwives) which frightened off the Roman guards.

However, about 20 minutes before this celestial host removed the body of Jesus from the tomb, the Paradise incarnation commission deployed themselves around the tomb. "At ten minutes before three, intense vibrations of commingled material and morontia activities began to issue from Joseph's new tomb, and at two minutes past three o'clock, this Sunday morning, April 9, A.D. 30, the resurrected morontia form and personality of Jesus of Nazareth came forth from the tomb.

"After the resurrected Jesus emerged from his burial tomb, the body of flesh in which he had lived and wrought on earth for almost thirty-six years was still lying there in the sepulchre niche, undisturbed and wrapped in the linen sheet, just as it had been laid to rest by Joseph and his associates on Friday afternoon." (2021:2)

During the resurrection of Jesus, there were present material and morontia energy activities of an unknown nature associated with the creation of Jesus' morontia form. Is it possible that during this resurrection process the intense and organized vibrations of these energies caused a photographic discoloration on the surface of the linen fibers? Is the image on the Turin Shroud a picture caused by the materialization of the morontia body of Jesus? Is this a photograph of Jesus' morontia form?

The only explanation modern science has been able to suggest concerning the way in which this image could have been formed is a photographic one, since the discoloration is present only on the very surface of the linen fibers. Given the fact that this shroud emerged into general knowledge in 1357, some 500 or so years before photography was discovered, this proposed explanation is amazing in itself. However, if this image is a photographic negative formed by the radiation of some form of light energy, a possible corroboration of this is found in the Book. [continued on page 6]

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FINALITER Joins With USCC

On March 22, 1980, the FINALITER formally joined the URANTIA Society of Central Connecticut. Since the FINALITER was first published in 1973, and then on a regular basis since May, 1975, it has been an independently published newsletter. Some of our readers may be interested in why the Editorial Board of the FINALITER decided to yield up its independence by becoming a part of USCC.

For over a year the Board considered the benefits and drawbacks of such a union. Most importantly, by joining with USCC the FINALITER would become eligible to display the Concentric Circles Symbol. The purpose in such a display is similar in nature to Gabriel's purpose in displaying this flag of the Paradise Trinity in the great temple of light on Jerusalem's seventh satellite — the World of the Father — while Lucifer proposed his manifesto from the planetary amphitheater on Jerusalem itself. Secondly, the FINALITER would obtain the organizational support and resources of the society. Lastly, the newsletter would obtain the legal protection of the society's tax exempt, non-profit status. However, some potential drawbacks were also recognized.

The FINALITER is a newsletter with a regional scope of interest roughly defined as the northeastern U.S. There was some concern that joining with USCC would confine this to Connecticut. There was also the concern that USCC would unintentionally influence the editorial policies of the newsletter so as to result in an excessive concentration on issues of interest only to members of USCC. Thirdly, it seemed somewhat unfair that USCC, the first society in the northeast, should thereby acquire the newsletter as its exclusive responsibility. Future societies yet to be formed in the northeast should have the opportunity to participate equally in the publication of this newsletter.

In an effort to obtain the benefits without these potential drawbacks, the Board proposed to USCC that a Regional Newsletter Committee be established to include readers who are not members of USCC. In addition, this committee would establish the editorial policies of the FINALITER. When additional societies are formed, it was proposed that they be offered an equal share in the newsletter. This proposal was unanimously accepted by USCC.

As we pass this threshold into new domains of service, it is appropriate to remember those who have served on the FINALITER with a special thanks to former editors Nick Scalzo and Charles Olivea.

-Ed

The FINALITER

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The Way of Truth*

"A wise man is occupied with the search for truth, not in seeking for a mere living." (1453:3) "The true child of universe insight looks for the living Spirit of Truth in every wise saying." (1949:6) "Even now you should learn to water the garden of your heart as well as to seek for the dry sands of knowledge." (554:6) "In the choosing of truth, beauty, and goodness, the mortal mind enters upon its premonition universe career..." (1237:2)

"But truth can never become man's possession without the exercise of faith." (1459:5) "Truth is the domain of the spiritually endowed intellect that is conscious of knowing God." (1435:3) "Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon super-material levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls." (1949:5) "Faith must be very near the truth of things..." (1453:2)

"The indwelling Thought Adjuster unfailingly arouses in man's soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with God, the divine source of that Adjuster." (1119:5) "These tireless toilers are consecrated to the future personification of the triumph of divine truth in your life everlasting." (1203:4) "... the hunger for truth is a revelation." (1122:8)

"In the contemplation of values you must distinguish between that which is value and that which has value." (1096:9) "Energy is thing, mind is meaning, spirit is value." (1102:5) "Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual." (1477:2) "Mind knows quantity, reality, meanings. But quality — values — is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes." (1219:6) "Divine truth is best known by its spiritual flavor." (42:7)

"And there can be no peace in the heart or progress in the mind unless you fall wholeheartedly in love with truth, the ideals of eternal realities." (1745:2) "There cannot be peace between light and darkness, between life and death, between truth and error." (1905:4) "Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle." (1097:7) "Spiritual growth yields lasting joy, peace which passes all understanding." (1098:1)

"Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, 'This is the way.'" (383:3)

"If any man chooses to do the divine will, he shall know the way of truth." (1118:4)

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Meetings

Fall 1979 Regional Conference

The fall 1979 Regional Conference for readers of The URANTIA Book, hosted by the Darien study group, took place on Saturday, November 3, 1979 at the First Congregational Church in Woodbury, Connecticut. The purpose of this meeting was to investigate how The URANTIA Book helps us to know God. The general format was four lectures, questions and answers, and discussion groups.

Curtis Fuller, one of the organizers of the conference, gave the opening talk which was an introduction to the whole day. He zeroed in on the American Heritage Dictionary definition of the word "know." "To perceive directly with the senses or mind; apprehend with clarity or certainty ... to be certain of; regard or accept as true beyond doubt."

Each of the four speakers concentrated on one section of the Book:

- PART I: Charles Olivea
- PART II: Alison Gardner Massey
- PART III: Alan Fulmer
- PART IV: Nick Scalzo

Saturday morning was cold and rainy. People started arriving before the custodian arrived to open the church. We waited for what seemed an eternity before he came. But the warmth and great spirit that were to mark the day began here and were not dampened by the cold. Once inside, everyone pitched in, enthusiastically setting up chairs, making coffee, putting out snacks, and registering people as they arrived.

The room was small, but very comfortable. We had planned for around 75 people based on registration. As the morning progressed, registration increased until there were around 100 people, including several children. Somehow we managed to find more chairs and get everyone seated.

For the last part of the day we broke up into small groups. The discussion groups were a perfect topper to the day, summarizing and dealing personally with the day's themes: knowing God through The URANTIA Book. We also got to know each other.

It had been a difficult task deciding how much money to charge per person to cover food and other expenses. With the additional people who came, we ended up with approximately \$200 left over after paying all our expenses. The group decided unanimously to give it to the FINALITEE.

[and it was greatly appreciated and put to good use - Ed]

Judging from overheard conversations throughout the day, the conference was enjoyed by all. It was a new and exciting experience to be in on the planning of the conference.

Cathy Winter

Cosmic Halloween in New Jersey

A Halloween masquerade party was given by the New Jersey study group on November 1, 1979, at the Dreier's home. Each member of the group had to come dressed as a character in The URANTIA Book. The party, like the book, was a huge success.

The two show-stoppers tying for first prizes were Mark Szejnberg, our "sleeping survivor", who looked very much like a character out of Dickens, bedecked in his nite cap and carrying a candlestick; and Avi Dogim, who was ready to en-secondaphim to Havona in his flight suit made out of a pair of his wife's red long johns, a cape of silver, and, of course, his mighty propeller-beanie, which is where, we were told, the secret of surpassing the speed of light lies. Steve Dreier came as a rather insane Life Carrier, some of whose experiments seemed to have gone amuck. His laboratory coat was pasted up with pictures of cells, vegetables, frogs, etc. He certainly did provide us all with a big laugh when he removed a very large eyeball-looking cell from his coat and stuck it on his forehead.

Decorations were provided by Carol Chambers, who

came as a lovely celestial artisan. She draped the rooms with colorful crepe paper and balloons, and gave us the idea for a game called "gossip", which brought us near hysteria. I was told later that night by my Guardian Seraphim that our laughter could be heard three blocks away.

Barbara Dreier entered wearing her high school cheerleader outfit, and, lifting her megaphone, led us all in a cheer for God the Father, since her costume was that of a Paradise Conductor of Worship.

The fun (or funny, if you like) part of our party was, of course, that no one knew who anyone else was going to come as, so the guessing provided all with a few guffaws. My own personal favorite was Lila Dogim. When she first walked in, I thought she had misunderstood the theme of the party, since I did not recall reading about Groucho Marx in The URANTIA Book. However, it was soon revealed that she was a reversion director, complete with celestial cartoons pasted on her pants. John Speed's serious nature and dry wit took a slapstick turn; he reduced us all to peals of laughter by appearing as Jerusalem, with seven huge yellow plastic balls strung around his head and spornagia on his T-shirt.

Mary Atyeo came as a very sweet and shy Miriam, and her husband of two months, Blake, came in a clever John the Baptist costume. Joe San George out-did himself in a beautiful white and blue Mighty Messenger costume bearing a CF insignia on his arm (Get it?). His shoes and hat had mercurial wings on them. He really looked adorable. Mike Bertola was our celestial musician, carrying his clarinet and sprouting huge silver wings.

Vernon Fulmer and Hope Toriello came as two very surprised mortals from Urantia. Somehow, they never received word about the party, but they enjoyed themselves as the token mortals of the event.

Maureen O'Dwyer looked fetching in a red and black what's-his-name outfit, carrying a "Liberty" sign. The costume was much too good for the likes of him.

Dale Szejnberg, a very oriental looking Singlanton, giggled her way through the party. Last, but not least, yours truly, as a tin-foiled Spirit of Reflectivity, whose gown was so slippery she couldn't keep the orange under her chin for the game. Needless to say, her team lost.

The warm fellowship and welcome laughter brought us all closer together. It was a night we will all remember and fondly recall to our future associates in this marvelous adventure of time and space. The delightful child that lives in all of us was revealed through the imagination of our costumes, and I think we fell in love with each other a little bit more, as children at play often do.

Connie Rubino

Middle Atlantic Study Groups

There are three groups meeting in and around the Washington, D.C. area. They are the Washington, D.C. group, the 605 URANTIA Book Study Group of Silver Spring, Maryland, and the TRUTHSEEKERS of Arlington, Virginia. All three of these groups are currently reading the Book sequentially from front to back. Reading is aloud, passing around the room, except for those who decline to read for one reason or another. Discussions are held back during the reading, with full discussion occurring at the conclusion of each numbered section of a paper.

Two of the groups meet on Mondays, while the third meets on Wednesday evenings. The Washington group has just completed Part IV and is beginning again at the front of the Book. The Silver Spring group is just getting well into Part III, and the Arlington group is reading through Part III and Part IV at the same time, alternating each week.

Presentations: Capsule summaries from the Fall '79 Regional Conference

A Perspective on PART I*

The first part of The URANTIA Book provides us with information and insight concerning the question about where we are going, our destiny in the universe. In an intellectual sense, these pages enable their readers to draw a straight line from the finite to the infinite; to synchronize time with eternity; to adjust the imperfect with the perfect; and to balance matter, mind, and spirit from supreme to absolute levels of reality. But we are encouraged to begin our studies with a look at the level of the absolutes. Because finite origins do not reveal infinite goals, the mortal mind is urged to consider human destiny in relation to the divine perfection of Deity. The infinite destiny of man can be

properly understood only by studying eternal ends. We are told that by taking the long view, we will better understand cause and effect in human experience.

The universe is described in all of its vastness — the geography of infinity. Who among the readers of this first part has not wondered at descriptions of the central universe, superuniverses, and even the master universe? Yet, as the authors make clear, no individual ought to feel overwhelmed by the dimensions of this cosmos. Each one of us has a supreme value that outweighs our cosmic size. We learn that the universe is moving forward and that we are moving with it. "And when all is said and done, I can do nothing

more helpful than to reiterate that God is your universe Father, and that you are all his planetary children." (72:1)

Charles Laurence Olivea

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A Perspective on PART II

How does Part II of The URANTIA Book, "The Local Universe," help us to know God? A Nebadon Corps of Local Universe personalities answers questions that many have searched for their whole lives.

Part II is the natural and appropriate follow-up to Part I, in which the most essential revelatory truths of the Book and this epoch are unveiled. Revealed to man is Paradise, the central residence of our loving Father. All the new information about our local universe throws us into a tailspin of questions, new and

profound ways of perceiving the new "grand universe" and our role in it; most importantly, the very special relationship implicit in our personal association with God the Father.

This part of the Book gives each reader a glimpse of how we, a group of a million worlds, get from point A, Urantia, to point B, Paradise, where each of us actually encounter, comprehend, and embrace this same loving Father. Part II brings us to better know God by teaching us more about ourselves, where we came from, where we are now, and where

we are headed.

The excited anticipation of the Life Carrier's implantation, the morontia worlds and our careers as morontia progressors, our planet's progression as an inhabited planet civilizing towards the final destiny of a sphere of Light and Life, (not to mention the existent potential that each of us can reach those heights of spirit attainment in our own hearts, as a mortal, just as Jesus did) is the greatness and value of Part II.

Alison Gardner Massey

A Perspective on PART III*

I would like to ask you who are willing, to entertain the possibility of the impossible manifesting to the good. You may well think that only the most desperate reader of the Book would be willing to mount such an assault upon logic. You think well, and so I will address myself from here on to desperate readers only; those who sense the approaching world crisis, and are presently doubtful about our ability to take effective action.

You who have willingly entered into the travails of this time of transition, you who have willingly surrendered your personal peace and psychological comfort by sacrificing time and again your entire concept frame for the sake of Truth, are even now the only effective actors. The old self-centered patterns of thought cannot cope effectively with the challenges we now face.

In a God-centered Universe, God-centered thinking must ultimately prevail. You who have willingly involved yourselves in this process must begin to accept the possibility of God's grace functioning from beyond your individual concept frame through your faith which is centered in the ultimate triumph of the goodness of God.

The kingdom of heaven emerges through you even now when you accept the God-centered thoughts which are so lovingly adjusted to suit the needs of whatever situation in which you find yourself. "We know that Thought Adjusters are spirits, pure spirits, presumably absolute spirits. But the Adjuster must also be something more than exclusive spirit reality. In addition to conjectured mindedness, factors of pure energy are also present. If you will remember that God is the source of

pure energy and of pure spirit, it will not be so difficult to perceive that his fragments would be both." (1182:7)

Is it possible that the unrevealed goal of man's long evolutionary struggle is his own birth, "suddenly", into participatory creation through the consciousness of being a Supreme Son of the Living God?

Alan Fulmer

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Lending URANTIA Books

Individuals and groups often express the urge to render some service to the URANTIA movement. "What can I (we) do to help?" "Can you suggest a project for our group?"

One answer might be: "Lend URANTIA Books."

Simple? Not necessarily. Productive and rewarding? Positively!

First, one must have books to lend. At the present price, this may mean some money raising efforts, using time-honored techniques, which incidentally have the happy by-product of bringing members of a group closer together. Also, URANTIA Book readers should never pass used book stores without stopping to inquire.

Second, once used books are acquired, they can be prepared with a plastic book cover to preserve the jacket, which most readers feel helps a great deal to introduce the book. Also, the loose paper insert describing Foundation and Brotherhood organizations should be glued to the inside. (Replacement jackets and inserts are available from the Chicago office.)

Third, there is the matter of keeping track of and retrieving the loaned copies. For a group, one person can assume this responsibility. A "reasonable" length of time is variously defined. However, one justification for loaners is that the customary thirty days for a library book is too short. Most recipients will take no offense at the proposal to contact them in several months (setting an exact date), if there is no communication in the meantime. Some one group member must be depended upon to keep track of this.

Since the lending period is likely to be months, a group's project could well be 10 or 15 or more loaners. They can be numbered to keep track of them, and a name, address and phone number written in each, to decrease the likelihood they will stray.

The greatest deterrent to lending books seems to be what to say — how to set up the situation so that the book can actually be put into some one else's hands. Developing the ability to do this in itself is a fun project for a study group.

Shared experience can lead to a facility in setting up the conversation for the punch line, "You might be interested in The URANTIA Book. Why don't I lend you a copy and you can look it over? It's expensive to buy and not all libraries have it."

Not every devoted student of the book has the knack for this sort of thing; those who don't can contribute by helping to raise funds to buy loaner copies, or by assuming responsibility for the clerical process of keeping track of the books. Some reticent readers will find they can learn to lend books, especially from those who find it easy to do.

Collected wisdom seems to suggest:

- 1] Determine, before any mention of the book, areas of interest (politics, physical sciences, science fiction, archeology, family life, meditation and prayer, etc.), of the prospective reader;
- 2] Offer casually, and put the recipient at ease, with something like, "This doesn't appeal to everybody, but parts of it might interest you"; point out references to his or her areas of interest;
- 3] Reassure (if he doesn't already know) that you are not a book salesman, or a staff member of an organization or cult;
- 4] Avoid extravagant claims, or anything referring to mysterious phenomena;
- 5] If questions or reactions indicate the need, acknowledge the two hurdles of weird, (to the newcomer), proper names, and the apparent anonymity of the book; if the question of authorship arises, feel free to say, "I don't know," if this is your choice; a help with this is Meredith Sprunger's paper, "The URANTIA Book: The Question of Origin", copies available from Chicago;
- 6] Assure your friend that he is free to return it at any time, even in a few days; you won't take offense if he isn't interested;
- 7] The greater your familiarity with the book's teachings, the easier it is to answer questions about it; for many, the best answers are within the book itself;
- 8] Resolve upon a degree of callousness about books returned with a "No, thanks"; don't let disappointment deter you; lend again.

If you want a good mortal exercise for feasting upon uncertainty, keep several loaned URANTIA Books out among your friends!

Helena Sprague

Brooklyn Study Group

We, six regulars in all, Mark and Dale Sztajnberg, Rosendo and Maria DeAguilera and Lila and Avi Dogim, meet weekly, usually on Mondays. Our meetings are held in one of our homes. We read the papers sequentially, pausing frequently for discussion. We are currently reading the Teachings of Melchizedek. Lila and Avi Dogim, 105-14 Avenue J, Brooklyn, New York, 11236.

Lila and Avi Dogim

Hempstead-Merrick Study Group

The Hempstead-Merrick study group meets at 8:00 P.M. on the first and third Thursdays of each month from September through May, as follows: First Thursdays, at the home of Rhoda Van der Clute and Rhoda Sawkins, 2034 Byron Road, Merrick, New York (516-868-0260); and on the third Thursday at the home of Mildred and Nat Goldsmith, 805 Front Street, Hempstead, New York (516-483-8404).

We are a group of seven readers who have grown close as family. Our custom is to read the papers in sequence, interrupting occasionally to make comments, references, questions, etc. We welcome new readers and old friends, either on a regular or occasional basis. Please call in advance.

Mildred Goldsmith



Second Pacific Conference

The Big Island Study Groups will sponsor the Second Pacific Conference for readers of The URANTIA Book on December 29, 30, and 31, 1980. The theme of the conference will be: "Finding Our Father on Paradise."

Registration is \$25 per person. Room and board is available at \$20 per person per night. For additional information write: Pacific Religious Conference, Box 67, Kamuela, Hawaii, 96743.

All three of the study groups focus on sharing a learning experience together. There is no tutorial approach from a central teacher, but rather a joint contribution from everyone. All of the groups are very conscious of the importance of loving interassociation, which they incorporate into their study meetings and in other personal ways.

Troy R. Bishop

Philadelphia Readers

Any readers of The URANTIA Book in the Philadelphia area who are interested in fellowshiping informally with a small group of fellow readers, please contact: Donna Rappolt, 144 West Washington Lane, Philadelphia, PA (215-842-2829)

Donna Rappolt

Washington Study Group

This is a recently formed group which consists of Charles Olivea, Frank and Ruth Cooley, Robert Windebank, Doris Corbett, and Joel and Cathy Winter. We meet at the Cooley's solar home in Washington, Connecticut. Our meetings have been averaging twice a month, with the next meeting date decided before we leave the last one. We've been alternating between Friday at 7:00 pm and Sunday (with finger snacks) at 4:00 pm. The group is relatively new, but we feel already a good close bond among us.

Cathy Winter

Boston Area Study Group

The Boston area study group has recently relocated to the suburbs. We have begun a series of Friday evening meetings at our new home in Sherborn, Massachusetts, on the west side of the megalepolis. During our first few months, we have had several joint meetings with the Nashua,

New Hampshire group. We have been joined by a number of old and new readers. For information call us at 617-653-8850.

Dan Massey

Spring 1980 Regional Conference

The Cape Cod Fellowship is delighted to report that more than 135 people are planning to attend the conference on May 31 and June 1 at the Lighthouse Inn on West Dennis beach, Cape Cod. The conference theme is "Morontia Reflections in Urantia Living."

Following a picnic lunch on the beach and veranda, the Saturday program will feature an audio-visual presentation on "Morontia Life" by Charles Arcieri, John Murney, and Peter Comella. There will then be a group discussion period and co-ordinated young people's activities, including sand sculpture and a kite fly. After the fellowship dinner there will be an evening of sharing — poetry reading, musical selections, group chanting, etc. All are invited to contribute their talent.

Sunday's program will include a time of worship by the sea, another group discussion period, a nature walk on the beach for the young people, and the closing address by Vern Grimsley of the Family of God Foundation, Berkeley, California.

We look forward to seeing you all there.

Sandy Rogers

Fall 1980 Regional Conference

Keep October 11, 1980, open on your calendars because a multi-media presentation produced by Oklahoma and Texas readers of The URANTIA Book is the main event for the fall 1980 Northeast Regional Conference. Slides, music, and narration are all blended together in a very effective and moving panorama. Keep your eye on your mail for the notice of this upcoming event.

Images of God [continued from page 1]

Jesus' entire body was wrapped in linen bandages, except for his face, which was covered with a napkin. The Jews actually embalmed their dead. Once the body was wrapped in these bandages and the face was covered with a napkin, the whole body was wrapped in a linen shroud. Would this account for the fact that the face is significantly lighter (more exposure to radiation) than the rest of the body, which was embalmed in bandages? The evidence is suggestive but not conclusive.

If the Turin Shroud is not what it purports to be, then before much longer facts will emerge which will prove that it is not, given the high level of scientific curiosity and investigation now directed at it; but these facts have not yet emerged after 600 years of scrutiny. If this is the shroud of Jesus bearing an image of his morontia body created during the process of his resurrection, then science will never be able to prove it conclusively, since the technique of resurrection is completely beyond man's ability to comprehend in a scientific and technical manner. The authenticity of this article must always remain beyond the proof of facts. If there is conclusive proof for the authenticity of this article, then it is to be found in the domain of Truth.

It is a historical fact that Jesus lived on this planet some 2,000 years ago, but it is only the heart-feel of truth which enables an individual to conclude with the complete certainty of faith that the Life which Jesus lived here is the perfect image of the spirit personality of God. The URANTIA Book is an immediate and incontrovertible fact, but only the truth-response present in the mind of an individual reader makes possible the conviction that this is a relativistic image of the perfect mind of God. Similarly, if the numinous mystery of this shroud draws forth the serene whisperings of the Spirit of Truth, this, then, is the verification of its authenticity.

If the Turin Shroud carries the image of Jesus' morontia form, then this image of the body of God is associable with the image of the mind of God as it is revealed in the Book and with the image of the spirit personality of God as this is revealed in the Life which Jesus lived among us. And the unity of these three images is the master image of the personality of God.

"God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness — the comprehension of the idea of God. Then follows the soul consciousness — the realization of the ideal of God. Last, dawns the spirit consciousness — the realization of the spirit reality of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God." (69:4)

The mindal, morontial, and spiritual awarenesses of God, when unified in experiential harmony, reveal the personality of the Supreme, even as Jesus now reveals the Supreme in his role as the Master Michael Son of Nebadon. The unification of the images of the body of Jesus, the mind of Jesus, and the Life of Jesus is reflective of the personality of the Supreme and illuminates the true meaning of the biblical statement that man is made in the image of God.

Whether or not the Turin Shroud is, in truth, an image of the morontia body of Jesus is a matter of personal conviction. However, regardless of this determination, this image provides a point of focus from which to reach for a realization of the personality of the Supreme. And although the reach may exceed the grasp, nevertheless, "The evolving soul is not made divine by what it does, but by what it strives to do." (557:8)

George L. Park

Yesterday, Today, and Tomorrow

This is a summary of certain portions of a presentation given by Tom Kendall, President of URANTIA Foundation, at Lake Forest Academy on August 15, 1979, regarding some of the copyright functions of URANTIA Foundation, as well as some "current and future thinking on some of the issues and areas of interest within the wisdom area of interest to both URANTIA Foundation and URANTIA Brotherhood, more especially URANTIA Brotherhood."

A copy of this presentation in its entirety is available by writing to Tom Kendall, c/o 533 Diversey Parkway, Chicago, IL 60614.



he fifth epochal revelation has been abroad in the land for about 24 years. The URANTIA Book was first published in 1955. There were many who thought large numbers of URANTIA Books would be snapped up quickly by a spiritually hungry world. Their personal devotion to these new teachings made it difficult to see that, while the world surely needed The URANTIA Book, the world certainly did not recognize this need.

But we have grown, over these 24 years, slowly and soundly, though not spectacularly. Hundreds of study groups have formed, and twelve have matured into URANTIA Societies. Sales of The URANTIA Book have plateaued at slightly over 10,000 per year.

ADVERTISING: What methods have we used to accomplish this growth? What has been our philosophy, our tools of progress?

Why did we not embrace advertising or use public relations methods? In most cases publicity is an indispensable tool in the promotion of a worthy cause. For us, it has several disadvantages. First, the purpose of publicity is to arouse curiosity. This kind of artificially-induced interest produces a temporary faddish growth which could collapse as quickly as it flourished. Secondly, a public relations campaign for the book would call us to the attention of the very groups that would assume we posed a threat to their beliefs. This could provoke an unfriendly response, to say the least.

A third reason for avoiding publicity is that the general tendency of the public is to think of any unorthodox group as a cult or sect. Fourth, advertising is very expensive if used effectively. Our meager funds can be better used for other programs of more lasting value. Lastly, there is no guarantee that by advertising you would reach the people who are really hungering for new truth.

We have augmented our numbers principally by word of mouth. The person-to-person approach has been effective! Our gentle approach seems to fit well with Jesus' methods. He usually preferred to work with individuals and small groups. It would seem that you cannot teach men in the depths of their being any other way. Nothing takes the place of this slow, individually tailored appeal to man's spirit.

INTERPRETATIONS: The practice of exchanging one's understanding of the concepts with others is, obviously, a healthy one. However, while we, as individuals, should feel free to reflect upon the concepts and express what they mean to us, it does not seem wise for URANTIA Foundation or URANTIA Brotherhood, as organizations, to establish any sort of official interpretations of the truths of The URANTIA Book.

Reducing Jesus' teachings to dogma and ritual has been one of the great errors of Christianity. We dare not fix truth by today's standards and rob future students of the great satisfaction inherent in the pursuit of their own understanding of these eternal truths. Truth must live to be interpreted anew by each generation of believers.

COPYRIGHT: Without copyright protection The URANTIA Book could be dismembered and used for self-serving ends. It could be printed with portions left out, with sections

added, modified, and cannibalized in numerous other ways. The teachings must remain in their revealed form so that present day readers and future generations can study these concepts and formulate their own interpretations.

The copyright law imposes definite duties on the Trustees of URANTIA Foundation, the copyright holder. It requires us to take certain precautions concerning the use of quotations from the book. The Trustees are also required to legally pursue infringements of the copyright in order to retain the validity of the copyright. The Trustees have been required already to enter into legal proceedings against certain groups under the requirements of the copyright law. The ability of this latest revelation to accomplish its mission of upstepping the religious thought of all mankind would be severely hampered if the copyright is invalidated, and the book is subsequently dismembered and distorted beyond recognition.

MARKS: URANTIA Foundation has registered the word URANTIA and the Concentric Circles Symbol as trademarks, service marks, and membership marks. The Trustees have put forth a great deal of effort and expense to protect our rights to the marks. Why are they so important?

Fortunately, under present statutes, our rights to these marks will continue indefinitely if we keep them healthy. After the copyright to The URANTIA Book expires, our successors might be unable to prevent tampering with the text. However, they will be able to certify the genuine URANTIA Book and official organizations by using the marks as badges of integrity. The pure and unadulterated fifth epochal revelation will be readily identifiable.

As with copyright, in return for legal benefits, we also have responsibilities. All mark owners must oversee the use made of them whether it is a soft drink or an epochal revelation. The Trustees have been able to stop such infringements as URANTIAN Research, URANTIA Health Massage, URANTIA Trading Company, URANTIA Cocktail Lounge, and others. This is a very expensive and time consuming process. We have found that it costs about ten thousand dollars just to get to the courthouse steps. However, the effort is necessary to preserve the future integrity of this revelation.

TEMPORAL INSTITUTIONS: The URANTIA Book gives us a perspective on our social and political institutions, their history and shortcomings. It offers suggestions for rectifying their ills which most of us recognize to be very real. Some students of the book will try to initiate programs to upgrade our political, social, and economic life. This is all to the good. This is good, that is, if these programs are carried forward by individuals who do not try to directly involve The URANTIA Book or the organizations.

It is essential that The URANTIA Book, URANTIA Foundation, URANTIA Brotherhood, and URANTIA Societies do not become directly identified with, or integrated into, any efforts to materially upstep the world. These worthy projects should instead be the pursuit of the individual on his own. You can imagine the disruptive effect on the Brotherhood of an attempt to use, or involve, The URANTIA Book in politics, for example. Such efforts at institutional change would surely polarize us and divert us from our spiritual mission of the study and dissemination of these supernal teachings.

CONCLUSION: The world doesn't realize it now, but the advent of this revelation on our planet will someday be judged the event of this century. The URANTIA Book will undoubtedly function as the spiritual anchor on our world for hundreds of years. Its success will be due, in part, to its loyal adherents who will exemplify, disseminate, and safeguard these truths.

We are truly a challenged generation. We must negotiate the tightrope between the successful spread of this gift entrusted to us, and its protection from harm. Working together we can, and will, pass this test to the approval of our superhuman observers.

TADPOLE

Returning Home



The children of the Father dwell there,
They stride the hills,
they climb the sky.
Their glorious voices ride upon the winds,
Like whispers which have grown wings.
They can hear the story in a sigh,
They can see in a seed the potential of
a loving care.

All of the land is filled with life,
With the eternal music of God's goodness.
Truth, himself, dwells there with man,
Lighting the way to the Father
wherever he can.
His words are the bread of life
to the righteous.
His spirit is a great river of
light and life.



Although it is a land nearby,
It is far from where I stand.
The heart sees more than
the eye can ever know.
But the eye always grows towards
the vision of the heart.

Thomas Tadpole

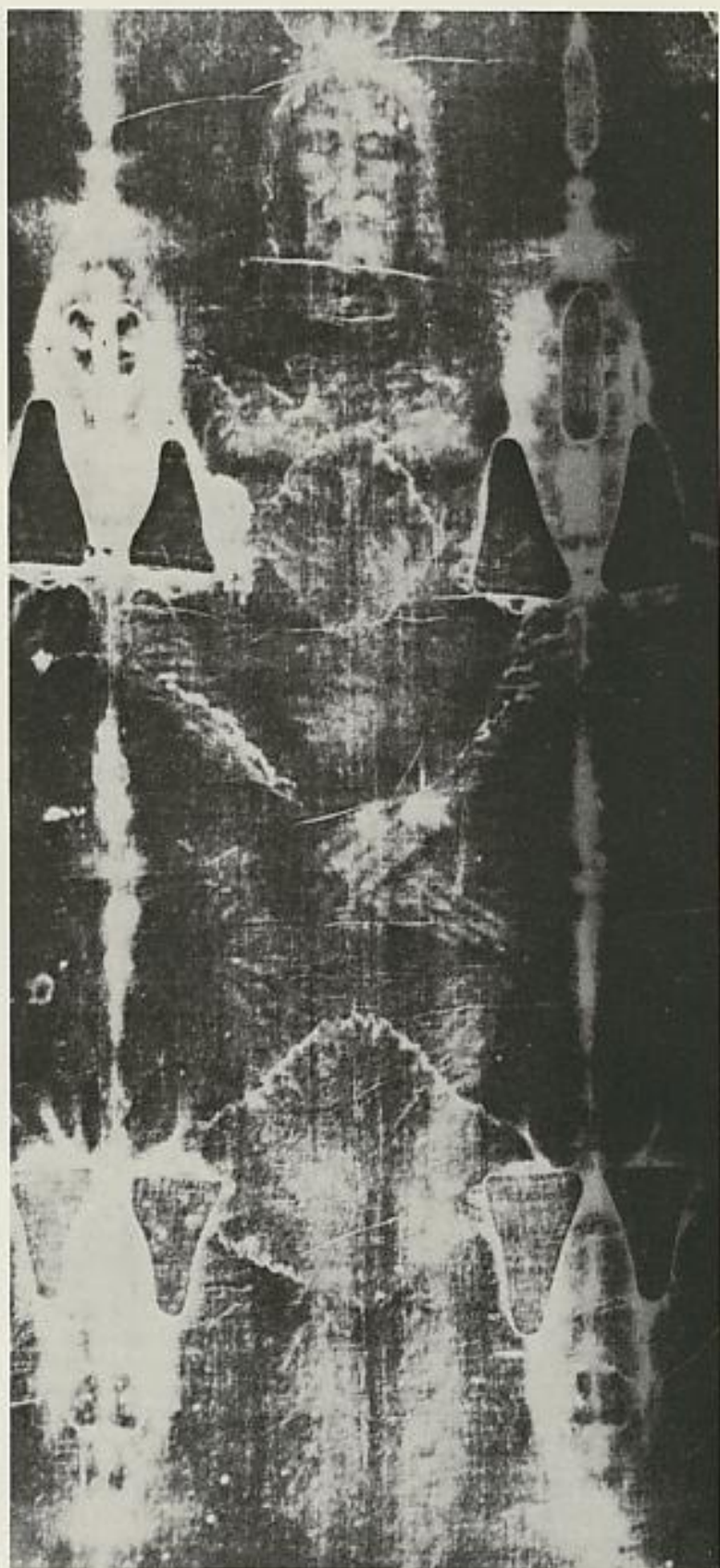
There is a land that I know of.
From here, it is not far away.
It is a land where God is
everywhere to be found.
It is a world of high hopes and
sacred ground.
There the spirit of God lights the day.
There the heart knows far more than
the eye is sure of.



I love to sojourn on Urantia —
the world of the cross;
The planet with a Master Michael Son
for a Planetary Prince.
How the sight of the mighty stars of Nebadon
makes my soul to soar,
How they lure me on in the Paradise Journey,
and on towards infinity — and more.
My heart is open like an unending sentence,
Filling up with the treasures of thought.

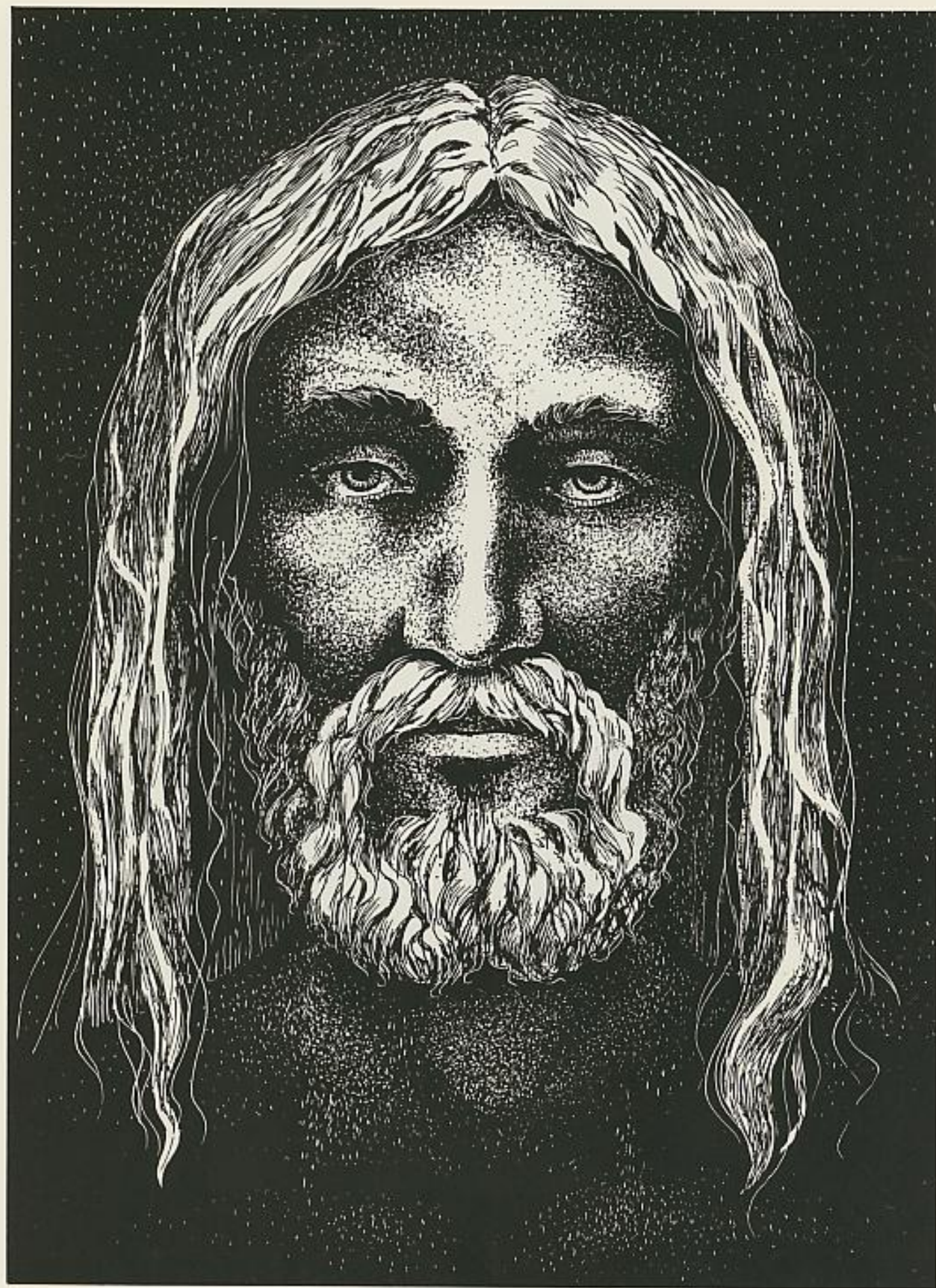
And then I must return home
to earth
once more.





British Soc. for the Turin Shroud

The image of a man's body on the linen cloth kept at Turin cathedral



A Personal Rendering of the Face in the Turin Shroud
George Lallas