

Journal of The Brotherhood of Man Library, Telecommunication and Lending Service Resource for Students of The URANTIA Book

An International Bi-Monthly Journal For Students of The URANTIA Papers

Welcome

Produced by the Staff of

The Brotherhood of Man Library

of Australia

Dear friends, the Brotherhood of Man Library has published a newsletter... The newsletter will be produced by B.O.M.L. Australia... It will be a bi-monthly journal... Suggestations to improve the newsletter will also be welcome.

Change	1
Part Two	4
Information	4
Do You Want Your Children to Love You	4
Further Comments on Channeling	5
I Want to be Aggressive	8
On the Urgent need for Secondary Works	8

JOY

Nature tells us by a definite sign when our destination is reached. That sign is joy. Joy, not pleasure. Pleasure does not point us to us the direction towards which life is travelling. Joy always announces that life has succeeded, that it has gained ground, that it has been victorious. Consider the exceptional joys, that of the artist whose dreams have been realized, that of the scholar who has discovered or invented, the who knows he has produced a worthy piece of work which will endure, feels himself joyful, fame because the joy it gives him is a divine joy.

Sergson, 1920

A Time for Change?

The stimulus that prompted this article came from some remarks in a letter from Matthew Dick, who had just attended the World Parliament of Religions at Chicago. Matthew said "I'm all for peaceful works based on the teachings of The URANTIA Book, and works promoting the book itself. We must diversity, build bridges to many different communities and mind-sets, and content ourselves with finding a niche amongst many other movements and groups interested

in world progress and spiritual enlightenment. I no longer see the book as necessarily having to supersede all other religions and philosophies. Nor do I see it as the panacea that will change the world after all other philosophies and religions have been tried and found wanting. In my heart I am convinced that the book is far better and greater than anything else on the planet, but finally I'm off my high horse. After participating at The URANTIA Book booth (in

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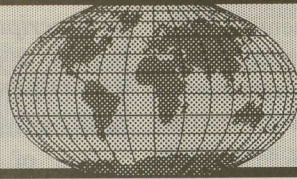
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# INNERFACE INTERNATIONAL

*A New JOURNAL of Interest to*

Students of The URANTIA Papers





Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of The URANTIA Book.

## Welcome

Several years ago, the Brotherhood of Man Library (B.O.M.L.), published a newsletter called *INNERFACE*. However, due to shortages of staff, it lapsed.

On hearing of the demise of Six-O-Six, concerned readers of this excellent newsletter decided to pool time, energy, and resources to resurrect Innerface as an international journal. At least initially, the newsletter will be produced by B.O.M.L. Australia.

It will be a bi-monthly journal, having an international editorial panel, to advise on policy matters and the selection of articles.

Contributions, expressing a diversity of opinions, falling within the editorial criteria (Page 4), will be welcomed.

Suggestions to improve the quality of, and interest in, the journal will also be welcomed.

### LET'S HAVE YOUR IDEAS!

Suggested annual donation - \$10

Donations and submissions should be addressed to:  
USA & Canada:

David Biggs, P.O. Box 1091, Flint MI 48501, U.S.A.

Australia, New Zealand, & Europe:

B.O.M.L. P.O. Box 839, Nambour 4560, Australia

### In this issue...

A Time for Change.....	1
Insights.....	4
Editorial Information.....	4
Do You Want Your Children to Like You.....	4
Further Comments on Channeling.....	5
I Want to be Aggressive.....	8
On the Urgent need for Secondary Works.....	9

### JOY

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Bergson, 1920

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in world progress and spiritual enlightenment. I no longer see the book as necessarily having to supersede all other religions and philosophies. Nor do I see it as the panacea that will change the world after all other philosophies and religions have been tried and found wanting. In my heart I'm convinced that the book is far better and greater than anything else on the planet, but finally I'm off my high horse.

"After participating at The URANTIA Book booth (in



the midst of 100-odd other booths representing other religions, movements, and service organizations), I realized that what we in the Urantia movement were really lacking was a sense of footing on the current scene. We were always trying to be above everything, inhabiting a nebulous no-zone, waiting for some imaginary bell to signal that the world was finally ready for us. It was just a great feeling at the Parliament to find ourselves being accepted and welcomed as one of many."

### Is it true?

Is it true that we URANTIA Book students tend to set ourselves and our revelation in a zone apart from and above the rest of humanity while we await the signal that they are ready to hear us?

We are not supposed to indulge ourselves in much introspection but maybe a little will do no harm. I think most of us have, at one time or another, suffered from the "chosen people" syndrome and made ourselves obnoxious in the same way as the church-going community is seen by many outsiders to be obnoxious. I know this happens, so let us try to find the reasons. Could it be that we offend by elevating the revelatory status of The URANTIA Book to a level never intended by the revelators? Have we unintentionally become close to being as fundamentalist about our revelation as Christian or Islamic fundamentalists are about their holy books?



Perhaps one of the reasons for the extremely slow progress of our movement is that we have never taken the trouble to understand or explain in just what way The URANTIA Book is a "revelation" - and in failing to do so, we have deprived multitudes of both Christians and non-Christians from the saving truths contained therein. While we may believe that our book contains the highest truth available on our planet, have we fallen into the trap of assuming, perhaps unconsciously, that our book is also its sole source of truth?

*How many of us are aware that, excepting for*

*its description of the hierarchy of supernatural beings, a great deal of the textual material of The URANTIA Book already exists somewhere in the written records of mankind?*

One of the reasons for our problem is the connotation of divine origin that is automatically attributed to the word "revelation." My Oxford dictionary definition is: "Knowledge disclosed to man by divine or supernatural agency; revealing of some fact" - thereby acknowledging that the word can be used in at least two distinct ways. The URANTIA Book states: "Truth is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality." (1109)

The book has a revealing statement about its use of the word, truth. "Nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it." (1768)

To continue our examination of the use of the word "revelation" in The URANTIA Book, we need to take note of two further snippets of information:

**First**, it is a fact that no author listed in the Table of Contents for The URANTIA Book was of "Creator" status (who are the only beings possessing infallibility).

**Second**, the statement at the conclusion of the "Foreword" (17) tells us that more than one thousand of the highest human concepts have been collated in producing the first part of the book and, for Part 4, the midwayer responsible for preparing the narrative of the life and teachings of Jesus utilized thought gems and superior concepts assembled from "more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, *more correctly restatements*." Other sources were used only when the midwayer could testify that he had failed to find the required conceptual expression in purely human sources. (1343) I leave it to the reader to figure out the significance of "...revelations, more correctly restatements."

When introducing The URANTIA Book to Christians we need to be aware that many believe that *all revelation ceased with the Book of Revelations*. The reason for this is to be found in that book's concluding verses which threaten anyone adding or taking away from the book with plagues, and other terrible consequences. It is not widely known that this kind of threat was once very common, a forerunner of what we now know as copyright. Perhaps because of its positioning at the very end of the Bible, a large segment of Christendom consider that this threat in



the Book of Revelations is applicable to the whole of the Bible. Knowing that, we should not be surprised if such people automatically recoil from any suggestion of a new revelation.

The URANTIA Book makes it clear that an Epochal Revelation is not necessarily a divine, infallible revelation. It appears that only the Creators themselves can know for certain just what parts of any revelation are infallible. However, we must recognize that the revelatory status of The URANTIA Book is both limited and urgently needful of explanation if we hope for widespread acceptance of the book itself among Christians.

The book says:

*"There was just one motive in Jesus' postbaptismal life on Urantia, and that was a better and truer revelation of his Paradise Father. (1543)*

Further along in the book, a second great motive was included - to lead men to become son-conscious, to faith-realize that they are the children of the Most High. (1578) These original motives have come close to being lost. Christianity has corrupted Jesus' primary aim by confusing his revelation of the Paradise Father with Old Testament images of Yahweh. Jesus' secondary aim has also been subverted by downgrading the concept of sonship to that of faithful servant.

If these two primary motives can be restored in the pure form as Jesus revealed them, I believe that the major errors of Christianity will melt

away. One contemporary theologian has sown a potentially fertile seed that may bear much fruit by asserting that for Jesus, reality was a gracious and compassionate God.<sup>1</sup> However, the profundity of that statement is not likely to reach the grass roots level for a very long time unless it is wrapped in a more digestible package. It also needs the addition of the "Father" concept of God so consistently emphasized in The URANTIA Book.

If promoted sufficiently, these two simple concepts are capable of breaking down the fundamentalist attitude to scripture, the so-called divine dictation theory according to which God alone is responsible for the content of the Bible. This theory has long since been rejected in the seminaries that train the clergy, also by Popes Benedict XV and Pius XII, and by the Second Vatican Council. However it remains as firmly implanted as ever at the grass roots level. A direct attack on the Bible will not work. But when people

have a true concept of God as a gracious, compassionate, and loving heavenly Father established in their minds, they will realize that the divine dictation theory along with other serious error is untenable.

The URANTIA Book contains the necessary information, but experience has surely shown that the book alone cannot achieve the task. Secondary works are needed. The book itself tells us this when it states that "the dead theory of even the highest religious doctrines is powerless to transform us." (380). The URANTIA Book is the highest religious doctrine available on this planet and it admits its own powerlessness! So let's introspect and if we have been riding high, dismount, and rejoin the world.

We also need to carefully explain the meaning of revelation as it relates to The URANTIA Book so that people will be enabled to discard their fear. Only then will they study the book with unprejudiced minds that will permit them to discover for themselves whatever new truth they can find therein.

But that is only one of the necessary steps. Having rejoined the world, we must face reality. Our present times have been dubbed the post-literate age. The vast

majority of people are virtually incapable of studying a 2000-page book such as The URANTIA Book. But they are God's children, our brothers and sisters. It is our unavoidable responsibility to bring them the teachings of Jesus in digestible chunks and in forms that will be seen, heard, and heeded. The URANTIA Book cannot perform this task. It was never

meant to do so. And that is why you and I have it.

In conclusion, and in confirmation of some of what has been said, here is advice that Jesus gave:

*"You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God." (1592)*

Let first things come first.

Ken Glasziou, Australia

Reference

1. Borg, Marcus J. (1987) "Jesus: A New Vision" (Harper SanFrancisco)

*"Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers." (1474)*



## Insights

At some stage during our lives, virtually everybody has some special experience, a spiritual insight that we might desire to share with our fellow seekers. Surely such experiences derive from the God-spirit within. Some may be too intensely personal for sharing. Others may have spiritual value that we should not keep to ourselves.

Everett Sloffer had one such insight that he shared in his article, "The Power of Spiritual Insight" printed in the Spiritual Fellowship Journal 2 (2), 1992. It came to him while listening to a friend address a small group and, for him, opened up a new and deeper meaning of the first and greatest commandment. (You should love the Lord your God with all your heart....)

The comment that did this was: "*Jesus sought the Father's will even in his smallest desire.*" For Everett, this statement unlocked new doorways of understanding of life and love, of work and play, and of every moment of being. Previously, Everett had tended to assume, as most of us do, that the will of God only applies to the big decisions, those actions that direct or

re-direct our lives. Many people sincerely believe that God is too busy running the universe to be concerned with the minute details of our daily activities.

The URANTIA Book tells us that this is not true:

*"the divine Spirit must dominate and control every phase of human experience." (381). And "Jesus ever deferred his slightest wish to the will of the Father in heaven." (1555).*

Everett says that these statements imply three things:

**First, the will of God extends to every possible action and decision, and to every moment of being.** In matters of spirit there is no such thing as "small stuff". Jesus demonstrated that there is always a Godlike way, even to do the small things.

**Second, the will of God is the most liberating force in the universe.** Most of us are handicapped by the conceptual error that the ways of God are somehow limiting. By his life, Jesus showed us that doing the will of God leads to maximum liberation.

**Third, the will of God calls us to act.** Though we must "be" before we can "do", action is necessary simply because decisions cannot be consummated until we act. And if we are uncertain, we can always trade our mind for the mind of Jesus and ask, "What would Jesus have done?"

God is ever gently leading us forward. He knows that, in time and with His help, there will be continued progress. So let us act, remembering always that Jesus sought the Father's will even in his smallest desire. So can we. *Thank you, Everett, for sharing your insight.*

### EDITORIAL INFORMATION

Initially the format will consist of:

#### Articles:

- on issues that enhance individual spiritual (not psychic) growth;
- that are relevant to The URANTIA Book;
- that assist in the understanding of other religions.

Artwork is welcome, if space is available.

Black and white (no grey shades) reproduce best.

**Insights:** On personal spiritual growth

**Networks:** A section to encourage and facilitate interpersonal contacts. Can be used as a public notice forum.

**Poetry:** having spiritual value.

**Note:** The format will be flexible so as to reflect the changing interests of readers.

#### Selection criteria for contributions:

As a general guide, articles should be restricted to about two thousand words. There should be no derogatory personal comments.

Strong, forceful, even contentious opinions are welcome. We can always reject them. Humour will not be discouraged.

The primary guiding principle of editorial philosophy will be: "What would Jesus do?"

### NETWORKS

#### Cartoonist:

The editors would like to make contact with any person who can assist in creating content-appropriate cartoons. Please write to our Australian address.

#### Children's Stories:

Readers interested in participating in an individual or team production of children's stories, cartoon and picture books, please write to our Australian office.



*Ideas, like butterflies, incubate before emerging into things of beauty*



## Do You Want Your Children to Like You? Jesus provided a model.

Ann Bendall B.A., Dip. Psych., Australia

The need for children to establish acceptable behavioural patterns is indisputable. The manner in which it achieved is critical to the well-being of the child. The Urantia Book explains the "family conference" method that Jesus utilized with his family, which is an excellent technique, currently encouraged as one of the better methods of family discipline by psychologists. However, for any method to be effective (including hitting the child over the head with a hammer to teach them not to be cruel), **four critical pre-essentials are:**

- 1. Realistic values and beliefs as to what a person is, a child is, and a parent is.
- 2. Acceptance of yourself, and high self-esteem
- 3. Appropriate ways of interacting.
- 4. A "storehouse of good will"

If a parent has not all of the above four, **NO** method of discipline will be effective. Any deficiency of these attributes impacting during the child's early years, may quite possibly rebound on the parent with a vengeance during adolescence.

*The URANTIA Book* points out a step by step way to acquire all of these essential prerequisites - **simply model Jesus**. Follow carefully how his parents handled his formative years to develop trust, love, respect, independence and decision making, etc. Look at the way they encouraged his enquiring mind. As parents, they were a psychologist's dream of the 'ideal'. They went through the tough period when their baby son was a walking question mark; perturbed by his expressions of independence and intellect at times, they asked his reasons and accepted, respectfully, his responses.

### 1. Realistic values and beliefs as to what a person is, a child is, and a parent is.

Go to Jesus; look at the young man, acquire his beliefs, values, attitudes to life, God, himself and his family, and his parenting strategies. His brothers and sisters were active all day every day. They were encouraged to have friends, responsibilities, and they were loved, respected and helped to develop as individuals by their father/brother. And all the while he was watching. How did he know when and where to assist in character moulding? Simply by playing with them, and playing with them a great deal. Then when it came to discipline he was able to draw on his "storehouse of good will" and his discipline was effective.

### 2. Acceptance of yourself and high self-esteem

If you don't accept yourself you will never accept another person, including your child.

As a person with high self-esteem, by the pure fact that you are a very much loved child of God, you avoid seeking from others that which you can only find within, through your Thought Adjuster..

### 3. Appropriate ways of interacting

This is a whole area in itself. Good communication skills are essential.

You will need the acceptance of your children, as they are, who they are, coupled with excellent listening skills, empathy, and an ability to clarify whose problem is whose within the family. As you model your skills, so will your children learn them.

### 4. A big "storehouse of good will"

Right throughout Jesus' early life he was in the constant presence of either his mother or his father. He had his sand tray, his paper and crayons, and his parents ensured that he had lots of play-friends. However, the good will essential to enable parents to effectively discipline their children, and to carry effective discipline through adolescence, is established not from solitary play or play with friends, **but through play with parents.**

Jesus went for lots of walks with his parents, was read to, and was constantly in their company. He really got to know them, and they, him. He learnt from his mum, when he was eight, how to make cheese, how to milk the cow, and how to weave - which means they must have spent lots of time together. With his dad, he played in the carpenter shop, probably "pretending" to be a carpenter - and his father played along with him.

We are told that, in manhood, Jesus ensured that there were bricks and sand in the corner of his shop to entertain the little children who loved to visit him at work; and how they so loved it if he stopped and told them stories which made them laugh. It appears he was actively encouraging, supervising and participating with the kids in their play pursuits. This is the critical ingredient which amasses good will with children.

Before any set of techniques can be assumed to work effectively, parents require a "storehouse of good will" on which to draw when resolving conflicts with their children. Joseph and Mary had this good will with Jesus, and Jesus, as Joseph's substitute, established a "storehouse" with his brothers and sisters. **In the same way as in Jesus' family, this accumulates as you spend quality time with your children; reading them books, cuddling them, telling them stories, playing games with them, taking them on picnics or other excursions, supporting their sporting interests, showing**



## Innerface International

interest in their problems, and generally conveying to your children that you love them, value and enjoy their company and are interested in their welfare.

However, in playing, do just that! Don't tell them how to play, **play with them!** Get down to their level, cognitively and physically, and laugh together, think together and make memories together. Remember that they are children. Their cognitive development is such that they cannot process adult directions or concepts. They will go through various stages; stages described in *The URANTIA Book* in relation to Jesus' own mental development (just the same as every normal child). But play is play. As players together, power must be equalized.

Time for establishing that "storehouse of good will" is short. By adolescence, the opportunity to accumulate your supply has passed. For most children and their parents in modern society, the pull of peers has become too strong. Up to that age, playing with your children is their greatest desire, and potentially your most rewarding activity. Have the fun of re-living your own childhood, or experiencing it for the first time if you had an unhappy one. Enjoy the company of your child!

It is during these periods of play with your children that they will develop their basic ideas about you. Most significantly, they will reach a decision about the degree to which you have a genuine concern for them. It is within such a context that children will then interpret your use of disciplinary techniques.



Parents' interactions with their children *must not* be restricted to those where it is the parents' intention to change some behaviour of their child which they see as unacceptable. Some parents convey to their children, during most of their interactions, that they see the children as dumb, only to be partially trusted; or as lesser beings without dignity to be manipulated at will. If this is the case, it is unlikely that any techniques representative of any model of behaviour management

and discipline will be successful.

For example, when children are meant to express their genuine concerns freely, a parent who does not convey a sense of concern for them will be unlikely to engage the children in a meaningful problem-solving discussion. Without trust of the parent's motivation, the child's involvement will be at best superficial. Similarly, if a parent is "coming on strong" in accordance with a more authoritarian approach, children are more likely to resist if they believe that the parent has not got their best interests at heart.

The problem of a depleted "storehouse of good will" may be more frequently associated with fathers than with mothers. Father, who may come home late at night, not only has little chance to develop a storehouse but also finds that the minute he arrives home he is expected to start drawing on whatever good will he has in order to deal with his children's misbehaviour - "*Just you wait until your father gets home. He will deal with you!*"

**Although the need for a storehouse will be obvious to some,** it is interesting to note that many parents are unwilling or unable to put themselves out for their children. Recent studies show that, on average, fathers are unlikely to spend much time actually playing with their children, and, surprisingly, mothers spend only a little more time than fathers do. Most of the time which parents spend with their children is devoted to their dressing, feeding, bathing, etc. These findings seem to suggest that nowadays, with both parents working, or in many single parent families, parents may find themselves holding down a job, keeping house as well as trying to safeguard some of their own leisure time. In such situations their *need* to develop good will with their children is often overlooked.

Where there is little opportunity for parents and children to enjoy time together, children will find ways of being noticed. Misbehaviour can be one of these ways. Attention-seeking misbehaviour can result in parents spending a large amount of whatever time they do devote to their children, in disciplining them. So there is little opportunity for parents and children to enjoy time together, and therefore the cycle continues.

**"And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution." (909)**

Parents must devote the time to accumulating a "storehouse of good will" with their children. Harmony within the home, and the very survival of the home, "*man's supreme evolutionary acquirement and civilization's only hope of survival*", is dependent upon it. It is the basis whereby parents, as surrogates for God, teach children about the love of the Father by the love they themselves display. Many people refuse to



acknowledge the existence of God, and one of these reasons with the modern generation is "father" is a dirty word! Parents today must look carefully at themselves. Are they modelling sublime selfishness. If so, there is a high probability that they will produce selfish children, who will be the future adults of a selfish world! And are they modelling lack of respect for others? If so they will receive no respect from their children.

References:

Clarke-Stewart A., S. Friedman, and J. Koch. "Child Development: A topical Approach.",  
Lewis, R & S. "The Parenting Puzzle."

*In the present industrial and urban era the marriage institution is evolving along new economic lines. Family life has become more and more costly, while children, who used to be an asset, have become economic liabilities. But the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization. (941)*

## Further comments on channeling

Meredith Sprunger, Fort Wayne, IN, U.S.A.

During the last several months I have received a number of papers promoting or explaining channeling and the "teaching mission," Some of them are "off the wall" and ludicrous, containing veiled threats to join in with them or face rejection of salvation, while others are well written and on the surface appear to say all the right things. All of them attempt to ride the coat tails of *The URANTIA Book*.

It might be helpful to some who are still perplexed about this problem to add a few summary statements to my paper "Channeling and the Urantia Movement" (Six-O-Six, May 1992) for consideration.

1. **Psychic, esoteric, or paranormal psychological phenomena is rather common throughout human history.** In the field of religion, such things as "speaking in tongues" (glossolalia), seeing visions, getting "special" or "higher" instructions through spiritualistic or psychic channels tends to occur in periods where people are stimulated spiritually without having concrete social-organizational channels to express these motivations in service or outreach activities. Historically, these psychic activities have not had a very good track record.

2. **Currently there is an attempt to explain and justify this phenomena** by claiming that the Lucifer Rebellion has been adjudicated and the system circuits are being opened. To give the "teaching mission" further prestige, they claim these instructions are a continuation of The Fifth Epochal Revelation.

Both of these claims are, in my judgement, without foundation. My guess is that the adjudication of the Lucifer rebellion will be communicated to our planet in a more significant way than channeling messages!

Claiming that these channeling messages - or even our own autorevelation - is a continuation of the Fifth Epochal Revelation is to toy with "delusions of grandeur." This is different than God's historic way of bringing epochal revelation to our world. Epochal revelation has always come in specific, concrete, objective form - in persons or a book - not in subjective messages of various quality from numerous "teachers." The content of these messages, in my judgment, is not in the same league with *The URANTIA Book* but what I might expect from an intelligent student of the book. Some of these messages are not even up to this quality.

3. **The best apologetics for "teaching mission"** do say things that, in the main, are harmonious with the wisdom of *The URANTIA Book* but **neglect a key spiritual insight.** Preoccupation with "intermediaries" or dependence on their direction tends to sidetrack the basic purpose of spiritual growth: God-consciousness, learning to grapple with tough problems through our own decisions and experience, and outgoing service. **We have the greatest teachers available to human beings - Thought Adjusters, the Spirit of Truth, and the Holy Spirit.** We have ample opportunity to learn through personal decisions and experience, and we have service potentials to fully occupy our lives.

Although it is unintended, I can think of no more subtle way to disrupt unity in the Urantia movement and divert attention away from a dynamic outreach program to bring the Fifth Epochal Revelation to our world than the preoccupation with channeling and



other psychic activities.

I know that many people have been helped by these channeling "teachers." Some of them are close friends. All of us probably have a conscious or latent desire for a "higher" spiritual mentor. As material beings we appreciate "tangible" personal relationships. So I understand the attraction of "special teachers" and share these observations, not to denigrate those who may disagree with them, but to clarify differences in perception, and with the hope that in spite of differences, we may unite in bringing the Fifth Epochal revelation to our world. □

### I Want to be Aggressive!

Ann Bendall, Australia

Once upon a time, before I read *The URANTIA Book* I thought being aggressive was being decidedly anti-social. The dictionary said aggressive people were "quarrelsome or belligerent". I agreed with them. Gosh the women's movement was screaming that the whole problem with the world was men and their aggression - their aggressive tendencies! We women heaved a sigh of relief that we were not so cursed (despite research which begs to differ - women are just as aggressive as men, if provoked. However, it appears lots of men are just naturally aggressive and can easily imagine provocation has occurred, if the urge to be aggressive comes on strong).

I was pleased to be a lady, and not have any of these aggressive tendencies. And anyway, when highly provoked, I was not aggressive, I was assertive! I denied totally having both an unlady like trait as well as an un-Christian trait.

And so I, dedicatedly, with my dictionary by my side, have delighted in the joy of reading *The URANTIA Book* many, many times. I have been so careful to read each word so very precisely, checking in the dictionary if in doubt. Of course I know most of the words, and so do not need to refer to the dictionary very much. I know words like ego means egotist - everyone knows that. I know words like mind are roughly the same as intellect

for after all the intellect is in the mind; and anyway the revelators wanted the book to be entertaining reading, as well as in accordance with excellent literary standards for written prose. It is taboo to repeat the same word in the one sentence, so mind and intellect are interchangeable! The poor revelators! It was on about the fourth reading of *The Blue Book* that I decided to check my logic by a quick look at the dictionary. Those clever guys! Intellect is not at all the same as mind. It is a part of the of the mind - the rational thought functions of the mind; the capacity for understanding, thinking, and reasoning as distinct from feeling or wishing. Also it appears that mind embraces, in addition, intention (will) and feelings/emotions.

But of course, we all know the meaning of the word aggressive. So I became a little upset when I discovered a typing error in *The URANTIA Book*! Surely someone had made a mistake by referring to Elijah as aggressive (1065). Actually there were a few typing errors. Missionaries were referred to as aggressive, and so was Paul aggressive (1411). Perhaps where Paul is concerned this might not be a typing error, as he was pretty disparaging towards females.

When I reached the life of Jesus, either the typing errors increased or something was truly amiss in the portrayal of Jesus. Practically from the moment he was born he was classified as AGGRESSIVE. It was a bit of a shock to me, until I appreciated that this trait was inherited from his mother. (1350) But I thought women were not supposed to be aggressive, so Mary must have been provoked an awful lot in her life. Jesus was unfortunate enough to acquire this gene.

Having read of the problems of the life carriers and there not being enough blue blood on Urantia, I was very wise on the genetic problems on this planet. After all there is a lot of work to be done in this area, and Mary and Joseph were picked as the best parents for Jesus, but no one claimed they had a perfect genetic pattern. And I must confess, Jesus did make a mess of the temple that time. I really wished they had not said that Jesus was aggressive. They said it too many times in the *Blue Book* for me to ignore (1361; 1366; 1395; 1461; 1562).

And so the above was my story. I felt quite sure Jesus got over it once he got back to Nebadon. A classic "me" example of not dedicatedly reading *The URANTIA Book* exactly and precisely as it is written.

One day I was reading a book called "Brain Sex" (Moir & Jessel), and bells started to ring as I read: "You can remove every obstacle in the path of success, but you cannot ensure that people will actually choose to follow that path; you can encourage aspiration but you cannot inject ambition.

"Success at any venture usually demands a mixture of talent and aggression, a rare enough combination. Most men don't have it - very few are talented enough to be a

### The Difficult Child: Born or Made?





## On the Urgent Need for Secondary Works

The Sunshine Coast Study Group, Qld., Australia

top scientist. Most women don't have the elusive combination either; and they are differentially handicapped by the fact that those sex differences which may give them an abundance of talent do not, on average, also endow them with the aggression and ambition for its ultimate fulfillment."

Jesus had these traits they referred to! He was the most talented person to ever walk this earth. He was aggressive, I know because The Urantia book told me - he was consistently aggressive right from the time he was a child! Thomas admired him because, amongst many things, he was "so pure and innocent but at the same time so virile, aggressive, and forceful;" (1562). He had ambition. With the combination of talent, aggression, ambition (plus hundreds/thousands of other qualities, not to mention his beautiful personality), he was the most successful man this world has and will ever know.

I was on an aircraft at the time. That wretched aircraft took a painfully long time to arrive at my home city. The very first thing I went to when I arrived home? - the dictionary. And if it didn't tell me something really nice about this aggressive trait then it was useless, and I had better buy a different one. Sure enough, after, the "not nice" definition are these definitions - "forceful; self-assertive; assertive."

And so now I want to try very hard to be aggressive as Jesus is, and the way to do this? You guessed - follow Jesus! His Spirit of Truth will show me how:

*"The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth--to know God and to become increasingly like him.(P1950). And "The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth. (2063).*

I do not envisage any difficulties on Jesus'/Michael's part because I am female. We have figured out that the simplest way is for me to provoke myself into truth seeking all day, every day. □

### **The Circle as a Symbol**

From "An Illustrated Encyclopaedia of Traditional Symbols," by J.S. Cooper 1978. (Thames & Hudson Ltd. London.)

Christian: The Church Universal. **Three concentric or interlocking circles depict the Trinity.** Two concentric circles signify intellect and will, according to Dante. Twin circles, as love and knowledge, represent Christ, also his dual nature.

Among Urantia Book readers, an idea is widespread that condemns the introduction of the teachings of the book into Christianity by any other means than a direct frontal attack using the book itself as the assault weapon. To attempt to introduce these teachings through "the back door" by means of secondary works is categorized, in a derogatory manner, as "bootlegging." The Foundation itself is on record as stating there is no need for secondary works and appears to have pursued a policy for their suppression. When confronted by ourselves three years ago, trustees proved to be unaware of the following quotation from the book written by a Divine Counselor:

***"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul" (43:3).***

Can we have any doubt whatsoever that the reference to "exquisitely integrated modern concepts of cosmic truth etc." is a self-referential statement, for where can we find a modern exposition of divine truth that equals or surpasses the revelatory truth of *The URANTIA Book*?

If we take our revelation seriously, this means that readers with some God-given or learned gift for writing or speaking, no matter how small, must feel challenged to participate in the construction of these "new and appealing philosophies of living" that will touch and transform the hearts of mankind by utilizing the cosmic truths that have been revealed to us - in other words to **construct suitable secondary works**. Note too, that the revelator (a Divine Counselor) is asking us to construct new works from the cosmic truths of the book, not to just use the book itself. This, and other references that follow, imply that secondary works derived from *The URANTIA Book* are to be a major means to spiritually unite the planet.



In view of the prior track record, can authors of secondary works expect to receive Foundation blessing, approval, and co-operation? If not, whom do they obey - the humanly appointed trustees, or the Divine Counselor?

Perhaps our own experience offers hope. As authors of a secondary work entitled "The Apprentice Apostleship Papers," and co-authors of a program for computer interactive instruction on the teachings of *The URANTIA Book*, we took the problem to visiting trustees and were encouraged to first do the work and afterwards submit it to the Foundation. Both during preparation and after completion, copies of these works were forwarded to two trustees and an emeritus trustee. Receipt was acknowledged in writing but with no other comment, hence we assumed there were no objections and both projects have been widely circulated. Four years have passed since the first project was forwarded and about three for the second with no reaction, indicating the possibility that our Foundation Trustees are heeding the content of the Divine Counselor's challenge.

Many potential authors of secondary works are probably as ignorant as we were, until recently, of the regulations concerning copyright. These current instructions to authors come from a major U.S. publishing house: "You must have permission from the copyright owner to quote (a), more than 500 words from any one prose work (consecutive lines or otherwise) or (b), more than four lines of poetry."

### *The Circle as a Symbol*



*This small oil vase, with its three concentric circles, is dated about 530B.C. It was found near Hebron - just where Abraham maintained his headquarters during the times of Melchizedek. It belongs to the museum at the Pacific School of Religion, University of California, Berkeley.*

Ideas and concepts cannot be copyrighted. You can take these and re-state them in your own words without necessarily acknowledging the original source. The authors of the *Urantia Papers* have done this quite extensively in accordance with their mandate that, "we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented." (16)

The quoted statement by the Divine Counselor on page 43 to "those farseeing and forward-looking men and women" is not the sole plea contained in *The URANTIA Book* for the production of secondary works that are firmly based on the truths contained therein. Others are:

*"But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism." (2082:7)*

[Note the use of the indefinite article "a" in this quotation: "a new and fuller revelation" not "this new and fuller revelation." This usage is repeated in the next two quotations, hence cannot have been fortuitous.]

*"The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers." (2086:2)*

*"Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation." (2084:1)*

There is an enormous latent potential in the congregations of main stream Christianity waiting to be awakened to the new revelation. But the sole method of its introduction cannot be restricted to a direct acceptance of *The URANTIA Book* per se, a fact admitted in the above references that refer to "a new revelation" in a manner that is not self-referential. Then, in the next quotation that specifically states "this revelation" (i.e. *The URANTIA Book*), the presentation of the living Jesus to the Christian churches is to be **through** the revelation and not necessarily by it.

*"What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions." (2090:3)*



The means and the method? - elsewhere we are told:

*"And this was his (Jesus) method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error." (1455:4)*

Confrontation is useless, and not the way of Jesus. There is no gain to be made in, for example, attacking the creation theory of the fundamentalists - and there is no need. There are far more important things that should concern us, for example, the truth that the spirits of the Father and the Son indwell us to lead us to ardently seek the perfection of God as revealed in the life and teachings of Jesus. Reference is made to this information in the gospel of John (14:16, 23) and the letters of Paul (Romans 8:14-16; Gal. 4:6), but interpretation has become confused and its relative importance has been submerged in traditional theology. *The URANTIA Book* clarifies this for us and gives us the task of restoring the proper priority for such teachings.

Similarly, there is no point (and no need) to argue against the doctrines of original sin or atonement through the cross. If we just teach that, for Jesus, reality was a gracious and compassionate God, the profound truths implied by this apparently simple statement of fact will eventually crowd out such error. We must realize that the revelators are not so much concerned with how we get their message through as with the requirement that we do get it through. Acceptance of the revelatory nature of the book is not

paramount at this time. It will come in its own good time.

There are many basic teachings contained in the

---

***"If you love me, keep my commands. And I will ask the Father, and he will send you another Helper, to continue with you for ever." (John, 14:15)***

***"If any man loves me, he will keep my word; and my Father will love him, and we will come to him, and take up our abode with him." (John. 14:23)***

***"For as many as are led by the Spirit of God, they are the sons of God." (Romans, 8:14)***

***"And therefore you are sons, God having sent the Spirit of his own Son into your hearts." (Galatians 4:6)***

---

gospels the importance of which is clarified for us in *The URANTIA Book*. The Sermon on the Mount in Matthew's gospel is very close to the version given in the Ordination Sermon in Part 4 of the book. The true meaning of some parts of the gospel account that may be misinterpreted or perhaps partially overlooked are re-interpreted more explicitly in the book. Also the book provides an expanded explanation of the meaning and significance of the gospel accounts of the parables.

Of the parables, among the most important are the three that Jesus was very partial to recounting together (1853). These were the parable of the lost sheep, the lost coin, and the prodigal son that illustrate the Father's willingness to receive all who seek entrance into the kingdom of heaven.

In the parable of the prodigal son (Luke 15), when the son returns with the aim of throwing himself at his father's feet to plead for forgiveness, the father does not wait for the prodigal to do this but rushes out to meet him and welcome him home - even before the son can ask for forgiveness. Here, we are touchingly reminded of the true nature of our heavenly Father, a nature that is totally incompatible with the notion that the forgiving of our sinfulness was ever conditional upon the sacrifice of his Son, Jesus, on a cross.

Together these three parables provide an excellent example of truths that, of their own accord, have the potential to painlessly displace error - if repeated well enough and often enough. But the truth about forgiveness should have always been obvious to theologians since the New Testament gospels tell us that Jesus often forgave sin before he was crucified.

Our personal opinion is that one of the most

**CONFRONTATION IS USELESS**

***SIMON ASKED THE MASTER: "WHY COULD I NOT PERSUADE HIM." JESUS ANSWERED: "SIMON, HOW MANY TIMES HAVE I INSTRUCTED YOU TO REFRAIN FROM ALL EFFORTS TO TAKE SOMETHING OUT OF THE HEARTS OF THOSE WHO SEEK SALVATION. HOW OFTEN HAVE I TOLD YOU TO LABOR ONLY TO PUT SOMETHING INTO THESE HUNGRY SOULS? LEAD MEN INTO THE KINGDOM AND THE GREAT AND LIVING TRUTHS OF THE KINGDOM WILL PRESENTLY DRIVE OUT ALL SERIOUS ERROR. (1592)***



## Innerface International

effective ways to introduce Christianity to the living Jesus depicted in *The URANTIA Book* is through children's stories. There are many ways to restate Jesus' parables, as expanded or explained in the book, in a manner that is consistent with the gospel versions and, when read by parents to young children, will not only hold the attention of the children, but will also rub off painlessly on the parents. And besides the traditional bedtime story, modern technology presents vast new opportunities by use of electronic media, interactive computer programs, virtual reality, etc.

Many other examples could be given but this is really the task of those "farseeing and forward-looking" individuals referred to by the Divine Counselor in our first quotation from the book. One of the subsequent quotations requires that we present the truth of the living Jesus, not only to the Christian churches but also to all other religions! If you think fundamentalist and some fringe group Christians present a formidable task, give thought to presenting the truth about the living Jesus to Islam.

The book informs us that slow evolution is usually more practical than revolution, so perhaps we first need to introduce the non-Christian world to the nature of God portrayed in Part 1 of *The URANTIA Book* as preparatory to the task of introducing the personal revelation of the Universal Father provided by the actual life and teachings of Jesus. The task will be made easier if we can convey to the world the incredible love of God, remembering that:

*"love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a*

*The parables of Jesus are the best places to discover his real teachings about God. In parables such as the prodigal son and also by his acceptance of the despised tax collectors and notorious sinners of his contemporary society, Jesus was demonstrating the fact that the sheer goodness of God is beyond all imagining, and that his mercy knows no limits.*

*Canon Ivor F. Church*

*focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man (1098:3)."*

To date, the Urantia movement has made little progress on this aspect of the book's teachings.

To those individuals who feel that they should respond to the challenge to produce secondary works, we make one plea. If you have not had extensive experience and contact with mainstream Christianity and, like many *Urantia Book* readers, equate all church teachings to such as those of the Jehova's Witnesses, extremist protestanism, pre-Vatican 2 Roman Catholicism, some of the views of the present Pope, etc., then at least read some of the literature at the other end of the spectrum. That by Marcus J. Borg<sup>1</sup>, or the account of Christianity provided in "The Religions of Man" by Huston Smith<sup>2</sup> make profitable reading. The latter is also an excellent introduction to that which is best in other major, present-day religions.

Part of the task to be accomplished needs to be done without direct reference to *The URANTIA Book*. That can be achieved without infringing the present copyright situation and without Foundation approval. In view of the Divine Counselor's exhortation and perhaps the tolerance recently displayed by the Foundation, we do not believe it is necessary to be excessively restrained. □

### References

1. Marcus J. Borg. "Jesus. A New Vision." (Harper San Francisco, 1991.)
2. Huston Smith. "The Religions of Man." (Perennial Library, Harper and Row, New York, 1965. )

### *The Circle as a Symbol*



*The tail-biting ouroboros, the eternal circle of disintegration and re-integration, is a world-wide symbol. (from W. Africa.)*

### *Sayings of the Sages*

*The great enemy of the truth is very often not the lie, deliberate, contrived and dishonest, but the myth, persistent, persuasive and unrealistic.*

*John F. Kennedy*



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Many other ideas could be given to the task of introducing the living Jesus to the children, but we leave that to the parents. And besides the traditional story-telling technique, there are other approaches such as the use of electronic means, computer programs, virtual reality, etc.

individuals receive the Divine Counselor in our first quotation from the book. One of the subsequent quotations is that we present the truth of the living Jesus, not only to the Christian churches but also to all other religions! If you think fundamentalist Christians present a formidable barrier to the truth about the living Jesus to Islam,

work informs us that slow evolution is usually the path that evolution takes. Perhaps we first look to the non-Christian world to the nature of the Universal Father provided by the life and teachings of Jesus. The task will be made easier if we can convey to the world the incredible love of God, remembering that:

*"Love is infectious, and when human devotion is intelligent and wise, love is contagious. If each man's love is pure and honest, it will be contagious. If each man's love is pure and honest, it will be contagious."*

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