

# THE YOU-BE

Vol. 2 No. 3

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

In our first anniversary issue, the implications of THE URANTIA BOOK with respect to "things nuclear" continues to be debated. Jay Newbern responds to his critics (back page), while Steve Finlan (cover) and Sandy Garrick (page 3) address the question of unilateral nuclear disarmament. Steve makes an interesting suggestion with regard to our political attitude as individual readers of the Book—that we actually support groups attempting to foster world government. It is in support of the world government ideal that THE URANTIA BOOK comes closest to taking an unqualified stand on a secular—political—issue. Inside, Larry Tyler raises a new issue, that of modern Feminism, and its implications for the spread of the Revelation. The issue is of concern to many readers and potential readers, particularly women, who have been "put off" by what has been attacked as "sexist language," and/or "attitudes" on the part of the Book's authors. Larry introduces this issue to our readers with a historical perspective that is sure to be debated in future issues of the YOU-BE. The publishers do not necessarily agree with Larry's viewpoint, but we are interested in your response.

### WHAT KIND OF WORLD GOVERNMENT?

Stephen Finlan

Fairfax, CA

I admire the religious spirit of Pat Gagne (*see last issue, ed.*), but I must say that it is naive to project that spirit to the governmental level without considering the principles of government. Pat calls for "one world power to take the leap of surrendering its power to make war in the hopes that other powers will, eventually, follow suit," basing this upon the Golden Rule. This is like expecting Caesar to behave like Jesus.

Inner peace comes from religion, but social peace requires the rule of law. Hope is not enough to create world peace; there must be an actual world-federal institution with the authority to outlaw war and guarantee basic liberties.

No government willingly *surrenders* its sovereignty; but if they can be convinced of the necessity, they will *transfer* their sovereignty to a higher authority. (pp. 1488-9)

The greatest obstacle to this is the ideological divide between the US and USSR, centering around questions of liberty. A Melchizedek warns against twelve grave dangers to civilization on page 798, and there is only one (#7) which is not a matter of daily life in the USSR. Even the union of church and state is a fact: atheism and communism. Article 16 of the "Law on Religious Associations" forbids congregations to:

organize special gatherings of children, young people or women for prayer...to organize meetings for religious study...to open libraries...or organize medical assistance.

There is no religious freedom in the USSR, only freedom of *Sunday ritual* in a strictly controlled church whose leaders are approved by the state. Unregistered believers and evangelists are regularly sent to labor camps and psychiatric hospitals. The persecution is not as bad as it was under Stalin because the USSR now seeks respectability in the eyes of the West in order to partake of our wealth. If the Soviets didn't need to soothe public opinion in the US they wouldn't need to moderate their repression at all; yet even now, Soviet citizens enjoy none of the freedoms listed on pg. 802.

Pat seems to sense that Soviet world domination would follow after US disarmament, for she says persecution is preferable to death. But is she willing to see whole populations forced to march across a continent to a place of exile, to see tens of millions die in slave-labor camps, to have religious believers beaten and drugged in psychiatric hospitals? Does she have any idea of the treatment of orphans, of draftees, of the children of religious parents? Has she read the anti-Semitic and anti-Christian propaganda of local Soviet newspapers? Even *Pravda* writes:

**Our social system will free mankind forever from the mystical obscurities of religious teachings.**

To say that some good may eventually grow out of such a system is like saying good fruit can grow on a poisoned tree. A good civilization may indeed grow out of a primitive one, but only if there is genetic and

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moral progress. Goodness can never evolve in a system where the brightest, the bravest, and the best are weeded out for imprisonment and death. I call this process "cephalocide" (literally: brain-killing) and that is the danger warned against on pages 771, 786, 804.

The folly of most of the peace movement in the West is that it thinks it can ignore the issues of the ideological struggle, and that peace can come from naive good will.

Well then, what do we do? We might join in the public-education activities of world government groups (the media refuses to report on their activities because, still believing in national sovereignty, they consider them crackpots). The American Movement for World Government is one of the groups which for long has been trying to get governments to express their support for a World Constitutional Convention for the establishment of a World Federal Authority, but so far only India's government has responded. Even so, this approach does have promise. As the world heats up, more people will be looking for workable solutions.

Also, we should elect national officials who openly support the world government idea, instead of those

whose short-sightedness plays into the hands of the Soviets. When we are naive, they deceive us. When we try to beat them at the game of subversion and force, we contribute to the loss of liberty, lose the affections of people worldwide, and even lose the battle because we are not ruthless enough to win by those methods. It's time to start a new game, elect somebody with the far-sightedness to proclaim that US policy is to seek to be joined to a representative world government, so people can once again believe that we do have some kind of vision, and that we believe in the ideas we proclaim. Then the onus of ideological proof will be on the Soviets. We might even find that a maverick communist nation like Romania would support the idea of world government!

I do not recommend the politicization of religious groups, but any religious individual who wants to alleviate the present slide toward war should work for representative world government. And I find on the whole an appalling level of ignorance among UB students about the issues involved.

[Sources available upon request: 11 Olema, #C, Fairfax, CA 94930]

## FEMINISM—THE LUCIFER MANIFESTO TODAY?

Larry Tyler

Today we are in the midst of a powerful revolution in social mores; predicated upon the desire for equality and liberation, and carried beneath the banner of the Women's Liberation Movement—heralded throughout the land as the champion of equal rights, freedom, and justice. The result of this revolution has been a growing determination among American Women; to meet discontent with aggressive action to alleviate their condition of male-dominated "slavery" and inequality which, as they point out, reaches into every aspect of our lives—including religion.

The institution most vulnerable to this liberation revolution is, of course, the American home wherein the different roles of men and women find their fundamental expression. In the last century, social trends have resulted in a condition in which the average marriage lasts but 7 years, and the majority of children inherit a legacy of marital instability, parental bickering, and broken homes. The trend continues, and even gains speed as the "liberation" movement reaches deeply into the fabric of every civilized country in the world.

But this revolution is by no means new to our planet. Its attack upon male-dominated society, the father-led family, and even "Fatherhood-of-God"-based religious concepts, has a precedent in a similar "revolution" which occurred long ago, propounded by persons equally interested in fomenting discontent in an effort to gain liberty, justice, and freedom.

It is the ancient Doctrine of Liberty to which I refer. Spawned over 200,000 years ago by the nefarious Lucifer, and successfully consummated by Caligastia; who not only used it to doom the Dalamatian revelation, but kept it in good working order to infect and despoil even the Garden culture during the times of Adam and Eve. The analogies and similarities between then and now are almost overwhelming, and though one might disagree as to who is really behind this modern variation of the olden design, it remains a fact

Cassville, MO

that the results seem to be the same—confusion, instability, mistrust, and the degradation of our most important and cherished hallmarks of civilization—the home.

On page 833 we learn that:

**Even among the Edenites there were those confused minds that leaned toward the Caligastia teaching of unbridled personal liberty; and they caused Adam no end of trouble; always were they upsetting the best-laid plans for orderly progression and substantial development.**

Eve herself was so smitten with the doctrine of sexual liberty, individual initiative and freedom of experimentation that she unabashedly consented to have intercourse with Cano. Truly, the mass confusion which was precipitated by that uncomely transgression of intelligent faithfulness has never been wholly effaced. Indeed, it seems to be finding its ultimate results today in the 20th century; during this upsurge in pleasure mania, mass divorce, discontent, and outright challenge to the Father concept wherever it is found.

We should not be surprised that the very doctrines held by modern feminists of the Liberation Movement today are but the echoes of the same theories propounded by Lucifer at the beginning of the Great Rebellion so long ago. On page 603 we learn of the Lucifer Manifesto and the charges which find their modern counterparts today in the attack on the Father concept in home and church. On page 943, we learn of the "suicidal" nature of those trends which bring about the "collapse of marriage, the decadence of family life, and the destruction of the home."

With the emergence of the unprecedented potential for "pleasure-mania" afforded modern women by the availability of automobiles, checking accounts, the sexual revolution, easy divorce, and the like, all at the expense of the home and family, it is no wonder that we learn on page 937 that woman is undergoing the "crucial test of her long world existence." The Book's authors asked (in 1934) whether woman would



respond to her social liberation with worthiness and dignity, or with indifference and infidelity? Would they have found their answer today?

Whether it be the Liberty doctrine of Lucifer, or the Liberation doctrine of modern days, the results seem to be the same—the destruction of home and family, and the attack against the Fatherhood concept. As Caligastia was pleased to cause the fall of Eve, he must likewise be happy over the fruits of today's trends. It is hard to deny it—the Rebellion is alive and well in America, in spite of Jesus!

#### AN UNSOLICITED ADVERTISEMENT

Randy Moser of Jerome, Idaho has created what may well be the most valuable reference tool for students of THE URANTIA BOOK since the publication of Clyde Bedell's *Concordex*!

Randy has created two pamphlets that cross-reference the entire URANTIA BOOK into both the Old and New Testaments of the Bible. Sections One through Three of THE URANTIA BOOK are cross-referenced TWO ways, from Book to Bible, and from the Bible back into the Book. Section Four of THE URANTIA BOOK is crossed only the first way, but we understand that Randy will soon have a third pamphlet referencing the Bible back into Part Four of the Book.

Since THE URANTIA BOOK makes extensive use of Biblical material, we believe that you will find this labor of love a most valuable tool. Best of all, Randy is willing to distribute this material for the cost of copying and mailing alone! If you're interested, send \$3.50 to Randy Moser, Rt. 2, Jerome, ID 83338. You won't be sorry you did!

#### ON UNILATERAL NUCLEAR DISARMAMENT

Sandy Garrick

Richmond Hill, Ontario

It is with great alarm that I read the latest issue of the *YOU-BE* on "unilateral nuclear disarmament." Are we really to become pacifists? Have we lost sight of the fact that throughout history, aggressors have successfully exploited ALL pacifist predilections, and the results have always been wars and enslavement?

Nowhere in THE URANTIA BOOK are we admonished to lay down arms and arbitrarily proclaim peace, which today would only be available if we were to surrender to Communist forces hell-bent on conquering the world and enslaving it. We are told to be "peacemakers," not pacifists! We are told to be wise as serpents and harmless as doves. We are told to look for the fruits of the spirit. Do the fruits of the spirit include enslavement and surrender to the sworn enemies of God; the intended extinction of the God-knowing environment through world-wide Communist domination? What kind of fruits are these to suggest—and this is what you suggest when you propose to lay down defenselessly.

Knowing thine enemies is as much a part of the God-knowing process as prayer, thanksgiving, and worship.

Today, when over half the free world has been given over to the yoke of Moscow, those of us who would be God's ambassadors, and the torchbearers of the "light of God," can no longer sit back and say "it'll all work for the best." Dynamic ACTION is required. The religion of THE URANTIA BOOK is NOT pacifist, it is rather active on all fronts of Spiritual progress.

I would like to see peace on earth and good will among men as much as anybody. But don't ask me to surrender the principles of the only environment on the face of this earth where I can think and act freely. That is, in case you doubted, the United States of America, complete with freedom of speech, nuclear armament (in lieu of any viable alternative), and an atmosphere where the thought of God is not hampered. There are no other such cultures around at the moment, no matter what you have been led to believe.

In a world where aggression, violence, lying, unethical business practices, degradation of morals and values are the order of the day, we must be slow in surrendering those forms of basic protection against the enemies of God which were so hard and long in coming. Let's watch wisely what we are asked to give up, since this is the very method by which our freedoms are wasting away on a day-to-day basis. Is this what we really want?

#### PRIOR PERMISSION REVISITED

Matthew Rapaport

San Francisco, CA

Debate over the wisdom of quoting various parts of THE URANTIA BOOK in an effort to spread the Gospel may continue, but a desire to see the Foundation liberalize its prior permission policy is clearly dominant in the movement. Slowly but surely, the Foundation does respond to the earnest wishes of its readers—and especially to pressures within the URANTIA Brotherhood itself. In June of this year, the Foundation released a new and very much liberalized set of guidelines for quotations. Among other things, these new guidelines extend the provisions of the Fair Use Doctrine to satellite publications, making the debate between Clyde Bedell and myself moot. In some ways, they go beyond fair use in extending to us the right (and privilege) to quote, in many contexts, up to 500 words WITHOUT asking the Foundation for prior permission, and in some cases one may quote "without limit."

We will not take the time here to review or comment upon these new guidelines (we suggest you write the Foundation for a copy if you're interested in the details—and there are some to be aware of), but we would like to congratulate the Foundation on this effort to be responsive to the ever-growing, and highly individualistic, URANTIA movement. We would also be happy to discuss these new guidelines, and their implications for the future of the Revelation, in the forum of the *YOU-BE* if any of our readers have anything to say.

The Foundation has, of course, reserved the right to change or withdraw these new guidelines in the future, but while they are in effect, the publishers of the *YOU-BE* have decided to alter their policy of not publishing quotations. Editorial contributors to the *YOU-BE* may now quote the Book pursuant to the new guidelines. For reasons of space in our format, we suggest that quotes be limited to 125 words or less per article. Each quote should be accompanied by its page number.



## STEWARDSHIP IN THE NUCLEAR AGE

### — A Response to my Critics

Jay Newbern

Petaluma, CA

In my efforts to stir fellow students of THE URANTIA BOOK to action (individually and collectively) over the nuclear menace which threatens our planet, I am invariably met with claims that religionists should not dirty their hands with things political and secular. For me, the possibility of atomic annihilation is not just a political issue to be left to the government, or to those secularists who are "dedicated to environmental work." The issue becomes spiritual when the problem is potential planetary omnicide—the killing of all living things. Religious leaders from the Pope to the Dalai Lama speak out against the insanity; religious groups from the Mormons to the Quakers actively participate in the peaceful process to save our world. They have no

trouble recognizing their obligation to stewardship.

Jesus never spoke "authoritatively" on any subject but religion. But he did teach on the subject of stewardship, therefore stewardship is a spiritual obligation, not a political duty. Jesus asks each of this question (page 1584): "If you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom?" Nearly 40 years after the opening of the "nuclear age," radioactive pollution alone has killed, and is killing, millions via cancer and birth defects. The whole planet is threatened with megadeath—nuclear suicide!

As we ponder our unavoidable responsibility to God, to continue the evolution of his children on Urantia, let us also remember what Einstein noted: everything has changed with the splitting of the atom except our way of thinking. And thus we drift toward unparalleled catastrophe.

## EDITORIAL

The following letter was received since the publication of the last issue:

*I'm a bit uneasy about mixing politics and religion. I see a dangerous trend developing in the "Moral Majority" and don't feel that any publication aimed at readers of THE URANTIA BOOK should be dealing with the nuclear issue. Religion is one's personal relationship with God. The nuclear issue affects one's personal relationship to the world, and should be dealt with in a format other than that which the YOU-BE set out to be.*

Joanne Brummet

Denver, CO

Joanne is quite correct in distinguishing the core of religion from the secular issues of the world. But epochal revelation has addressed itself to social and biological, as well as religious uplifting. Review the organization of Dalamatia's ten autonomous councils (page 745-9). Nine out of ten were intended to deal with secular matters. Five of these, including two that are clearly "political," deal with matters of immediate concern to the peoples of 500,000 years past!

Times change and we are not much concerned with problems domesticating animals, or controlling predatory beasts. But we do have serious political and social problems; concerns with eugenics, economics, technology, and the best means of fostering a new epochal revelation.

THE URANTIA BOOK touches on all of these contemporary manifestations of our societal dis-connection from the realities of the spiritual universe. True, we must relate to these issues as enlightened individuals and not as religious groups. But our personal decisions on these matters should be

intelligently influenced by what THE URANTIA BOOK actually does say about these things. No single individual's perspective on these issues will be THE perspective. But surely, some viewpoints, and some ideas, are better than others.

The viewpoints represented in these pages are, sincerely, those of their authors. Credit for insight should be given where it is due, but serious distortion or oversimplification, where it is present, should be corrected by input from other readers who also have thoughts to share on these matters. Please write to us, and please let us print what you write. Some readers have objected to our printing their views on these matters because they are not strictly "religious matters." You are all participants in a movement of epochal significance. The revelation and the secular issues of our generation will affect each other through us! The publishers of the YOU-BE believe in the value of sharing our thoughts on these matters with one another, both for support, and corrective criticism. That is what the YOU-BE set out to do and be.

To those of you who donated your hard-earned dollars to this latest installment of the YOU-BE, we thank you very much. I want to make note at this time of the special contribution made by the members of the Tortoise to this enterprise. Each of these people have contributed an average of \$28.00 to the publication of EACH ISSUE of the YOU-BE, and I want to thank them very much. But the Tortoise is hard-pressed to maintain this level of financing indefinitely. Your donations keep the YOU-BE alive. Please contribute if you can. Send donations to me at the address on the bottom of this page. And thank you very much for your interest in an ongoing exploration of the concerns and ideas of fellow readers.

Matthew Rapaport

*Is the feminist objection to male-oriented descriptors like 'Father God,' 'Eternal Son,' or 'Mankind,' really a threat to the URANTIA movement? Will the idealized role models of man and woman operating as a team in co-creating a new generation of sons of God hinder the acceptance of THE URANTIA BOOK by contemporary women? What about the growing divorce rate, infidelity (on the part of BOTH men and women), license, and pleasure mania: the "I want it all now" syndrome? Does feminism contribute to the problem? Are women failing their test? Could Caligastia REALLY be fostering the feminist movement? Has anyone any thoughts on these questions, particularly our women readers?*

SEND ADDRESS CHANGES, LETTERS, AND DONATIONS TO:  
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