

THE YOU-BE

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A FORUM FOR ISSUES OF CONCERN TO STUDENTS OF THE URANTIA BOOK.

PUBLIC MINISTRY OR NUCLEAR DEATH?

or

THE "BOOK" MEANS NOTHING WITHOUT "URANTIA" THE PLANET

Jay Newbern Petaluma, CA

As we ponder and debate the advisability of disseminating *The Urantia Book* beyond whatever efforts we have already made, let us clearly focus on priorities. Question: should we first save the planet from nuclear holocaust and then publicly announce the existence of the Book? Or should we utilize the Book as an emergency measure to help us actually save and preserve Urantia so that human beings will be alive and well to read it?

The planetary menace from nuclear power plants may be slower in its death-dealing effects than from nuclear bombs which are quick, but the end result is actually the same since the longevity of radioactive elements ranges from 600 years up to half a million (as long a time as that since the First Epochal Revelation of our Planetary Prince!) Our nuclear garbage is not biodegradable; its ability to inflict cancers, leukemia, and birth defects remains virtually forever. So ominous is nuclear power that it adversely affects not only all of us now on the planet but all future generations as well. How do we suffer the little children to come unto Jesus if their nativity sphere is polluted beyond healthy habitation? What do we imagine the responsibility of stewardship to be if we fail to safeguard the Lord's estate for ourselves, our offspring, and those yet to be born? How can we hope to do well when intrusted with the stewardship of the heavenly kingdom if we have not acted courageously in the affairs of this, our first world?

Although our paramount priority is to share the Gospel of Jesus with all men and women, our primary concern must be to insure that Urantia remains a habitable world in the universe.

Further, there is the parable of the talents and servants. We present-day Urantians, as stewards, have

been entrusted with the talent of the Fifth Epochal Revelation. Shall we be afraid of the Bible-thumpers and the so-called "Moral Majority" and cowardly bury our responsibility in the radioactive earth so that no harm can come to it? Why do we suppose it was given to us in the first place? Where is our faith to manifest? Are we really morally paralyzed and psychically numbed to the point of inaction? How can we be reticent about going public with our revelation when we know that humankind can be destroyed by thermonuclear weaponry in thirty minutes? The whole earth is being set up as an altar for a burnt offering; remaining silent with our secret is like refusing to throw a lifesaver to a drowning person!

The Urantia Book has been in print for 26 years now, and our chaotic world obviously starves for the truth it contains. When shall we realize that WE are the generation for whom it was intended? When shall OUR hour come? Before the atomic annihilation of our planet, I pray. A Solitary Messenger tells us (p. 1233) that the universe would rather risk a rebellion than take the chance of depriving a single struggling mortal of his/her opportunity to realize eternal joy with God. How many souls has our silence cost the Kingdom?

A "greater work" that we can do than Jesus himself (as he advised those to come in future ages) is to communicate via satellite, television, and radio to virtually the entire planet! Two millennia ago, the Master could reach only

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thousands on a hillside with his unamplified voice. The reason for a broadcast proclamation is to balance the negative aspect of nuclear reality (36 years old) with the positive reassurance of the revealed Gospel—*The Urantia Book* (26 years old). There is despair and suicide, madness and murder, because people have nothing in which to believe. Organized religion has turned them off with its hypocrisy; and a false science, with its technology out of control, threatens the future of their children. We need to light a big candle in all this darkness. The Book is the written source of our enlightenment.

Personal empowerment is realized when hope is translated into the experience of action. Only transformed individuals can transform the world. What will anything else matter if God's experiment on our decimal planet fails because we listened to the overly cautious warnings of imperfect fellow creatures rather than heed the urging of Christ's perfect Spirit of Truth? Of those to whom much is given, much is required. Jesus will wade the troubled waters with us.

APPROACHING SOCIAL ISSUES

Stephen Finlan Fairfax, CA

While the injunction to preach the Gospel of sonship with God and brotherhood with men applies to us all, and is central to the religion of any Jesusonian, each of us is also instructed to apply our religious insight to our duty to society. This means there will be many social applications of the one Gospel.

It is relatively easy, philosophically, to separate the idea of "pushing the book" from the preaching of the Gospel, but not so easy to separate the preaching of the Gospel from each individual's social application of the Gospel's morality and wisdom. It is this deep link between God-concept and social concept in the individual's religious life I wish to explore.

Faith is the individual's experience of ideal values. But as soon as such ideals are grasped, the individual must enact them in social life. By so doing, the individual contributes to the evolution of society's ideals.

The religionist inevitably deals with the social issues of his time, even if he refuses to take sides. In fact, resolving the hostilities which bring about "sides" in the first place, is a necessary function of religion in society.

Religion should be able to portray values which can be adopted by liberal and conservative alike, without taking over secular tasks or becoming politically trendy. The status of the entire civilization depends, in the last analysis, upon society's spiritual (not necessarily "religious") ideals. When religionists proclaim the Gospel, many listeners who are not "converted" will nevertheless absorb some of its spirit, and modify their own social ideals. Thus, idealism has both an individual (religious) and a social meaning.

All the major confrontations in world society today draw their dynamics from society as a whole, and society as a whole depends on spiritual idealism for its positive dynamism. If we can exalt society's ideals, we are making a greater contribution to the solution of these problems than

if we devoted all our efforts to any one of them—unless by such devotion we were able to convincingly portray Gospel idealism understandable to people who may not be in our "camp" on a particular issue. And some individuals do have a particular social issue they are meant to illuminate.

We should enter controversies with a view to resolving them, remembering that Jesus' Gospel is for everyone, and knowing full well what happens when the divisions in society become rigid. We should enter the arena of social problems only if we can successfully fraternize with enough different types of people that we will help uplift society's shared ideals, rather than further fragmenting a hostile world.

Solutions to social confrontations are found through spiritual unity and the augmentation of experiential wisdom. If two sides can agree on some ideal, the solution can be approached through that ideal.

If one side rejects all such approaches, then they are digging their own grave, but at least they have been given a chance. World society will soon pay the penalty for tolerating the existence of immoral leadership, and then will intelligent idealism find a much more eager audience. But we can't afford to wait until then, lest our inaction result in another Dark Age.

CLYDE BEDELL'S A MONOGRAPH ON A VITAL ISSUE CONCERNING THE URANTIA BOOK AND MOVEMENT: A REVIEW AND REPORT OF LEGAL RESEARCH

Matthew Rapaport San Francisco, CA

Whatever you feel about it, Clyde Bedell's "Monograph" strikes many chords of controversy now alive in the internal politics of our movement. The "Monograph," more properly an essay, touches upon, and often confuses, three separate issues currently debated in the movement.

1. The Foundation's claim that it *has* to be as conservative as it is in order to protect the copyright.
2. The Foundation's legal *entitlement* to be so conservative, in the event that their claim of "necessity" turns out to be specious.
3. The propriety of any attempt, at this time, to extensively *promote the Book* in an effort to "re-make the world."

The "Monograph" only implicitly addresses the third issue. Clyde is clearly of the opinion that the Book's "time has come," and that it's time we began "selling" it—to initiate a deliberate and organized effort to introduce the world to the BOOK. Others are also of this opinion, but it is not at all clear that the time has arrived when the Book itself will work its transformations on mankind—see previous YOU-BE. To be fair, Clyde's rationale for "more quoting" is persuasive:

"Jesus did not expect his apostles to proclaim his Gospel without quoting him, and *he forbade them not*. The Revelators do not expect us to 'promote, expand, and improve human understanding of

cosmology and Jesus' teachings* without quoting our revelation. *And they forbade us not.*"

It is a long jump, however, from quotations wisely used in one-to-one conversation, to high profile publicity, a "selling of the Book." The issue here is what constitutes wisdom with respect to using the Book (at this time) to promote either itself or the Gospel of Jesus? Clyde's "Monograph" skips over this issue entirely.

As to the other two issues, Clyde's essay appears to pose a powerful and significant set of questions. If the use of *Urantia Book* quotes (like those typically seen in movement magazines, essays, speeches, etc.) were not justified by means of the "fair use doctrine," it is hard to imagine just what this doctrine could be applied to. Clyde's arguments for this view are the article's best feature, but unfortunately, his key contentions appear to be based on a mistaken concept of the fair use doctrine.

In an effort to shed much-needed light on this matter of copyright and "fair use," two members of the Tortoise paid for the services of a copyright attorney. She was shown a variety of materials including *The Urantia Book*, various movement publications, a copy of the Foundation's "Guidelines for Publishers" (delineating the prior permission policy), their Declaration of Trust, and Clyde's "Monograph." After finishing her review of this literature, ending with pages 9 through 11 of Clyde's essay (containing most of the substance of Clyde's criticism of the Foundation's "prior permission" policy), she proceeded to tell our intrepid reporters about the nature of "fair use" and its relation to the Foundation, *The Urantia Book*, and movement publications generally.

In the first place, Clyde is technically correct in asserting that the Foundation would not actually lose the copyright if they allowed persons to make use of short quotes without demanding a right to grant "prior permission." But she pointed out that if the Foundation did "liberalize" this policy they would have to allow even much distorted, and/or perverted use of the text. More than this, she was very sure that such a "liberalization" would make a Foundation effort to litigate a genuine violation of the copyright **much more difficult**, and we presume, more expensive! Her impression of the situation (and she appeared very quick to our reporters) was that the Foundation is **not being ultra-conservative**. They are exercising their legitimate rights as holder of the copyright, and **no more conservatively than is typical or usual!**

If this "revelation of fact" weren't interesting enough, an even more interesting piece of information was forthcoming. The kinds of potential use (of quotes) our reporters focused on were those that appear in movement publications generally, including essays and other papers like Clyde's "Monograph." According to this attorney (and she was unequivocal on this) the fair use doctrine has no application *whatsoever* to movement oriented publications. If you read the doctrine carefully (U.S. Title 17, Paragraph 107) you will note that "fair use" applies (in the first paragraph) to specific kinds of use, none of which can be said to apply to our movement publications! Our counsel went through these uses one by one and explained why they

did not apply to us. "Teaching," for example (one of the uses allowed) is construed to mean "in a classroom," etc. None of the considerations delineated below this first paragraph, considerations Clyde uses repeatedly to support his recommendation to "quote *The Urantia Book* when and as you wish—reasonably, intelligently, enthusiastically," even come into play unless the use in question falls into one of the categories listed in the first paragraph. YOU-BE counsel emphasized over and over again that the kinds of publications typical of our movement (and she saw a broad range of examples) do not fall into any of those categories.

Bear in mind that while this report relates (accurately we hope) the opinion of *one* copyright attorney, she was very sure of her legal ground. She admitted that "grey areas" do exist in this section of the copyright law, but repeatedly told us that none of the examples we showed her fell into any of them!

This leaves Clyde's "Monograph" in a precarious state, unless another copyright attorney were to utterly contradict our own. Clyde has not dealt with the philosophic issues regarding the "need" or the "wisdom" of quoting and/or extensive "selling" of the Book in an effort to proclaim the Gospel. But the other "leg" of his argument, the contention that the Foundation does not have the legal right to impose upon us this "prior permission policy," appears to be entirely erroneous.

Clyde's essay is perhaps the most persuasive attack on Foundation policy regarding this matter to date. But reader beware! Clyde does not appear to be on firm legal ground. If you must contemplate quoting the Book without asking permission, check with your own copyright attorney, and be sure you can afford to hire her—or him—on!

SPIRITUAL TEACHING IS . . .

Jeffrey Wattles Berkeley, CA

Centered on imparting the truth that the other person is a child of God;

Free: teaches without a system or creed, but as the occasion demands;

Responsive: listens to the other person, asks questions, and teaches patiently in so doing;

Positive: avoids arguing or criticizing the other's beliefs, but finds points of significant agreement and expands on these points so as to add truth;

Courageous: fearlessly proclaims the truth, strongly defending the ways of faith if they are attacked, without anxiety over one's physical welfare or social image;

Vivid: using stories and parables from life; not so much quoting the scriptures as being a living prophet;

Trusting: confident that the Spirit will lead the other person into all truth; does not present advanced teaching to those who are not yet in the kingdom; there is no need to try to supervise or check up on the other person. All that is needed in this ministry is to sow the seed.

* From the Foundation's Declaration of Trust

A READER'S OPINION

Jim Kimmel Terminal Island, CA

I was very happy to receive your inaugural issue of the YOU-BE and to see your proffering of a much-needed service. My associates in the Book here are also quite pleased to see your efforts and learn of the issues being addressed in this first edition.

We are much impressed with Meredith's opening opinion, and I am personally very happy to observe that many people are increasingly responding to the call to a public ministry of the Book. I too believe that it is long overdue. I also believe that the time has come to organize

the Brotherhood to the extent necessary to effect the spiritual transformation of present-day humanity in a well-planned, cooperative effort of progressive and conservative thinkers and doers functioning complementary to one another in the interests of all mankind.

I honestly believe, rightly or wrongly, that too many Jesusonians have been almost too cautious, even fearful, in the use of the good news which is at hand in relation to the liberation of all mankind. I would like to suggest that we consider a spiritual assault be promulgated that will effectively establish the consciousness of the Fatherhood of God and Brotherhood of Man in the majority of the souls of our planet. This seems of utmost importance in relation to making things the way they ought to be.

FINALE

Had enough? 1981 was an interesting year for the Tortoise. We hope we have contributed something of interest to your 1982. In the next issue we will publish the results of the YOU-BE READER SURVEY, and we expect a reply from Clyde Bedell. We are waiting to see what our

readers think and feel about the issues we have raised in both installments of the YOU-BE. Please submit letters by April 15, 1982. The deadline for response to the YOU-BE READER SURVEY is March 15.

You can send the survey form to me, or keep it and send the answers on a separate page, or call me (see Survey form). If you have not read *The Urantia Book* in its entirety, you may still respond, but please indicate that you have not "completed" a reading of the Book somewhere on your answer sheet. My object is to test Jay's presumption that reading *The Urantia Book* would tend to make people anti-nuclear. The strongest case (for or against this assumption) will come from the responses of people who have read the whole Book. If I receive responses from persons who have not completed a reading of the Book, I will analyse and publish those results as well in the next issue. No one but me will ever know who sent what answer, and you don't have to tell me if you don't want to.

The cost for publishing the YOU-BE is over \$250.00 per issue. Shortly after the first installment was published, 3% of our readership responded with donations amounting to 30% of our cost. A \$10.00 individual contribution from 10% of our readership each issue (a different 10% of course) would enable us to publish indefinitely! This means a per-issue cost of only \$1.00 per reader! If you value this effort of ours, please contribute, in \$\$, with articles, or both! Make checks payable to me, Matthew Rapaport. It is difficult to cash checks payable to the magazine or the Tortoise. We will change this in the future if there is enough long-term support for the magazine. And thank you, all of you who contributed so generously to this endeavor after the first issue.

The YOU-BE

Statement of Editorial Purpose and Policy

The YOU-BE is not a journal of philosophy but an editorial forum. Various issues may be addressed in future installments of this journal, depending entirely on the response and concerns of its readers. Readers are encouraged to send contributions toward publication costs, but more importantly to respond to the concerns herein expressed and/or bring to our attention other concerns regarding the progress of the *Urantia Book* and its teachings on our world. If you have a concern or question you would like addressed, express it in an editorial! This is your forum.

It will be the policy of the editors and publishers *not to quote* the Revelation, though page references to relevant statements will be cited if authors include them. Unless otherwise indicated, all page references refer to the *Urantia Book*, copyrighted and published by the Urantia Foundation, 533 Diversey Parkway, Chicago, IL 60614.

Please send letters, donations, address changes, etc. to: Matthew Rapaport,

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