



HARMONY

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A SHIP IS LAUNCHED A PERSPECTIVE ON THE URANTIA MOVEMENT

by Martin W. Myers

The following article was adapted from a talk given by Martin in Los Angeles in September 1983.

For the last thirty years or so, two organizations have been carrying on purposefully and relatively quietly in establishing the material underpinnings for the realization and support of a broader planetary upreach for a better state of world affairs. These two organizations, URANTIA Foundation and URANTIA Brotherhood, early accepted their role of quiet preparation and quickly settled down to their task of proceeding practically and patiently in taking the necessary steps of establishing the material, legal and organizational pre-requisites for the success of the URANTIA Revelation. Their task was not an easy one, nor was it always pleasant, but notwithstanding that there were sometimes sustained and vocal invitations into less promising byways, both organizations were true to their trust, and because of the quiet and selfless dedication of so many of their members over so many years, the URANTIA Revelation has achieved a sure and certain foothold on this planet. The efforts of these silent, steadfast servers gives proof to that Churchill statement: "Never have so few, done so much, for so many."

In looking back over the approximately three decades past, one can see the accomplishment of a number of important goals. Let us look at ten of them here, though there are more:

1. The copyright in and to The URANTIA Book was and is established and confirmed both at home and abroad.
2. The registered marks which helped give URANTIA Foundation and URANTIA Brotherhood (and its constituent societies) their own unique identity which will avoid their confusion with other groups and organizations, and which will help identify them down through the years, have been established and successfully defended at home and abroad.
3. The URANTIA Brotherhood is well established and is running more and more effectively with increasingly diverse and capable leadership. Its committee system is maturing into a means for more and more effective co-ordinated group function with widespread participation.
4. A French translation of The URANTIA Book is again available under the auspices of URANTIA Foundation, and with the co-operation of URANTIA Brotherhood.
5. A plan for the realization of a Spanish and other translations of The URANTIA Book has been architected and implemented with full co-operation of the URANTIA Brotherhood.

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6. A Finnish translation of The URANTIA Book has been and is still actively in progress and is nearing a point where we can, with certainty, anticipate its finalization and publication.

7. A special perpetual printing fund for the English edition of The URANTIA Book has been established.

8. A new book distribution and pricing policy has been carefully considered, structured, adopted and implemented by URANTIA Brotherhood and with the approval and support of URANTIA Foundation.

9. There are now approximately 126,000 copies of the English edition of The URANTIA Book available in the world, and in addition, there are approximately 10,000 copies of the French edition of The URANTIA Book in circulation.

10. Based upon accumulated evolutionary experience, a definitive copyright policy has been developed and promulgated which will help others more freely and properly use, insofar as the legal requirements are concerned, material from The URANTIA Book.

Certainly the job of these two organizations is not finished, but these ten accomplishments are essential and exceedingly important to the future stages of the development of the presentation of the URANTIA Revelation to this planet.

As a result of the efforts of URANTIA Foundation and URANTIA Brotherhood, more than ever before is the world assured that future generations of mankind will have and will be able to enjoy the URANTIA Revelation as it was originally given to us. More than ever before is the revelation in a position to go on to more generally benefit mankind, even to realize a new age of religion on our planet.

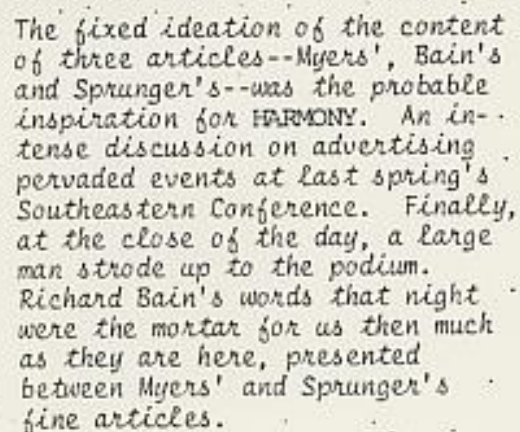
If with the foregoing, we close the chapter on the organization of the URANTIA movement, let us be thankful for, and appreciative of, the sincere, dedicated and largely unsung efforts of so many, many personalities, both human and superhuman, who have worked and are working for the success of the URANTIA Revelation. And in doing so, let us rededicate ourselves to the task at hand.

Now, if the first phase of the URANTIA movement was largely organizational in nature, then the next phase of the presentation of the Fifth Major Epochal Revelation to mankind consists in a studied, co-ordinated and concerted effort to infuse into

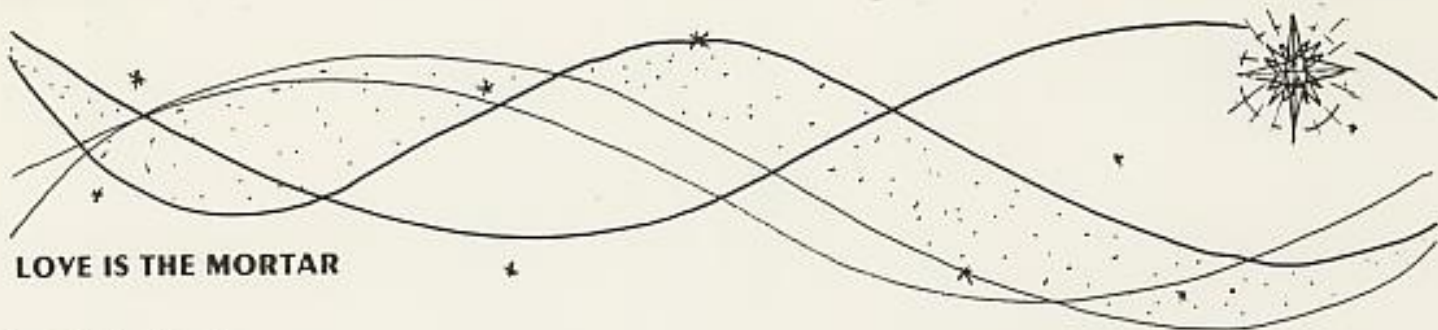
every level of modern civilization the directionalizing, promising and hopeful teachings of The URANTIA Book. In this way we may take advantage of the groundwork so carefully laid over the last thirty years. But it would seem best that this be done over time consistent with the immensity of the gathered momentum of the planet's problems and the necessity for time to prepare our larger plan of planetary service and to train the necessary corps of leaders and teachers. Just as Adam and Eve were to have assembled one million of their offspring before undertaking their task of planetary biological upliftment, so we must muster, train and prepare our reserves before we take on a more public or overt ministry. Too, we can remember that much time passed between the time Jesus first heard an assigned messenger from Salvington in Jerusalem at the age of thirteen urging him to be about his Father's business, and the time Jesus actually undertook the commencement of his public career. Jesus, on his trip to Rome, helped prepare the way for the reception of his teachings by judicious selection of, and discussions with, certain leaders and teachers. Jesus did not begin his public ministry until he had selected and trained his own Apostles. So let it be with us.

What I am suggesting is nothing less than the all-out preparation and planning for a considered and sustained effort to mobilize and prepare teachers and teaching aids for the effective teaching of The URANTIA Book. It will, just as did the first phase, require both dedication and sophistication--and patience. We must

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The fixed ideation of the content of three articles--Myers', Bain's and Sprunger's--was the probable inspiration for HARMONY. An intense discussion on advertising pervaded events at last spring's Southeastern Conference. Finally, at the close of the day, a large man strode up to the podium. Richard Bain's words that night were the mortar for us then much as they are here, presented between Myers' and Sprunger's fine articles.



LOVE IS THE MORTAR

by Richard Bain

There has been much debate about the most appropriate methods for disseminating the teachings of The URANTIA Book. This subject continues to create controversy at conferences of students of the book. The various elements within the movement can work together and develop mutual respect even though these groups may never fully agree on methods.

The "no publicity" people (or nopubs for short) advise caution in revealing the book to others. This group contends that what the world needs most are the soul-saving truths from the book, and that the world may never need to know about the book itself. The nopubs seem to fear that the unusual origin and esoteric authorship of The URANTIA Book may be a hindrance to acceptance of the high spiritual concepts the book presents. The nopub group points to the danger of elevating the book above what it teaches, making it an object of religious awe as has been done with many holy books. Others of the nopubs say that the movement lacks the teachers to handle the mass of people that might come into the movement as a result of publicizing the book.

Another group within the movement believes that we must present the book to the world immediately. This group feels that everyone should "go for it," so they might be called the "gofers." The gofers contend that the revelation should not be dissected and distributed piece-by-piece like the Thanksgiving turkey. They feel that the strength of the revelation is its repleteness, the unity of the whole, the whole being greater than the sum of its parts. The gofers seem to feel that the book is destined to leaven and uplift the religions of the world, and indirectly, all the other enterprises of mankind. Some of the gofers feel that the revelation is a gift to all mankind, that there are those dying of spiritual thirst in the spiritual desert of the 20th century, and that it is our duty to get the book to these people as quickly as possible.

There are those who might view diversity of opinion and controversy as unspiritual or as destructive to the movement. The controversy is really an opportunity for the practice of patience and fairness and a chance to evolve concepts that encompass a more complete view of reality. Students of the book should be aware that they are being observed both by new students of the book and by persons outside of the movement. These two groups will be more impressed by how people in this movement treat each other than by opinions held by groups within the movement. Jesus told his disciples, "...love one another even as I have loved you. And by this will all men know that you are my disciples..." (U 1944:4)

An illustration of how diverse elements can be harmonized within the whole can be seen in the evolution of God the Supreme. It is not the uniformity of each person's contribution, but rather the uniqueness of each contribution that facilitates the emergence of God the Supreme.

The mosaic that is the Supreme incorporates all possible aspects of time-space realities, and thus has exhausted the possibility of further evolution in time and space. As the unique contribution of each individual is needed to complete the Supreme, so is the unique contribution of each individual within a group needed to allow the group to be creative and effective.

Picture a stone wall. Each stone is unlike any other in color, shape or size. Each has a unique beauty of its own, but no one stone is the wall; the wall transcends the sum of its stones. The strength of the wall comes from the way that the stones are fitted together to preclude any large gaps between stones. The beauty of the wall comes from the creative combination of the diverse beauty of the individual stones. Finally, mortar is added between the stones to hold them together, to prevent the loss of a stone and the consequent weakening of the wall. Let us build a movement worthy of the truths we profess and mortar it with love.



ON ADVERTISING THE URANTIA BOOK

by Meridith J. Sprunger

Congratulations to the editors and publishers who are initiating HARMONY! The pluralism of communication and dialogue is a major expression of the health and dynamism of the URANTIA movement. I am happy to respond to your request for my view of the advertising question.

Although The URANTIA Book is presented as the fifth epochal revelation, we must remember that its entrance into our society is an evolutionary phenomenon. For this reason the early leaders of the URANTIA Brotherhood advocated evolutionary methods for sharing the book with others. This wise advice has evolved into the status of a Brotherhood doctrine which has been the chief emphasis and most vocalized concern of official directives in the Brotherhood.

In spite of this attempt to curtail public mention of The URANTIA Book, there has been a gradual increase in the use of public channels of communication. After repeatedly urging the Foundation to place The URANTIA Book in the reference work, Books In Print, so that librarians and bookstores would know where to purchase it, this action was taken. Societies and study groups began to place announcements in local newspapers and telephone listings became common. Over the years people have experimented with large newspaper announcements, radio and TV publicity, and other forms of mass media communication.

Recently some of the leaders in the URANTIA Brotherhood have challenged the "no-advertising" policy and the Executive Committee and the General Council have reaffirmed this policy during the past year. The expression of group wisdom and organizational policy is both good and necessary. Our danger is in elevating these group decisions into the status of authoritarian doctrines which we attempt to enforce by forms of coercion. It is easy to quote The URANTIA Book at length, as has been done, to support either side of this issue. Mature religionists have long recognized that issues are not settled by appealing to authoritarian scriptural sources.

While I have no personal objection to the policy in question, I am concerned by our dogmatic attitudes and coercive strategies. I am even more dismayed by the dampening effect this policy has had on all forms of outreach activity. After sharing our best group wisdom, we must allow individuals the freedom of accepting or rejecting this advice. Only in the most serious violation of Brotherhood policy or standards should we remove such an individual from membership in the URANTIA Brotherhood.

I believe the dangers of dogmatism are greater than the dangers of advertising. Pascal reminds us that we never do evil so completely and cheerfully as when we do it from religious convictions. We tend to forget that next to the indwelling guidance of God, the most important source of wisdom is experience. Would it not be wiser to say to people who feel led to advertise The URANTIA Book to set up limited and controlled experiments in advertising and then evaluate the results? It may be that our theoretical and dogmatic group opinions lack empirical validation. The group may be able to learn from such experiments in mass media communication.

I personally believe it is time to organize an intelligent and systematic approach to promoting and supporting outreach ministry. I believe we are at the beginning of the period of public ministry bringing the fifth epochal revelation to mankind. A study of all of the viable social and religious movements of history shows that they start by contacting, educating, and organizing individuals in small groups in local communities. Only a network of small groups at the grass roots of society can establish solid movements.

The reason I have not used mass media communications in outreach ministry is not because I am afraid of any reaction from such communication. Mass media ministry, in my judgement, is only effective when there is a solid evolutionary base. I am interested in lasting results and believe that, at present, mass media communication would make only a peripheral contribution to establishing a solid grass roots foundation for the URANTIA movement.

There are, however, many effective methodologies for bringing knowledge of The URANTIA Book to people and establishing study groups in local communities. A discussion of these approaches is beyond the scope of this article; However, I would like to suggest that it is time for leaders interested in outreach ministry to form a communication network and schedule meetings at which these methodologies could be systematically considered and developed. Out of such meetings a manual could be developed to assist, guide, and inspire outreach ministry to the world.



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judiciously use the most up-to-date equipment, methods and techniques, taking full advantage of the advances in modern science and technology as they affect communication. Nevertheless, the essence of this effort is quite simple: the study and dissemination of the teachings of The URANTIA Book. And all this can be and is to be done consistent with the injunction of spreading The URANTIA Book on a low key, person-to-person basis in a quiet non-public way.

Our strategy is this: First and foremost, and continuing into the indefinite future will be the concentrated effort more effectively to teach the teachings of The URANTIA Book within the movement. Already the Education Committee of URANTIA Brotherhood had published "A Statement of the Current Thinking of the Education Committee of URANTIA Brotherhood 1983," which reflects this approach. Other efforts appear mobilizing on the horizon and already we have a number of precursors to more replete and far-reaching effective teaching.

It is essential that all of us--each one of us--better understands The URANTIA Book, to better be able to share its teachings. We need to develop more workable, practical and efficient means of teaching The URANTIA Book to those who are interested in knowing its teaching. There are already interesting possibilities apparent to a number of people. And, a number of trained, capable teachers are ready, willing and able to play their part in the forthcoming battle of truth against error. cont'd p.8

HARMONY

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Editorial Guidance References

(U 507:3-5) (U 1591:3) (U 1592:1)
(U 500:2) (U 500:6)

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Articles and editorial contents reflect the opinions of individual authors and not necessarily that of the URANTIA Foundation

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PERSONAL AND SOCIAL HARMONY


by Jeffrey Wattles

The most satisfying personal growth discovery I have made in the last few years is the need for beauty in daily living. Very often, when I fall into error, it is because I have failed to permit the beauty of divine life to breathe within me. Beauty, the domain of nature and the arts and play and sports and humor, calls me to live each day artistically. Beauty removes anxiety from the exploration of truth and compulsion from the devotion to duty. When I follow beauty--in the supreme desire to do the Father's will and the supreme joy of being a member in his family--I taste harmonious living.

To progress in harmony is not always a blissful affair. The divine spirit may win an easy victory over my contradictory impulses, or there may be an agonizing battle. But we should expect conflict and not be shocked by the notion of taking the kingdom by assault. The real struggle is to ascend that promontory of strategic advantage where spirit initiative becomes effective. Suppose I am having inner difficulty in carrying out some decision. I can ask myself whether I have any real question about the rightness of the action at stake. If my higher mind and spirit are truly satisfied, and if the only remaining obstacle is some unworthy doubt or anxiety or selfish urge, then I may wholeheartedly ride roughshod over such an obstacle without fearing to do violence to soul growth. Indeed, such aggressive action invigorates the soul.

Harmony in the domain of truth is associated in my mind with the numberless times that some friend has been able to convey a truth that I needed, to emphasize the mountains in the foreground of the value landscape, to bring up a thought that God had been trying to cause to register in my consciousness. Each person's viewpoint is a liability, partial and restricted, but also an asset, a unique access to universe reality. From each person, therefore, I can learn; and the quest for truth brings us into dialogue, first and foremost with super-human sources of insight, but dialogue essentially as well with our brothers and sisters.

Harmony in the domain of goodness means teamwork. I remember a factory job I worked years ago: the place was run by an owner who created a family atmosphere in the shop. One Friday afternoon a rush job came in, and I was one of three asked to stay in order to get the job done. A good-hearted Italian fellow, a wiry cow-girl and I formed a team around the large machine for silk-screen printing. Almost without words we worked, as rapidly as our standards of quality would permit, glad to help, exhilarated by full effort, united in the spirit of a fine task. Since we knew our work well, the teamwork could remain unconscious, and the harmony was simply felt as love.

It has become trite to compare social harmony to the functioning of an orchestra. We do not all have to be alike; we should appreciate differences. Yes, a thousand times yes. But if we want thus to recall the value of individual differences, we should also think of the masterly skill required to bring each instrument in tune with the others and the superb dedication required of each musician in a great orchestra. Only God can give us faith and joy--he is the ultimate harmonizer--but only we can do the task assigned to us in the establishment of his family here. 

LOVE

by Jim Mills

In his farewell discourse given at the last supper with the disciples Jesus said to them, "And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another."

If we remember that in so many of his pronouncements Jesus was speaking to his entire universe and for all time. It becomes incumbent on us to attempt to derive as much meaning from this statement as possible. None of us can fully understand what the sovereign of a universe could have meant speaking in that capacity. We must turn to our human minds and attempt to examine love in the abstract. *cont'd p.12*

HARMONY:

THE SPEECH OF HAVONA

The Father's love--united with the Son's mercy
Are borne forth across the expanding universes
Through the harmonizing ministry of the Spirit.

From these arise the perfect, the eternal harmonics
Of Triune Deity and Infinity Trinity--
Those which embrace all the universes
Within their most powerful and harmonizing force:
Limitless Love.

Love is the present harmonizer of the disattuned soul.
Love is shown forth in each resilient rebirth of human harmonies
The inner harmony of peace--the self-attunement to the God within--
And the outer harmony of sonship and brotherhood.
Love is the infinite harmonizer of all our eternal destinies.

The glissandi of the careening galaxies,
The soaring singings of the sweeping Sectors,
The societal symphonies of the Constellations,
The spinning planetary motifs of the terrestrial worlds,
All of these are to be intertwined in the Supreme orchestrations
Of the finite counterpoints and the Infinite pedal-point (Om).

The resonating waves of elusive light-music,
The reverberating voices of the chiming cosmic choruses,
The pulsating rhythms of the harmonizing hearts
Of all the Father's far-flung family,
All these are to be transposed into an ebullient crescendo
Of infinity-bound melodies united through the mutual reciprocity
Of complementary harmonies, our goal:
The endlessness of post-harmonized identity with All.

Oneness must become dual if harmony is to be born,
And two must become three to form the eternal triad.
From the eternal triad arise all the harmonies
Of all the innumerable pluralities of Being.

God is one, sonship is two, and brotherhood is three.
It is these three which form the infinity-base
And the eternal essence of limitless variation, holy diversification,
Through all of the realizable harmonies of truths and beauties,
Of goodnesses and Unbounded LOVE.

--David Glass

Now secondly, and perhaps of even a longer term and more challenging nature, is the task of developing means, practices and techniques for injecting saving *ideas* from The URANTIA Book into all phases and levels of human endeavor. This is perhaps to a large extent inextricably connected with the growth of the Movement, but we can in any event begin now and indeed some have already done so and have been doing this effectively over a number of years. Also, there are already developing groups which have commenced to position themselves to act as advantageously as possible along these lines.

Remember: "By this process of gradually changing man's will and thus affecting human decisions, Michael and his associates are likewise gradually but certainly changing the entire course of human evolution, social and otherwise." (U 1863:2)

If we get impatient with the foregoing approach, we can take heart that a great deal has already been accomplished, and furthermore, we are already actually seeing the beginnings of more effective teaching and dissemination of the teachings of The URANTIA Book.

Now, some (as in the past--and it is not a new idea) have suggested that now is the time for the public proclamation of the availability of The URANTIA Book. The problem with this approach is that it in itself offers no direct continuity with past preparations, nor does it promise any plan for the future. As a simplistic activity, it fails to take account of our planetary situation and makes those errors of: "...oversimplifying cosmic evolutionary (experiential) reality, thus leading to the distortion of facts, to the perversion of truth, and to misconception of destinies." (U 215:4)

Furthermore, can anyone seriously argue that our task is any less difficult or challenging than that which confronted Adam and Eve on their mission to our planet? Certainly our task is not any less difficult. But if this is the case, then should we not be all the more alert to the experiential wisdom already so painfully earned from the Adamic experience on this planet?

Solonia, the "Voice in the Garden," the angel then present at the time of the default relates: "Probably no material sons of Nebadon were ever faced with such a difficult and seemingly hopeless task as confronted Adam and Eve in the sorry plight

of Urantia. But they would have sometime met with success had they been more far-seeing and patient. Both of them, especially Eve, were altogether too impatient; they were not willing to settle down to the long, long endurance test. They wanted to see some immediate results, and they did, but the results thus secured proved most disastrous both to themselves and to their world." (U 840:3)

Solonia continues: "In estimating the results of the Adamic mission on your world, justice demands the recognition of the condition of the planet. Adam was confronted with a well-nigh hopeless task when, with his beautiful mate, he was transported from Jerusalem to this dark and confused planet. But had they been guided by the counsel of the Melchizedeks and their associates, and had they been more patient, they would have eventually met with success. But Eve listened to the insidious propaganda of personal liberty and planetary freedom of action." (U 846:3)

"Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection.

All in all, there probably never was a more disheartening miscarriage of wisdom on any planet in all Nebadon." (U 846:4,5)

No, now is not the time for the public proclamation of availability of The URANTIA Book. No, this is not our gospel; our gospel is the Fatherhood of God and the Brotherhood of Man, to be spread throughout the world in the most effective ways possible, augmenting this effort as we may with the teachings of The URANTIA Book. And our way fulfills the past and carries great promise for the future for it readily recognizes the evolutionary need for thorough training and preparation over time prior to engaging in such a larger plan as that of a sustained effort for the upliftment and benign directionalization of the entire course of human planetary evolution. We can and will settle down to the long, long endurance test, but we shall do so with verve, enthusiasm and a sense of humor.

In working with this revelation, we are working with many superhuman personalities and spiritual agencies. This is their world, not ours; we are only temporary residents here. Their desire is to see the spiritual

quickenings of all mankind with consequent actions consistent with the teaching of The URANTIA Book which will ultimately culminate in the realization of an entire planet's settlement in the ages of Light and Life-- a true, living organic brotherhood of mankind.

The angels can only work effectively with those who will work with them. If we can accept this broader picture of things including the time frame of the angels, if we can put aside our personal programs in favor of sincere co-operation in their more all-encompassing coordinative effort, we, as both individuals and as a group, will be in a better position to productively effect the epochal work of presenting a new revelation to mankind.

With the close of the first chapter in the presentation of new truth to the world, may each of us look forward to the future with confidence because we have a plan, a plan that is consistent with evolutionary reality and the requirements of the modern world.

And may the Father's will be done in your life as it shall be done in the life of the world.

Our Brotherhood ship was launched without worldly fanfare in a calm and sheltered bay nearly three decades ago. Its design was special and enduring. It was given special form and composition by its Constitution. Its portholes were designed to house cannon, not to belch smoke and flame, but to fire salvos of light and truth to give new life. Our flag, though hanging somewhat limply at that launching was a blue Concentric-Circles Symbol on a white background.

To begin with, our crew was somewhat inexperienced, their charts somewhat incomplete. But theirs was a voyage of discovery and what they lacked in factual definition, they made up for with intelligent enthusiasm. Today, our ship has moved out on to the high seas of adventure and challenge. Its course has been set through some already stormy seas and we know the buffeting and shoving of the waves, we know the fury of the winds; but our ship has not put in to the tempting sheltered bays that it has seen.

Our crew has served us well. Now our crew's intelligent enthusiasm is being reinforced with actual experience. Also, new crew members are coming aboard strengthening our ability to better handle our vessel.

Presently, we have chosen momentarily to head our ship into the wind, sails luffing, relying briefly on the gathered momentum of the past twenty-eight years to give us forward headway as we check our charts.

And now, yes, we can read our charts more clearly. Yes, we better see the course we should follow. The order is given. The shout to man our stations is heard. The crew goes into the rigging. The sails are set, and now all on board begin to feel the ship move, the sails begin to fill, our craft leans into the wind.

Throughout the ship we feel the shudder of our vessel as the power of the wind is transmuted into an irresistible forward driving force.

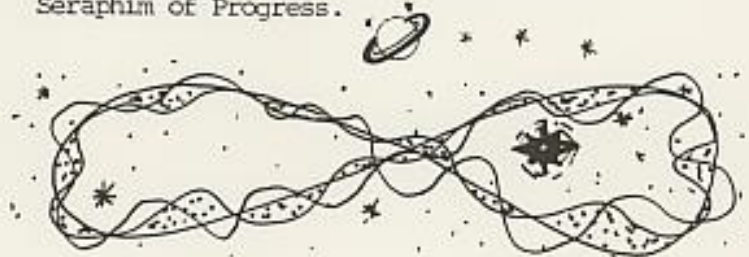
As we begin to cut through the waves at ever increasing speed, our signal flags are spread in bold and colorful array proclaiming the Fatherhood of God and the Brotherhood of Man. And above these signal flags but below our Concentric-Circles flag, now unfolding is our battle flag signifying the now-coming battle of truth against error. And at the top of the highest mast is the Concentric-Circles flag, our flag, no longer limp and listless, but full, free and flowing for all the world to see and know of the coming of a new age to Urantia.

The storm front has past. Our ship moves forward with increasing vigor and power, but we sail not into a sunset, but into the dawning of a new era, into the sunlight of a new age.

The Brotherhood ship is on course. It is following its charts.

We crew members can work with confidence in carrying out our shipboard duties for our ship is moving forward to that unknown, but sure, rendezvous with destiny.

As valiant Soldiers of the Circles, may we wholeheartedly enlist the solid ranks of those mortals who shall go forth in this coming battle of truth against error under the unfaltering leadership of the mighty Seraphim of Progress.





Beloved Urantians and Children of the Most High,

Our love and desire to serve the Father has brought us together to this place. We have been brought together that we might better learn to share with one another the profound truth that there is none but the Father, from whom all blessings flow.

It was suggested that I share with you experiences from the perspectives of a black woman and representative of black people.

As a born again cosmic citizen, I can speak from many perspectives--as a woman, mother, bread winner, and Baptist minister. But, my beloved family, now that I have indeed experienced the actual presence of Christ Jesus and have available to me at all times the pure profound truths of The URANTIA BOOK, I feel most comfortable sharing with you as a child of the Father and your sister in the Holy Spirit.

When one first reads in The URANTIA Book that section which describes the evolution of the races, it can cause distressing problems. To the reader who has not as yet realized his absolute spiritual kinship with the Universal Father, through Christ Michael the Son, there can arise conflicts involving superiority and racial inferiority.

What we all must understand, though, is not what was, but what is. What is, is the fact that through slavery, black people were put into a position of servitude and bondage. Our customs were barbaric to white civilization, and our intellectual accomplishments were retarded according to the attitudes, beliefs, and value systems of white civilization. In some instances that attitude still prevails. However, my beloved family, while civilized society was developing mentally and financially, black society was growing and developing spiritually. Black people knew the value of sharing, of loving, of caring and bonding. They knew that these attributes are necessary for survival in both an alien and a familiar environment.

It is natural for the male member of black society to be the head of his family, just as it is natural for a black woman to assume the same role. Natural innate tendencies have taught us to serve and to help one another with love, and in the giving of ourselves wholeheartedly. To give, not restricted by society's mores, but according to natural (spiritual) instinct. There has been much negative stereotyping of blacks and it mostly stems from people who just cannot understand the open, loving, generous nature of the group of people.

Yet, beloved, Christ Jesus arranged for Himself to be born among people of color. He taught people of color the profound love and law of God. He taught us most ably that while we judge according to the flesh, He, Christ Jesus, judges no one. In heaven, there is neither bond or free, male or female, but children of the Holy Spirit progressing and living the all-time adventures of knowing God, serving Him and eventually attaining Him as God the Supreme. It is the Father's purpose that this world be settled in light and life. The races must be blended thoroughly, in order for this event to be actualized. Can you not see it happening already? Blacks have learned most wisely how to develop and use those intellectual attributes which have helped white society grow. In turn, blacks have given to white society "Soul." The soul that allows one to be free--free to move, free to sway, free to feel, give and love. Freedom to know God and experience Him emotionally.



Can you imagine this marvelous combination of intellectual and spiritual growth occurring in both races? Perhaps Mr. Lincoln, in his famous address, didn't fully realize the profound spiritual truth in the content of his statement, "All men are created equal"—regardless of race, creed or national origin. It took slavery of a group of "jungle people" to make the words of Jesus ring true. "All men are created equal in the Spirit."

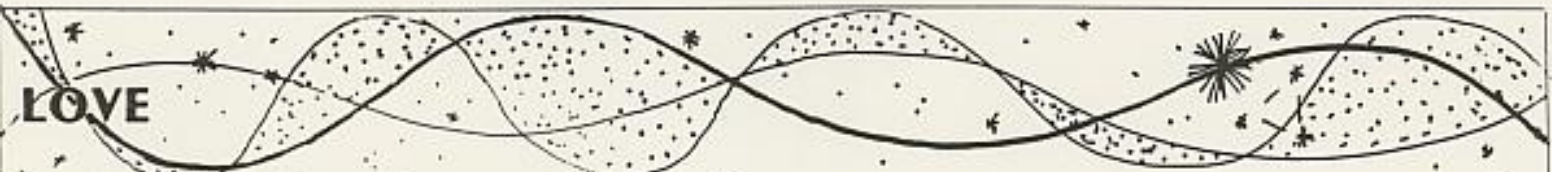
I pray, my beloved family, that we all continue to grow in the Spirit of Love and Truth. As we serve one another, we serve our brother Christ Jesus. The Father is glorified and so are we.

All my love, from your sister
in Christ Michael,

Voyette Perkins-Hunter

Voyette Perkins-Hunter

This letter from Voyette Perkins-Hunter was read at the Second Annual Southeastern Conference in Atlanta in May 1983. So strongly did the message touch attendees' hearts that it was received by standing ovation.



LOVE

New life, like a detonated megaton of benign affection,
Blasted through the structures of my youthful mind,
Setting therein new revelation-sketches architectures,
Couched in the eternal patterns of reverent holiness,
And built upon the cornerstone of unconditional LOVE--
Love that would enable my inexperienced heart
To pour back to the Original Father, my God,
That immeasurable esteem and unbounded praise
For the omni-faceted Goodness I discovered
In my Divine Creator.

Love, love, the eternally constant infinity
of expansive love,
Enlarged the puerile portals of my nascent
soul into a maturity
Of earth-bound heaven in which I may somehow live
Clasped by inseparable bonds of brotherly unity
With everyone whom I may meet or know or hear of.

A mobilized portion of portable Paradise now passes
Through the Aorta of my heaven-healed heart
And teaches it the unflagging melodies
Of irrepressable joy-songs!

Enlighten me, O Father, how I may best radiate
your LOVE
To the circling masses of your heaven-bound
humanities,
And how may my truth-taught tongue best describe
The happiness and wonderment of our immortal
Romance?

For it is you, my Father, whom I would honor
With the LOVE-Constancy with which you LOVE,
And it is your family whom I would enhearten
With the nobility of your timeless life.

Show me, O Father, the eternal way to sing the
hymns of time!

--David Glass



One of our best sources is the Jewish theologian, Martin Buber (1878-1965). In his well-known I and Thou (Berlin, 1922)¹ Buber examines love in the light of his understanding of the I-Thou relation. In reference to the human relation of the I-You (Thou), he says "Less clear is the element of action in the relation to a human You. The essential act that here establishes directness (in the relation) is usually understood as a feeling, and thus misunderstood. Feelings accompany the metaphysical and metapsychical fact of love, but they do not constitute it; and the feelings that accompany it can be very different. Jesus' feeling for the possessed man is different from his feeling for the beloved disciple; but the love is one. Feelings one "has"; love occurs. Feelings dwell in man, but man dwells in his love... Love does not cling to an I, as if the You were merely its "content" or object; it is between² I and You. ...Love is responsibility of an I for a You: in this consists what cannot consist in any feeling--the equality of all lovers." Buber's meaning is best expressed when it is understood that the You is not an object, an it. It is not a thing, a mere object. Thus when we say "I love that painting," we really mean that we like it, appreciate the artist's expression of his impression of his own feelings. A painting is an "it." We can really love only another personality; something living, conscious, reciprocal, God, angels, midways, man. (They love us). But the essential part of love is that the You loved, never loses its identity, is never submerged in the ardor of the I; it never loses its dignity as a distinct person nor does the I ever lose recognition of all these factors. If it does, the You becomes instantly an "it" to the I, the supreme degradation.

As we strive to understand Buber's view of love several things become immediately apparent. Perhaps the most obvious is that the word "love" is one of the most ambiguous in our vocabulary and that for the purpose of coherent thinking we need to find new words for each of its many different meanings. "Love" is a word used to express all kinds of diverse feelings ranging from the gut-level glandular reaction of adolescence, to the sublime levels spoken of by Jesus. In between are found a vast range of human experiences ranging from simple feelings of affection to feelings of possession and jealousy all masquerading under the name of "love." With such a range of meanings when we speak of love it seems dubious that we are able

to communicate at all. Everything seems to depend upon context; hardly the key to understanding each other.

I am sometimes appalled at the use of the word "love" in the URANTIA movement. There are lots of people in our groups for whom I have feelings of great affection and over the years, in many instances, through trying to understand them as individuals I believe I have grown to love them. The test I would apply is: Do I see them in all their human dignity each striving in their own way to attain their own singular destiny as children of the Supreme? Do I have honest feelings of willing them to succeed and of wanting to help them in every way possible yet without any recognition of any part I might have in it? Do I understand their uniqueness and step aside when we come to diverging paths and wish them the best in all their endeavors? Do I see their mistakes as errors in the growing process through which they will learn and not as faults naturally inherent in them? Do I realize that they are maturing day by day and mistakes of past years are no longer a part of them? In a word, do I see them as YOU not as an it? If I do, I am beginning to love them.

1. Buber, Martin. *Ich und Du*. Berlin, 1922. Translation by Walter Kaufmann, 1970. New York. Charles Scribner's Sons.

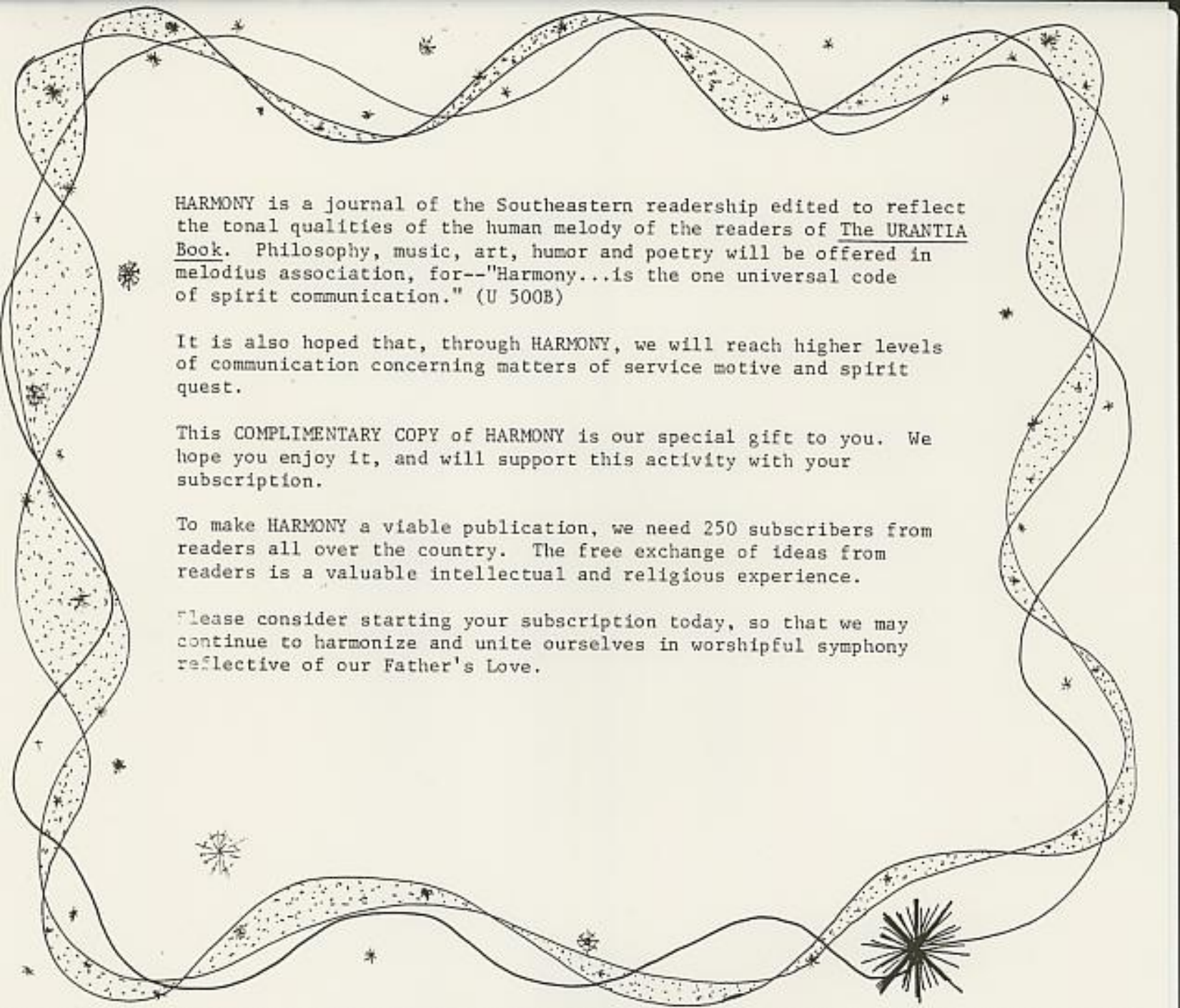
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