



NORTHWEST URANTIAN

NORTHWEST URANTIA ASSOCIATION NEWSLETTER

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Copyright Appeals Results

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No. 95-17093, June 11, 1997

URANTIA FOUNDATION, a nonprofit foundation, Plaintiff-Appellant, v. KRISTEN MAAHERRA, Defendant-Appellee. Appeal from the United States District Court for the District of Arizona. Warren K. Urbom, Senior District Judge, Presiding Argued and Submitted January 14, 1997—San Francisco, California Filed June 10, 1997 Before: Donald P. Lay, Alfred T. Goodwin, and Mary M. Schroeder, Circuit Judges. Opinion by Judge Schroeder.

(This is an abridged reprint. <http://www.urantia.org> for the full version. ed.)

SUMMARY

OPINION SCHROEDER, Circuit Judge:

This is a copyright dispute between parties who believe the copyrighted work, *The Urantia Book*, was authored by celestial beings and transcribed, compiled and collected by mere mortals. In this litigation, the plaintiff-appellant Urantia Foundation claims that the defendant-appellee Kristen Maaherra infringed the Foundation's copyright when she distributed a computerized version of the Book on disk. Maaherra concedes copying, so the only issue before us is whether the Foundation owns a valid copyright in the Book.

The district court granted summary judgment to Maaherra on the ground that the Foundation's renewal copyright was invalid. The court determined that the Foundation was not a proper renewal claimant because the Book was not a "work made for hire," as claimed on the renewal certificate, and that even though the Book could have qualified as a "composite work," the Foundation had failed to show that it was its "proprietor." We conclude that the Foundation has established that it was, at the time of renewal, the proprietor of a composite work, and that the mistaken description on the renewal certificate does not affect the validity of the renewal. We therefore reverse the district court's grant of summary judgment in favor of Maaherra.

BACKGROUND

Central to an understanding of the case is the history, as perceived by both parties, of the creation of the Book. Both parties believe that the words in the Book were "authored" by non-human spiritual beings described in terms such as the Divine Counselor, the Chief of the Corps of Superuniverse Personalities, and the Chief of the Archangels of Nebadon. These spiritual entities are thought to have delivered the teachings, that were eventually assembled in the Book, "through" a patient of a Chicago psychiatrist, Dr. Sadler.

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USUA Conference Report

BY JANET NILSEN
NUA SECRETARY

The United States URANTIA Association Conference was held at Glen Ivy Community in Corona, California this year. Around eighty-five attendees gathered at this serene little oasis of blue skies, palm and citrus trees, and bougainvillea-covered, mission-style lodgings. Glen Ivy is one of several intentional communities run throughout the world by the Emissaries, a spiritual service group begun in the early thirties.

I was greeted at the Ontario Airport by S.U.R.F. member Garrett Jett, who had also rounded up two other folks—none other than our (up to now unseen) NUA members—Susan Alexander and Carl Ramm from Anchorage, Alaska. Other NUA members attending were, Bruce Porter, Leonard Ablieter, John Wilson from Lopez Island, Washington and a surprise turn-up by Dennis Gray.

Two URANTIA Foundation trustees attending were Richard Keeler and Kwan Choi, our newest trustee, originally from Korea and an economics professor. I had interesting conversations with both trustees. Kwan Choi was in one of my study groups, and before I knew who he was, just from his comments, I sensed he had a very firm grasp of the Book, and a wise, realistic viewpoint on international matters. We are lucky to have him as our fifth trustee. Others from 533 were executive director Tonia Baney, Damian Bondi, and Kathleen Swadling of ANZURA who is doing a stint of service at the Foundation office.

The theme of study during the conference was "Fruits of the Spirit". This program was beautifully coordinated by SURF member Marilyn Alexander and her study group. They studied the topic for over a year and a half and developed the study guides that we used during the conference. We shared our experiences and insights into these spirit attributes with much earnest dis-

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CONFLICT—Another Blessed Growth Experience

BY LIZ ENGSTROM
EUGENE, OREGON

Please understand this: the last thing I want to do is interpret *The Urantia Book* for you. I don't want to take things out of context and I don't want to selectively quote in order to make my point. But also understand this: I'm a bottom line kind of girl, and I'm always looking for the rock bottom absolutes that I can hang my hat on. Such as: The Brotherhood of Man and the Fatherhood of God. That's pretty basic. And that we manifest Truth, Beauty and Goodness through Love, Mercy and Ministry. I can deal with that. Those statements give me clear direction as I slog through the frequently-confusing undergrowth of life.

And now I've found another. Bear with me, because not only am I going to isolate a sentence, but I'm going to isolate a portion of a sentence. At the top of page 1221, *The Urantia Book* says, "All conflict is evil . . ."

Now I'm not finished ruminating on that sentence and all its vast intricacies of meaning yet, but in the time I've spent thinking about it, and rereading that paragraph, section and paper over and over again, I've come to realize that all conflict in my life is of my own making. Yes, the book continually talks about conflict being a stimulus to growth, but of course it is. What is growth, but increasing self-control and spiritually-initiated actions?

If I have dedicated my will to the doing of my Father's will, then what I get, what I get to keep, and what I get to lose is not up to me. Who walks into my life and what they do there is out of my control. In fact, the only thing over which I have any control at all is my attitude.

I have complete control over my attitude, and that is the only place where conflict arises.

When I am angry, I am poisoning my spirit, and that is evil. I am separating myself from my Father's will, and that is evil. I am not treating the object of my anger as my spiritual brother, nor am I looking at him with a

All our thought-energies and actions ripple out into the cosmos, either advancing or retarding the spiritual growth of our planet.

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father's loving eyes, and I am not loving myself very much. Instead, I am engaged in the sport of fear.

All our thought-energies and actions ripple out into the cosmos, either advancing or retarding the spiritual growth of our planet. Acceptance and love advances our cause. Fear and anger retards our growth.

All conflict is evil.

Jesus never engaged in conflict. He practiced pure acceptance.

It takes a lot of self control for me to accept that someone has done me wrong (i.e., acted in a manner other than that which I would have acted, were I in his shoes), and to love them in spite of it. It's a lot easier to get mad. But if I refuse to engage in conflict, and choose instead to bless the growth stimulus, accept that person as a youngster of God's with a long way to go yet, and go about life without harboring resentments or churning with inner conflict, then I have made spiritual progress. And the planet advances its status.

All conflict is evil. And the antidote to that is acceptance of life on life's terms. □

USUA Conference Report

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cussion, a great deal of laughter and even a few tears.

Musical highlights of the conference included a wonderful presentation by *Condor*, a Peruvian music duo, a piano concert by Rebecca from New Jersey, and a great dance band on Saturday night. During the Sunday night worship, Cathy Jones of the Coordinating Committee, led a beautiful rendition of *Amazing Grace*. Richard Keeler kept things hopping with his snappy banjo versions of old favorites.

Perhaps one of the most uplifting surprises was a prayer and blessing given to us during Sunday dinner by our Emissary hosts. They gave thanks for having guests who also share their spiritual quest, and "who are willing to do ANYTHING to follow God's will." I heard that our Emissary hosts even read from *The URANTIA Book* at their Sunday morning devotions.

A raffle was held for two fruit baskets filled with spiritual goodies, such as the large leather bound UB editions, to the new Russian translation. Our very own John Wilson won first prize. Hope you're enjoying your deluxe, leather version of *The URANTIA Book*, John! To all who could not attend, we missed you and sent you our love and joy from that sunny eden, Glen Ivy. See you there next year! □

PINS with the concentric circles trademark are available from the URANTIA Foundation:

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Understanding the Infinity of the Paradise Trinity

BY CARL RAMM
ANCHORAGE, ALASKA

IT IS HARD to fathom, at least it was for me, how the three persons of the Trinity can each be infinite. Eternal, sure, but wouldn't the infinity of one member of the Trinity "crowd out" the infinity of the other two? I discovered, though, that a simple mathematical illustration effectively cleared up the matter.

The mathematician Leopold Kronecher once said: "God made the whole numbers, all the rest is the work of man." In the spirit of that statement I will use the set of whole numbers {0, 1, 2, 3, 4,} for this illustration—always bearing in mind that God is infinitely more than number, even infinite number!

P.112 - §6 The Trinity is an association of infinite persons functioning in a nonpersonal capacity but not in contravention of personality.

P.1294 - §11 While the domain of mathematics is beset with qualitative limitations, it does provide the finite mind with a conceptual basis of contemplating infinity. There is no quantitative limitation to numbers, even in the comprehension of the finite mind. No matter how large the number conceived, you can always envisage one more being added. And also, you can comprehend that that is short of infinity, for no matter how many times you repeat this addition to number, still always one more can be added. 

Prison Project

A URANTIA Book in every prison in the world" is the mission statement of the newly formed PRISON PROJECT, according to Liz Engstrom, the director. The project, working in accordance with the Urantia Foundation, will see that one copy of the book goes to a prison library for every \$5 in donations received for that purpose.

"First priority will go to federal correctional institutions, then state institutions," Engstrom said. "Then we'll begin thinking about branching out into other countries where the Papers have been translated into the native language. The Foundation has been tremendously supportive and generous."


"We receive a continual stream of requests from inmates," said Tonia Baney, Executive Director of the Urantia Foundation. "We try to make the book as available to them as we can."

"I believe that prison reform could come about from

First, let the complete (infinite) set of whole numbers represent God the Father. Let the Eternal Son be represented by the set of even numbers, {1, 3, 5, 7, 9}, which of course is also an infinite set. Let another infinite set, the set of even numbers {2, 4, 6, 8, 10} represent the Conjoint Actor. Finally, let the Absolutes—the source of all potential, be represented by {0}.

Obviously, this is an imperfect analogy, but I think the basic point is clear. Just as we can add one to any whole number we can think of, forever, we can add two to any odd or even number to create another of the same type. Each set is infinite. Finite beings that we are, we can never fully visualize such a thing. Nonetheless, the logic is simple enough to show that this is how it must be, even if we cannot completely see it.


Also, we can begin to see how we can speak of the primacy of the Father (since the set of whole numbers contains the other sets as subsets) and yet at the same time say that primacy is in certain respects shared (since the set of whole numbers is completely dependent on the other sets for its existence). The set of whole numbers both gives rise to its subsets and is fundamentally dependent on them.

Despite their limitations, such analogies can help us clarify our thinking during those rare and precious moments when we pause to contemplate the nature of an eternal, infinite, and perfectly loving God. 

the inside," said Engstrom. "Every incarcerated person who has access to *The Urantia Book* is certain to affect his or her surroundings."

Ideally, according to Engstrom, certain *Urantia Book* readers, groups or associations would eventually "adopt" a prison, a state or a region. Once books were placed in the institution libraries, it would just take an annual phone call to the prison librarian to see if their copy of the book is still there, and work with the Project to replace it if it is missing.

Fund raising plans for this project are still in the formative stages.

Ancillary donations are being used for administrative purposes, and do not impinge upon the five-dollar book placement fund. If you or your group would like to participate, ONE BOOK WILL BE PLACED IN A PRISON LIBRARY FOR EVERY FIVE DOLLAR DONATION. Make checks payable to The Urantia Foundation, and send them to Liz Engstrom at P.O. Box 5684, Eugene, OR 97405. Requests to provide books to specific institutions will be honored if possible. 

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The parties also agree that to understand these divine messages better and to share them with the rest of the world, Dr. Sadler formed a group of five or six followers, called the Contact Commission. At first, the members of the Contact Commission started discussing the divine teachings among themselves. Then, apparently in response to what they perceived to be prompting from the spiritual beings, and in collaboration with a larger group of followers called the Forum, the Contact Commission began to pose specific questions to the spiritual beings. The answers to these questions, as transmitted to the humans and arranged by them, became the Urantia Papers. At some point, the manuscript containing the Papers was intentionally destroyed after the creation of about 2,000 printing plates.

Members of the Contact Commission, including founding member Dr. Sadler, then formed the Urantia Foundation, an Illinois charitable trust, for one purpose: to preserve and disseminate the teachings contained in the Papers. It appears that the Foundation was, at least initially, headquartered at Dr. Sadler's home. The Contact Commission transferred the printing plates to the Foundation through the trust instrument. The transfer is detailed in a district court opinion, arising in another circuit, and also involving the validity of the Foundation's copyright in the Book, but analyzing the validity of the original, rather than the renewal copyright. The Burton court found that the trust instrument described the Foundation's primary estate as consisting of the printing plates on which the Papers were inscribed. The instrument also provided that the trustees were specifically empowered, and had the duty, "to retain absolute and unconditional control of all plates and other media for the printing and reproduction of the Urantia Book and any translation thereof...."

The Foundation published the Book in 1955. The original copyright certificate was issued to the Foundation in 1956. The Foundation renewed the copyright in 1983.

In 1990, Maaherra, who resides in Arizona, and who describes herself as "an avid reader of the [Book] since 1969," prepared a study aid that included the entire text of the Book and started distributing it free of charge to various individuals. That same year, the Foundation learned that someone was distributing the Book on computer disks, using the Foundation's trademarks. Upon discovering that Maaherra was responsible for this, the Foundation filed the instant suit in 1991. This appeal is from the district court's October 25, 1995 amended final judgment based on its February 10, 1995 order granting summary judgment to Maaherra on the Foundation's copyright infringement claim.

We agree with Maaherra, however, that it is not creations of divine beings that the copyright laws were intended to protect, and that in this case some element of human creativity must have occurred in order for the Book to be copyrightable...

DISCUSSION

Copyrightability of the Book

A threshold issue in this case is whether the work, because it is claimed to embody the words of celestial beings rather than human beings, is copyrightable at all. "To qualify for copyright protection, a work must be original to the author."

[1] Maaherra claims that there can be no valid copyright in the Book because it lacks the requisite ingredient of human creativity, and that therefore the Book is not a "work of authorship" within the meaning of the Copyright Act. The copyright laws, of course, do not expressly require "human" authorship, and considerable controversy has arisen in recent years over the copyrightability of computer-generated works.

We agree with Maaherra, however, that it is not creations of divine beings that the copyright laws were intended to protect, and that in this case some element of human creativity must have occurred in order for the Book to be copyrightable. At the very least, for a worldly entity to be guilty of infringing a copyright, that entity must have copied something created by another worldly entity. The district court held that the Book was copyrightable. However, if the court erred in this regard, we need not reach the other issues in the case.

[2] The copyrightability issue is not a metaphysical one requiring the courts to determine whether or not the Book had celestial origins. In this case, the belief both parties may have regarding those origins, and their claim that the Book is a product of divine revelation, is a matter of faith, and obviously a crucial element in the promotion and dissemination of the Book. For copyright purposes, however, a work is copyrightable if copyrightability is claimed by the first human beings who compiled, selected, coordinated, and arranged the Urantia teachings, "in such a way that the resulting work as a whole constitutes an original work of authorship."

[3] In this case, the Contact Commission may have received some guidance from celestial beings when the Commission posed the questions, but the members of the Contact Commission chose and formulated the specific questions asked. These questions materially contributed to the structure of the Papers, to the arrangement of the revelations in each Paper, and to the organization and order in which the Papers followed one another. We hold that the human selection and arrangement of the revelations in this case could not have been so "mechanical or routine as to require no creativity whatsoever." We conclude, therefore, that the "extremely low" threshold level of creativity required for copyright protection has been met in this case.

[4] It must be remembered that the claim of copyright infringement in this case concerns the verbatim copying of the entire Urantia Book, including the selection and arrangement of the revelations into the Papers

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that comprise the Book. This case does not concern the use of a single "revelation" outside the context of the Book, which for purposes of this case would be analogous to a "fact," and which of course would not be copy-rightable.

[5] Thus, notwithstanding the Urantia Book's claimed nonhuman origin, the Papers in the form in which they were originally organized and compiled by the members of the Contact Commission were at least partially the product of human creativity. The Papers thus did not belong to that "narrow category of works in which the creative spark is utterly lacking or so trivial as to be virtually nonexistent." Therefore, the Papers were works amenable to common law copyright protection, and the district court correctly so held.

Ownership of the Copyright at the Time of Original Publication

The district court held that even though a common law copyright was created at the time the Papers came into being, the Foundation itself had not adequately shown that it owned that copyright in 1955, when it published the Book, so as to entitle it to claim the statutory copyright. Because the district court was of the opinion that the Foundation had come into possession of the plates "serendipitously," the court found that the Foundation had failed to establish how it had become the "proprietor" of the copyright in the Papers.

The district court accurately observed that the selection of Dr. Sadler's patient as the amanuensis for communicating the teachings eventually transcribed on the plates was indeed serendipitous. We believe the controlling issue, however, is whether, as of the time of publication, the Foundation, the copyright claimant, could trace its title back to the humans who owned the original common law copyright. We hold that it could.

[6] Under the 1909 Copyright Act, 17 U.S.C. SS 1, et. seq. (superseded in 1978), an unpublished work was protected by common law copyright from the moment it was created, until it was either published with proper notice, or otherwise received protection under federal copyright law. The Papers were therefore protected by common law copyright from the moment they were created by the members of the Contact Commission until publication of the Book. The question is whether those humans transferred that copyright to the Foundation.

[7] Even though the precise words "assign" or "transfer" do not appear in the trust instrument, the members of the Contact Commission demonstrated their intent to transfer the common law copyright in the Papers to the Foundation both through the language of the trust instrument itself, and by delivery of the printing plates to the Foundation. The trust instrument provided that the trustees of the Foundation were "to retain abso-

lute and unconditional control of all plates and other media for the printing and reproduction of the Urantia Book and any translation thereof. . . ." Because the intent to transfer ownership of the plates to the Foundation was clear, and the plates were delivered to the Foundation, we hold that the members of the Contact Commission also intended to transfer, and did in fact transfer, their copyright in the Papers to the Foundation. Thus, when the Foundation published the Book in 1955, the original statutory copyright in the Book automatically vested in the Foundation.

That does not conclude our inquiry, however, because we are dealing here not only with the validity of the original copyright, but with the validity of the renewal.

Validity of the Renewal

Maaherra challenges on a number of theories, the validity of the copyright renewal certificate the Foundation obtained in 1983. The certificate stated that the Foundation was claiming renewal as the "proprietor of copyright in a work made for hire." Maaherra first contends that the Book was not a "work made for hire" and that the renewal for that reason is invalid. The 1983 version of the renewal provision of the 1976 Copyright Act, applicable to the Foundation's renewal, had two provisos: one dealing with renewals by proprietors of certain works and the other dealing with the renewals of all other works. The statute stated in relevant part:

Any copyright, the first term of which is subsisting on January 1, 1978, shall endure for twenty-eight years from the date it was originally secured: Provided, that in the case of any posthumous work or of any periodical, cyclopedic, or other composite work upon which the copyright was originally secured by the proprietor thereof, or of any work copyrighted by a corporate body (otherwise than as assignee or licensee of the individual author), or by an employer for whom such work is made for hire, the proprietor of such copyright shall be entitled to a renewal and extension of the copyright in such work for the further term of 47 years. . . . And provided further, that in the case of any other copyrighted work, including a contribution by an individual author to a periodical or to a cyclopedic or other composite work, the author of such work, if still living, or the widow, widower, or children of the author, if the author be not living, or if such author, widow, widower, or children be not living, then the author's executors, or in the absence of a will, his or her next of kin shall be entitled to a renewal and extension of the copyright in such work for a further term of 47 years. . . .

[8] As to whether the Book was a "work made for hire," Maaherra is probably correct that it was not. The Foundation was never the employer of any of the spiritual beings, of Dr. Sadler, of the Contact Commission, or of any other entity that played a role in the creation of the Papers that were eventually transferred to the Founda-

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the Papers that were eventually transferred to the Foundation. An employment (or commissioning) relationship at the time the work is created is a condition for claiming renewal as the proprietor of a "work made for hire".

Before the district court and on appeal, the Foundation has contended that it would have been entitled to claim renewal as the "proprietor of a composite work." The district court rejected this contention. The problem, in the district court's view, was not whether the structure of the Book satisfied the definition of a "composite work;" the district court assumed that it did. Rather, the district court held that the Foundation had failed to establish "proprietorship" at the time the original copyright was secured because it had failed to show a "contractual arrangement entitling [it] to secure copyright in the various contributions." On this point, we have held the court erred. The language of the trust instrument was, moreover, very broad, and sufficient to transfer not only the interest in the original copyright term, but in the renewal as well.

Maaherra on appeal also contends that even if the Foundation would have been entitled to secure the Book's renewal rights as the "proprietor of a composite work," the inaccuracy in the description of the claim in the Foundation's application for renewal destroyed the validity of its renewal copyright. This issue the district court did not decide. Timeliness was the only clear statutory requirement for copyright renewal of a work whose original statutory copyright was secured prior to January 1, 1964. The renewal statute in effect at the time the Foundation renewed its copyright in the Book required the claimant to apply for and register its renewal claim within the last year of the original copyright term.

Thus, the Foundation had to renew the Book's copyright by December 2. The harshness of that rule led Congress to amend the renewal provision in 1992 to provide for automatic renewal. The Foundation timely applied for renewal in January of 1983.

Maaherra contends, however, that timeliness is not enough. Focusing on the language of the first proviso of Section 304(a), and on a Copyright Office regulation which provides the manner in which renewal registrations may be corrected, she argues that because the renewal certificate described the Foundation as the "proprietor of a work

made for hire" rather than as the "proprietor of a composite work," the renewal registration is not valid. The regulation upon which Maaherra relies, provided in 1983:

Supplementary registration to correct a renewal claimant or basis of a claim in a basic renewal registration may be made only if the application for supplementary registration and fee are received in the Copyright Office within the statutory time limits for renewal. If the error or omission in a basic renewal registration is extremely minor, and does not involve the identity of the renewal claimant or the legal basis of the claim, supplementary registration may be made at any time. Supplementary registration is not appropriate to add a renewal claimant. The regulation would thus have permitted the Foundation to file a supplementary registration to correct its basic registration at any time during the renewal period, if the error was minor and did not "involve the identity of the renewal claimant or the legal basis for the claim." However, corrections to the "identity" of the claimant or to the "legal basis of the claim" could only have been made within the statutory time limits for renewal, which in this case would have expired December 31, 1983. Maaherra claims that because the error the Foundation made in describing the nature of its proprietorship involves "the legal basis of the claim," the error can no longer be corrected, and therefore, the Book was injected into the public domain in 1983. There are serious problems with this argument.

[9] First, it is not at all clear that the regulation's reference to the "legal basis of the claim" contemplates the identification of a particular type of proprietorship described in the first proviso of section 304(a). Given the structure of the statute, the general term "proprietor" was probably sufficient to identify the "legal basis" of the renewal claim in 1983.

[10] Moreover, we have found no case that has ever held a renewal invalid for lack of an adequate description of the basis of the claim. The only cases in which renewals have been forfeited have involved renewals filed by the wrong claimant, not by someone describing the wrong type of proprietorship. The second proviso of section 304(a) establishes the priority to renewal rights for authors and their statutory heirs. There are cases holding renewal registrations under this proviso void, where the renewal was filed in the name of a person who was a member of the next succeeding class, when members of a priority class living at the time the renewal vested should have filed the renewal, but did not. In such cases, however, in contrast to the situation here, the person filing for renewal was not statutorily entitled to renew under any theory; someone else was. As we have seen, the Foundation was in fact a proper renewal claimant because it was the "proprietor" of the Book both in 1955 and in 1983.

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POEM

I stand
with my face turned to
the winter moon

darkness around me
my arms raised toward
the heavens

feeling the cold
feeling life

I ask myself

why
why am I so alone

I listen to the beating
of my heart
then
quietly
from deep within
that presence
of God
that lives with
me
laughs
and says

I am here

—Carol Herren



THE PORTLAND STUDY GROUP. Left to right: Brad Wortendyke, Mario Caoile, Karen Naylor, Larry Johnson, Laureen Oskochil, Patrick Malloy (new on the block), Joy Brandt (hostess), and Mike D'Ambrosia. Dennis Gray had left earlier. Our group meets twice a month, on the 2nd and 4th Thursday. If you happen to be in Portland, give us a call. Our schedule is on the right.

PORTLAND UB STUDY MEETINGS SCHEDULE FOR 1997

DATE	NAME	PHONE
July 10	Laureen Oskochil	503-652-9498
July 24	Dennis Gray	503-222-5662
Aug 14	Larry Johnson	360-574-7831
Aug 28	Mario Caoile	503-288-2568
Sep 11	Laureen Oskochil	503-652-9498
Sep 25	Mike D'Ambrosia	503-292-1875
Oct 9	Patrick Malloy	503-736-9182
Oct 23	Brad Wortendyke	503-254-5880
Nov 13	Steve Kazmar	503-287-4249
Dec 12	Joy Brandt	503-239-5272

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[11] Furthermore, even the requirement of accurate identification of the renewal claimant has not been rigidly enforced. In at least one case, the actual name of the claimant corporation was mistakenly stated in the renewal application, yet the infringement action was permitted to go forward.

[12] All of this strongly suggests that even if the Foundation can no longer correct the "work made for hire" description of its proprietorship claim on the renewal form, the Foundation's renewal copyright is not invalid. There is, however, even more compelling authority for this result.

[13] The case law is overwhelming that inadvertent mistakes on registration certificates do not invalidate a copyright and thus do not bar infringement actions, unless the alleged infringer has relied to its detriment on the mistake, or the claimant intended to defraud the Copyright Office by making the misstatement.

We are aware that most of the cases applying a fraud or prejudice standard, and permitting infringement actions despite inaccuracies in registration, involve defects in original registration certificates rather than in renewals. Original registrations can be changed at any time during the original term of copyright, while, as discussed earlier, certain errors in the renewal registration of pre-1964 works, such as the Book, could only be corrected in the last year of the original term. However, the reasoning of these cases does not turn on whether or not correction is possible. Indeed, in this circuit, a lead decision applying the fraud and prejudice standard, contains

language strongly implying that this standard should apply across the board, regardless of whether the applicable statutes or regulations permit corrections. These cases generally do not require perfection, but instead base their analyses on principles of fair and non-formalistic administration of the copyright laws.

Maaherra argues that the Foundation's claim is nevertheless barred even under the holdings of these cases because the Foundation intended to defraud the Copyright Office when it stated it was the "proprietor of a work made for hire." Maaherra asserts that the Foundation did not want to reveal to the Copyright Office that the "authors" were celestial beings because the Copyright Office would have rejected the application.

[14] There is no merit to this contention. The Foundation deposited two copies of the Book with the Copyright Office. The Book clearly describes its own origin as having been created at the instance of: "Planetary celestial supervisors [who initiated] those petitions that resulted in the granting of the mandates making possible the series of revelations of which this presentation is a part." We conclude that there has been no fraud on the Foundation's part, and no prejudicial reliance on Maaherra's part.

[15] We therefore hold that the Foundation's renewal copyright is valid, and that Maaherra infringed it. For the foregoing reasons, the decision of the district court is REVERSED and the case REMANDED for further proceedings on damages. □

(This is an abridged reprint from URANTIAN News, Volume 16, Issue 1, May, 1997. For the complete version, <http://www.urantia.org/current events>.)

We therefore hold that the Foundation's renewal copyright is valid, and that Maaherra infringed it. For the foregoing reasons, the decision of the district court is REVERSED and the case REMANDED ...

Suspicion

Can we ever justify being "suspicious" of another child of God?

BY JOY BRANDT

PORTLAND, OREGON

More than once in these UF vs. FEF discussions in the Urantia lists, I've read posts indicating some UB readers feel it's okay, perhaps even wise, to be suspicious when accumulated facts or experiences apparently warrant it. My own tendency was to agree with this philosophy, that is, until this morning, when I did a little personal study on what *The Urantia Book* has to say about suspicion. WOW!!! Are you ready for this?!

Along with anger and hate, suspicion is a "destructive influence" on the soul (p. 1575). It's one of the "mental poisons" (others are fear, anger, envy, jealousy and intolerance) which "tremendously interfere with the spiritual progress of the evolving soul." (p. 1204).

Thomas's "streak of suspicion...made it very difficult to get along peaceably with him," (p. 1561), and Judas "indulged" in hate and suspicion while being "an expert" at misinterpreting his friends' words and actions, (p. 1566).

"Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love" (p. 597).

"Suspicion is the inherent reaction of primitive men..." (p. 437).

Elsewhere suspicion is grouped with "hostility" and other "highly antisocial traits which were so characteristic of all primitive races" (p. 764).

(You're gonna love this one): "In the early ages each tribe was surrounded by concentric circles of increasing fear and suspicion..." (p. 787).

Hummm.... :-)

BUT...(one might object)... What if someone *obviously* has evil intent, or even just poor judgement? What if his actions hurt others as well? What if his actions are of "epochal" significance? Are we supposed to just ignore it while he wrecks havoc?

On page 1577 of *The Urantia Book*, Nathaniel asked Jesus a very similar question: "Master, shall we give no place to justice?... And Jesus answered: You shall return good for evil...mercy always shall determine your judgments and love your conduct. And if these are hard sayings, you can even now turn back. If you find the requirements of apostleship too hard, you may return to the less rigorous pathway of discipleship."

One could argue that Jesus here was only speaking to his apostles, not to his disciple-followers or to any social groups. Yet, I wonder about that. Wouldn't Jesus

want ALL of us "to share his faith; to trust God as he trusted God and to believe in men as he believed in men," (p. 2091)?

What if thousands of people on Urantia consecrated themselves to doing the Father's will as Jesus did? What if we all began to experience God as he did—exhibiting the same "unfailing confidence in our Heavenly Father's watchcare" as Jesus? Isn't that what the Urantia Revelation is all about?

Would supporters of UF and FEF act any differently as they followed their spirit's call to service inspired by the Urantia Revelation? I wonder how the Angels of the Churches and the Angels of Progress work out their disagreements? Are they suspicious, or trusting, of each other?

Upon his resurrection appearance to Abner's large group in the synagogue, Jesus told the 150 disciples, "You are all the children of light; therefore stumble not into the misunderstanding entanglements of mortal suspicion and human intolerance. If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the far-spreading household of faith? Remember, as you love one another, all men will know that you are my disciples." p. 2042.

But often I wonder, HOW do I change my suspicions into love and trust? It seems it's easier said than done! "In the face of trials and persecutions" he [Jesus] said, 'My peace I leave with you.' 'Let not your heart be troubled, neither let it be afraid.' This is the peace which prevents ruinous conflicts. Personal peace integrates personality. Social peace prevents fear, greed, and anger...Peacemaking is the cure of distrust and suspicion." p. 1575.

"Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent." p. 1574. "Fatherly love delights in returning good for evil--doing good in retaliation for injustice." p. 1575.

Thus, I conclude: If I'm feeling suspicious about a person or persons, I should get busy figuring out how I can "retaliate" with goodness!

I look forward to the day when the "tribe" of Urantia will be surrounded by "concentric circles" of love and trust. Those three concentric circles symbolizing the Paradise Trinity must be the highest of absolute values!

By the way, I'm really getting to like this list. It's so nice to be able to just sit down and spontaneously share my thoughts with you all like this. And...is it just me or are people really being "nicer" to each other in their postings...?

Warmly,

—Joy Brandt

I look forward to the day when the "tribe" of Urantia will be surrounded by "concentric circles" of love and trust.

Weekend at Foundation

Dear Friends,

The Trustees and staff of URANTIA Foundation hosted an important gathering over this past weekend of March 14-16. People who had shown support in any way for the Foundation over the past few years were invited to participate in a weekend of discussions and planning for the future of the Fifth Epochal Revelation. We had an overwhelming response as close to 100 people took the time and effort to come to Chicago to share their thoughts and ideas with one another.

People arrived Friday evening for registration and socializing on the 3rd floor of 533 Diversey. They were given background reading material which set the tone for the topical discussions of Saturday afternoon. Many new friendships were formed and readers shared that special bonding which inevitably occurs when spirit-led individuals fraternize with one another.

Saturday morning began with brunch on the 3rd floor. Tours of the building were held at this time to give everyone an opportunity to see the 12,000 square feet of Art Nouveau architecture in the old mansion. Discussion groups were then started where ways for the Foundation to get itself prepared and ready to take the URANTIA Revelation into the 21st century, were explored. The discussions were opened by reading an article titled, "The Clash of Cultures: What Does it Mean to the Dissemination of *The URANTIA Book*?" This presented a back drop for the discussions as it explored the present day movements of the major civilizations of the world, their cultural and language differences, and their interactions with one another in an increasingly inter-dependant economic environment. These are factors which need to be considered when planning for the dissemination of *The URANTIA Book* and its

The Foundation has opened an office in Moscow and St Petersburg to handle the distribution of the book and to provide reader services.

AUTUMN DAWN

The night sky phases westward
Pushed by the orange sliver of mounting horizon
The cool morning breeze whisks the blackbirds in paintbrush fashion.

Sculpting dynamic patterns of flight
Chaotic, defined, hesitant and sure
They whirl winged wonder in waves of living art.

Obliterating rooftops in a respite
Taring fields and perforating clouds in a swarm
Autumn is their leader—are they coming or going?

—Suzanne Marie Kelly

teachings.

Keeping the world view in mind, a wide range of issues concerning the dissemination process were discussed—topics such as translations, book distribution, reader organizations and reader services. Discussions were predictably lively, as readers expressed their views and suggestions about topics which are of mutual concern to all who love this revelation, who wish to see it succeed world wide. All discussions were recorded, and will be closely reviewed by Foundation staff over the next few weeks. A report will be published and made available to all who attended and to anyone interested.

Saturday night was the highlight of the weekend. A dinner party was held in a baroque mansion a block from the Foundation. After dinner a video was presented on the Foundation's translation projects. The new Russian translation was announced for the first time. The video showed two of the Trustees delivering the first Russian URANTIA Books to readers in Moscow and St Petersburg. It was an exciting and touching moment to see the books being passed around the table as Russians opened the pages and looked for the first time upon this incredible accomplishment—the completed work of *The URANTIA Book* in Russian. The video also showed the book being taken into various bookstores and being placed on the shelves. Interested shoppers were captured on video as they flipped through the pages of this large, white book. It was a stirring moment to witness a study group of twenty eight Russian readers as the first moments of the Fifth Epochal Revelation being received by a troubled and spiritually starved people. One cannot help but send out a fervent prayer that this book will help to rescue the people of that trouble torn land. The Foundation has opened an office in Moscow and St Petersburg to handle the distribution of the book and to provide reader services.

The weekend ended on Sunday as everyone met again for breakfast on the 3rd floor and continued discussions in an informal, social atmosphere of friendship and brotherhood.

The Foundation is grateful to all those who participated. If anyone would like a copy of the reading and discussion material, and would like to send us thoughts and ideas that you think we may be able to apply to our strategic plan, please do not hesitate to contact us by writing to me at 533 Diversey or by sending me an email. Your input is most welcome. A copy of the translation video is also available upon request. □

My love to you all,

Tonia Baney

Executive Director, URANTIA Foundation

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The Bottom Line

Recently I had the pleasure of attending a meeting at the URANTIA Foundation, the purpose of which was to gather input from us on the future course that the Foundation should take with the Urantia revelation.

Moving forward with a slow and steady persistence is what the revelators had in mind, and the Foundation, as I have seen has always been true to that trust.

Making *The URANTIA Book* available to all the people of this planet is also part of that trust, which makes the translations of the book a very important priority for the future. I would like to say that the Foundation has been doing a great job with this massive undertaking. The translations that are complete are English, French, Finnish, Spanish (more Spanish translations were sold in the last twelve months than any other, including English), and the recently completed Russian translation. Soon to be completed are Dutch and Korean versions. Translations in Swedish, Italian, Estonian, Arabic, and German are in advanced stages. Translations into Norwegian, Portuguese, Hindi, Romanian, Hungarian, and Chinese-Mandarin are in the early stages. There are of course many more that need to be done that haven't even gotten started—Japanese, Swahili . . . ?

While in Chicago, we were shown a video tape produced by the Foundation about the presentation of the first URANTIA Books in Russian presented to the first Russian study group. Copies of this tape are around; contact the Foundation. I have one to lend to local readers.

As we all know, completion of more translations is not only a huge job, it is also going to take a sizable amount of money. Therefore, fund raising is the first step in making these translations possible. Unfortunately in the material world, the bottom line is now and ever shall be the bottom line.

In our group we discussed ways of raising money, and it seems that the only way it can be done is the same way that it's always been done, with the contributions from the readers. As a member of I.U.A. I think this is where we can help by taking this back to our local study groups and urging our readers to donate what they can to the project. As readers of *The URANTIA Book*, it is the responsibility of all of us to live up to the challenge to make this revelation available to all who hunger for the truth.

Seeing the Russian translation of *The URANTIA Book* delivered to a study group in Russia in our lifetime takes my breath away. It demonstrates what can be accomplished when the will of the Father, hard work, and money are applied. Anything is possible.

Thank you.

—Pat Murnin

Seeing the Russian translation of The URANTIA Book delivered to a study group in Russia in our lifetime takes my breath away.

THE REALITY OF DREAMING

On a night far away
we will touch shadows much like these
Our minds will scurry between
conflicted memories of failure and love
and we will imagine trees
more beautiful than redwood
growing even in the dark

One day when I was younger
and still lived in my father's house,
I daydreamed diamonds from glass
sailing ships from clouds
and sang my own songs softly in my room
so no one would hear
so no one could mar the reality of dreaming

One day not so long from now
we will awaken to starlight
we will see by suns that burn without heat
we will walk in the purple grass
and preview Paradise by a crystal sea
If at that moment I can hear my Father calling,
come with me and hold my hand

—Lee Nathaniel Armstrong

NUA Summer Meeting and Family Picnic

Join all your Urantia Book friends for a family picnic at Cascadia State Park on July 20. Invite all your study group members! The official NUA meeting will begin at 10:30 a.m., the picnic will begin officially at noon, and there will be a short worship at 1 p.m. Bring food, drinks, sports equipment, family, friends and prepare to spend a day of recreational rest with other spiritually-minded people.

An announcement and invitation to this picnic has been sent to all known Urantia Book readers in the Northwest, whether members of the IUA or not. We hope to expand the goodwill feeling as believers in the revelation to help heal the rift that has divided the movement. *As a member of the NUA, please be there at 10:30 a.m.* to attend the business meeting before the larger purpose of having fun commences at noon.

RSVP Pat Murnin: (503) 777-3236 by July 12.



Trea\$urer's Report

Greetings from the purse string holder.

As of June 1, 1997 we have a balance of \$587.05. On March 17 we made another donation of \$50 each to the Urantia Foundation and the U. S. Urantia Association.

Our upcoming expenses are the next newsletter issue and the overhead that will be associated with *The URANTIA Book* readers picnic on July 20 at Cascadia Park. Because this event is going to be a potluck—bring your own, everything basic to your own family needs—the expense of sponsoring this event should be minimal.

We still have ten members who have not paid their dues for 1997. This is just a reminder. Looking forward to seeing you all at the picnic. —Pat Murnin

◀ NO INSECURE HYSTERICIS ALLOWED. Standing: Joseph Fullmer, Mario Caoile, Bruce Porter, Liz Engstrom, Carol Hulet, Dennis Gray, Pat Murnin, Lisa Thorpe, Darrell Even, and Mark Alexander. Sitting: Janet Nilsen and Lori Danté. Front, center: Fletcher, the joker wild. Photographer Mark writes: "There apparently aren't any insecure hysterics in this group. Except myself. How embarrassing." Fletcher says, "Now, now."

NUA Meeting—March 9, 1997

At Liz Engstrom's home in Eugene, Oregon

MEMBERS PRESENT: Liz Engstrom, Bruce Porter, Janet Nilsen, Darrell Even, Lori Danté, Joseph Fullmer, Lisa Thorpe, Dennis Gray, Mark Alexander, Pat Murnin, Mario Caoile, and Fletcher.

GUESTS: Carol Hulet, Laura Lackey and Sue Palmer.

Liz's home is exactly one minute east of downtown Eugene. From Portland, Pat Murnin keeps me awake with scary stories while I drive through heavy downpour, sprinkle, heavy, and as we get closer to the Eugene city limits—no rain. After she let us in, Liz continues preparing the interrupted fruit salad. Pat and I nose around, unceasingly refueling with nuts and grapes.

"Some guy named Darryl or Darren from Washington showed up early, while I was in the shower. He had in his hand a copy of our newsletter." Liz chops the last and reddest strawberry into two equal parts.

"Beats me. I don't know of any Darryl."

Speaking of the Darryl, *Darrell Even* from Washington, knocks on the door and appears in the kitchen with a paperbag full of ...? Why, Darrell, of course! We met at the Nashville Conference, and it is Darrell with his dry humor that is keeping all of Eugene dry today.

Soon just about everyone arrives. The new faces belong to members of the Eugene study group. In the kitchen, we stuff ourselves, those of us who are hungry. Everybody. We move to the living room and Bruce Porter calls the meeting to order at 2 p.m. I open my notebook to see what happened on March 9, 1997. A list of names, a couple inches of notes . . .?

WELCOME

New Members

Darrell Even
Colville,
Washington

Joseph Fullmer
Milwaukie,
Oregon

Bruce is running for president of the United States URANTIA Association. A brief and low-key campaign effort. He updates us on the Glen Ivy Conference. He announces that vice president Dennis Gray and secretary Mario Caoile are stepping down from the NUA governing board and asks for nominations or volunteers. Mark Alexander arrives on time.

Nominees for vice president are: Janet Nilsen and Liz Engstrom. For secretary, Dennis, the political pro, nominates "the loser" of the veep contest. Lori Danté's wide-brimmed hat is passed around to collect the ballot. Lisa Thorpe reads the results and the tally shows Liz as the new vice president, by a margin of two votes, and Janet as the new secretary. A win-win.

The afternoon advances. People start to lose their common sense—Darrell Even and Joseph Fullmer fill out the IUA application forms and join the Northwest URANTIA Association. That brings our total membership to twenty-four. Janet proposes that our next meeting be held at Cascadia State Park. The ayes have it. They always do. Meeting adjourns at 4:30 p.m.

NEW SHOES AND BOB

Since the March meeting, Bruce Porter had been elected president of USUA. He resigned as NUA president and Liz Engstrom stepped into his shoes. The NUA governing board asked me to step into her shoes.

Recently, I read on p. 458 from *Robert's Rules of Order*: "...the minutes should never reflect the secretary's opinion, favorable or otherwise, on anything said or done." Too late, Bob. This is NUA's first meeting for 1997 and my *last* report. I failed. It's your turn, Janet.

—Mario Caoile

NORTHWEST URANTIAN

4025 NE Shaver, Portland, OR 97212-1963, USA



Address Correction Requested

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Jay Peregrine
390 Page Street
San Francisco, CA 94102

P.1819 - \$5 "But I have many other sheep not of this fold, and these words are true not only of this world. These other sheep also hear and know my voice, and I have promised the Father that they shall all be brought into one fold, one brotherhood of the sons of God. And then shall you all know the voice of one shepherd, the true shepherd, and shall all acknowledge the fatherhood of God.

Northwest Urantia Association invites YOU to a

Family Potluck Picnic

Cascadia State Park

Sunday, July 20, 1997

Noon to 5 p.m.

Short worship at 1 p.m.

Bring kids, food, drinks, bathing suits, towels, lawn chairs, sports gear, joyous moods.

Welcome all Urantia Book readers, study group members and your friends.

For more info call:
Janet Nilsen, 541-367-4302
or Pat Murnin, 503-777-3236

