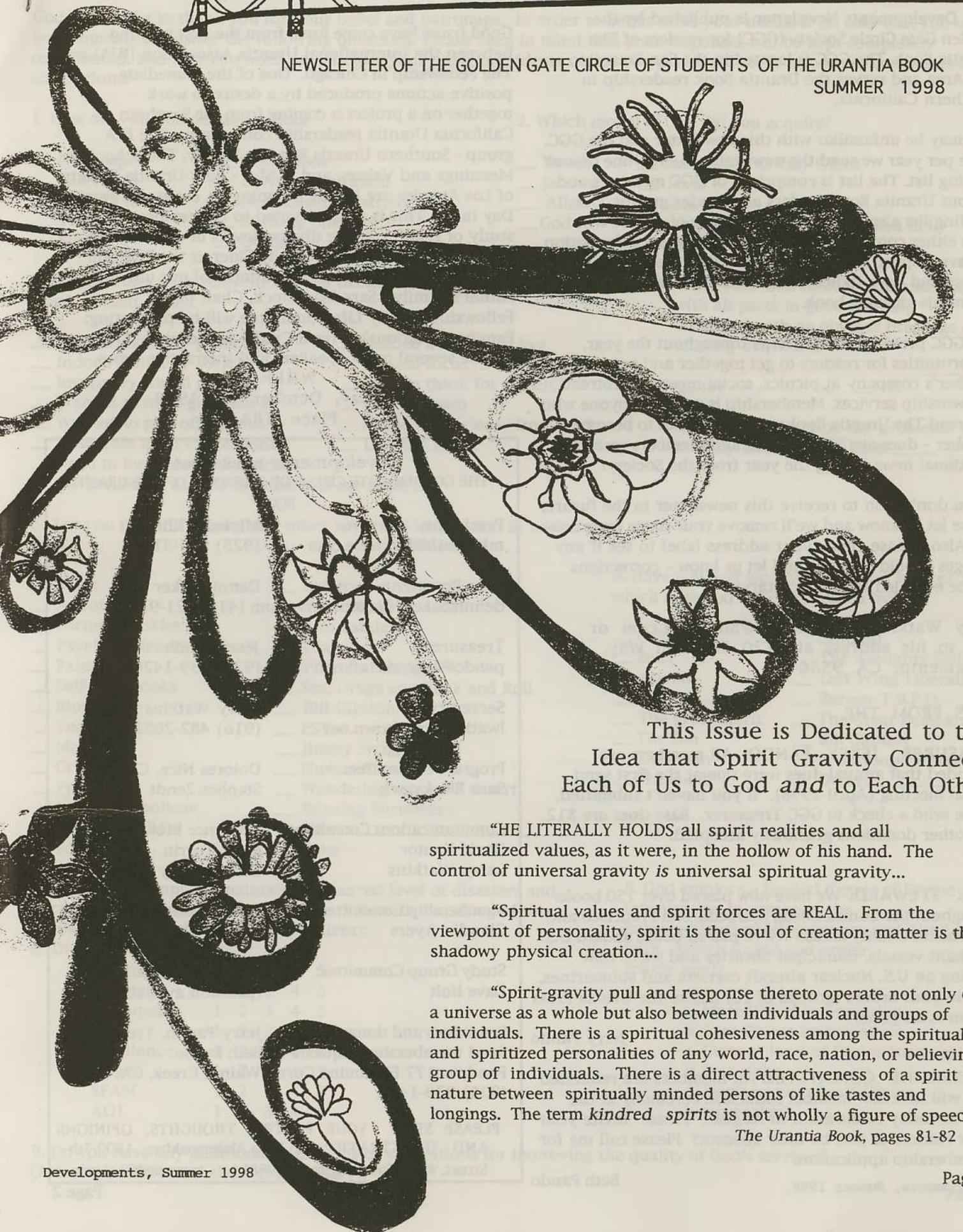


Developments

NEWSLETTER OF THE GOLDEN GATE CIRCLE OF STUDENTS OF THE URANTIA BOOK
SUMMER 1998



This Issue is Dedicated to the
Idea that Spirit Gravity Connects
Each of Us to God *and* to Each Other

“HE LITERALLY HOLDS all spirit realities and all spiritualized values, as it were, in the hollow of his hand. The control of universal gravity is universal spiritual gravity...”

“Spiritual values and spirit forces are REAL. From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical creation...”

“Spirit-gravity pull and response thereto operate not only on a universe as a whole but also between individuals and groups of individuals. There is a spiritual cohesiveness among the spiritual and spiritized personalities of any world, race, nation, or believing group of individuals. There is a direct attractiveness of a spirit nature between spiritually minded persons of like tastes and longings. The term *kindred spirits* is not wholly a figure of speech.”

The Urantia Book, pages 81-82

Dear Reader,

This Developments Newsletter is published by the Golden Gate Circle Society (GGC) for readers of The Urantia Book. The GGC is located in the San Francisco Bay Area and serves the Urantia Book readership in Northern California.

You may be unfamiliar with this newsletter and the GGC. Once per year we send the newsletter to everyone on our mailing list. The list is comprised of GGC members and various Urantia Book readers and reader groups. Our mailing list also contains many names of people who have either contacted the GGC for additional information or have stopped by the Urantia booth at one of the area expos and have indicated an interest in learning more about this amazing book.

The GGC provides social events throughout the year, opportunities for readers to get together and enjoy one another's company at picnics, social meetings, retreats, and worship services. Membership is open to anyone who has read The Urantia Book and who wishes to become a member - dues are \$12 per year and members receive additional news during the year from the Society.

If you don't wish to receive this newsletter in the future, please let us know and we'll remove your name from our list. Also, please check your address label to see if any changes should be made and let us know - corrections can be e-mailed to our secretary:

Larry Watkins at lwatkins@midtown.com or sent to his address at 3720 El Ricon Way, Sacramento, CA 95864.

NEWS FROM THE...

TREASURER, JERRY PANDO: All members are reminded that annual dues were due at the first semi-annual meeting (April 1998). If you haven't submitted, please send a check to GGC Treasurer. Base dues are \$12 with other donations graciously accepted.

BOOK STEWARD: We have now placed over 150 books throughout the Contra Costa, Alameda, San Francisco and Sacramento County areas. We've placed books aboard U.S. Merchant vessels, municipal libraries and we're now working on U.S. Nuclear aircraft carriers and submarines. Send in your orders (groups of 10) before the Uversa Press edition is all gone.

Jerry Pando

MEMBERSHIP COMMITTEE: All members are reminded there will be a new member induction ceremony at the Jesus Birthday celebration in August. Please invite your fellow readers to join be their sponsor! Please call me for a membership application.

Developments, Summer 1998

Beth Pando

"BY THEIR FRUITS YOU SHALL KNOW THEM"
by Sara Blackstock

Good fruits have come forth from the first meeting between the International Urantia Association (IUA) and The Fellowship in Chicago. One of the immediate positive actions produced by a desire to work together on a project is coming from the Southern California Urantia readership community. The IUA group - Southern Urantia Readers Family, The School of Meanings and Values, and FUSLA - First Urantia Society of Los Angeles are jointly planning an event - A Family Day in LA. This is a day devoted to the exploration and study of FAMILY at the diverse levels of relationship from human to divine. Dorothy Elder is the Program Chair and is giving a talk on patterns of our universal Father's family. Sara Blackstock, Chair of the Fellowship Family Life Committee will be presenting: Family - Relationship from Cradle to Eternity. There will be several other speakers and interactive times.

WHEN:

Saturday, October 24, 1998

Place TBA.

Developments is published by
THE GOLDEN GATE CIRCLE OF STUDENTS OF THE URANTIA
BOOK

President: Michelle Klimesh
mklimesh@linkzone.com (925) 937-3138

Vice President: Dennis Baker
dennisbaker2@compuserve.com (415) 821-9363

Treasurer: Jerry Pando
pando@hotcoco.infi.net (925) 939-1420

Secretary: Larry Watkins
lwatkins@midtown.net (916) 482-2082

Program Committee: Dolores Nice, Chair
Sara Blackstock Stephen Zendt

Communications Committee: Lawrence Brown, Chair
David Kantor Mark Turrin
Larry Watkins Terry McVey

Membership Committee: Beth Pando, Chair
Claudia Ayers Chrissy Smith

Study Group Committee: Larry Geis, Chair
Dave Holt (position available)

Send dues and donations to: Jerry Pando, Treasurer
Send membership requests to: Beth Pando
Pando's: 177 El Camino Corto, Walnut Creek, CA 94596
(925) 939-1420

PLEASE SEND YOUR POETRY, THOUGHTS, OPINIONS
AND ILLUSTRATIONS to Nora Abdemoakher, 1500 7th
Street, #6K, Sacramento, CA 95814 norasaed@aol.com

D'S TOTAL QUALITY MANAGEMENT QUESTIONNAIRE

commended for you by Michelle Klimesh

God would like to thank you for your belief and patronage. In order to better serve your needs, S/He asks that you take a few moments to answer the following questions. Please keep in mind that your responses will be kept completely confidential, and that you need not disclose your name or address unless you prefer a direct response to comments or suggestions.

1. How did you find out about God?

- Newspaper
- Television
- Word of mouth
- Tabloid
- Bible
- Other Book
- Divine Inspiration
- Near Death Experience
- Burning Shrubbery
- Other

2. Which model of God did you acquire?

- Yaweh
- Jehovah
- Allah
- God
- Father, Son & Holy Ghost
- Jesus
- Satan
- None of the above, I was taken in by a false god

3. What factors were relevant in your decision to acquire a god? Please check all that apply.

- Indoctrinated by parents
- Indoctrinated by society
- Imaginary friend grew up
- Wanted to meet girls/boys
- Wanted to piss off parents
- Desperate need for certainty
- Need to feel Morally Superior
- My shrubbery caught fire and told me to do it
- Needed a reason to live
- Needed focus in who to despise
- Hate to think for myself
- Fear of death
- Needed a day away from work
- Like the music

4. Did your God come to you undamaged, with all parts in good working order and with no obvious breakage or missing attributes?

- Yes
- No

If no, please describe the problems you initially encountered here: _____

5. Are you currently using any other source of inspiration in addition to God?

- Tarot
- Astrology
- Fortune cookies
- Psychic Friends Network
- Palmistry
- Self-help books
- Biorythms
- Tea Leaves
- Mantras
- Crystals
- Pyramids
- Insurance policies
- Barney T.B.P.D.
- Barney Fife
- Lottery
- Television
- Ann Landers
- Dianetics
- Playboy/Playgirl
- Sex, Drugs and Rock and Roll
- Bill Clinton
- EST
- Jimmy Swaggert
- Human Sacrifice
- Wandering around a desert
- Burning Shrubbery
- Other: _____
- None

6. Have you ever worshipped a God before? If so, which false god were you fooled by?

- Odin
- Zeus
- Apollo
- Ra
- The great Spirit
- The Sun
- The Moon
- The Bomb
- Cthulhu
- The Almighty Dollar
- Left Wing Liberalism
- Barney T.B.P.D.
- The Great Pumpkin
- Bill Clinton
- A burning cabbage
- Other: _____

7. God also attempts to maintain a balanced level of disasters and miracles. Please rate on a scale of 1 - 5 Her/His handling of the following (1=unsatisfactory, 5=excellent):

a. Disasters

- | | | | | | |
|------------|---|---|---|---|---|
| flood | 1 | 2 | 3 | 4 | 5 |
| famine | 1 | 2 | 3 | 4 | 5 |
| earthquake | 1 | 2 | 3 | 4 | 5 |
| war | 1 | 2 | 3 | 4 | 5 |
| pestilence | 1 | 2 | 3 | 4 | 5 |
| plague | 1 | 2 | 3 | 4 | 5 |
| SPAM | 1 | 2 | 3 | 4 | 5 |
| AOL | 1 | 2 | 3 | 4 | 5 |

8. God employs a limited degree of Divine Intervention to preserve the balanced level of felt presence and blind faith. Which would you prefer (circle one)?

- a. More Divine Intervention
- b. Less Divine Intervention
- c. Current level of Divine Intervention is just right
- d. Don't know...what's Divine Intervention?

9. Do you have any additional comments or suggestions for improving the quality of God's services? (Attach an additional sheet if necessary):

THE GARDEN PARABLE

by Dave Holt, 1998

There once was a neglected back yard full of dusty, unused clay pots, and barren stony flower beds that produced only a tangle of unkempt vines and weeds. The resident of the house was a very depressed man. One day, he had the thought that if he set about cleaning up the yard and threw away all the unused flower pots, he might feel lighter and freer of the burden of his gloom. He was about to gather up all the clutter of his yard and drive off in his truck to the town dump when his beloved wife, who'd stood helplessly by watching as he limped through his bleak life, stopped him with a suggestion.

"Why don't you make a garden again," she asked, "I will help you with it." The idea seemed a reasonable enough one to her husband; at least it would save him from making the long drive to the dump. So the pots stayed.

At first, the man bought just a few inexpensive plants. Some died because the conditions in the yard were wrong for them; but others bloomed and thrived. The man bought more of the kind of plants that thrived in his yard. One day several months later he even bought trellises for his vines and fuschias to climb on because he enjoyed watching how the gorgeous blossoms reached up to the sunlight. He studied the patterns of sun, water and wind and learned where the different plants would tolerate or appreciate all these shifting elements. One year, he even splurged and invested some of his hard-earned cash in a bird bath and a hummingbird feeder. Soon many more of the local birds began to visit. The woman put out seeds and nuts along the back wall and the squirrels came down to make friends with her.

The neighborhood children began to sneak peeks over the gate into the yard. They were wide-eyed with wonder and appreciative of many flowers. Children are naturally courageous and eager. They soon overcame their shyness and asked the man and woman if they could help do the weeding and clear the flowerbeds of leaves. The man and his wife gladly let them in and soon the children were cheerfully raking up the leaves and carrying them out of the yard. The children became enthralled with the garden and came often, seeking out every opportunity to be in it and be working around the plants and animals. Their singing filled the back yard. So did their chattering voices as they talked with the elves and fairies whom they discovered living among the bushes and blossoms.

The woman began to smile more often. And mostly she smiled because her husband's depression at first lifted slightly. then gradually faded until, one fine May day, his darkness was carried away like a thin rug of cloud on a springtime wind.

MY INNER FAMILY

by Sara Blackstock

Tears stream down my face. My body hurts.
My soul is in pain. Words are jumbled.
There is no direction. I can't even see.
My soul voice tells me to go out into my temple
And meet with MY GOD.

My relationship with my Father -
It is my rock, the foundation of my very essence.
Climbing upon this rock and standing in quiet
I look over the world which my Creator has given me.

And I desire to go down by the river
And lay on the green soft grass
Which is watered by the
Mists of the movement of patterns of divinity.

As I lay there I see my griefs float by
On a yellow flower.
Healing comes from letting go of pain
Into the flow of the stream
Of the eternal fluidity of life everlasting.

And yet, it is not enough just to lie there
In the comfort of the green, soft grass.
The round hills beckon me to climb them.
I need the greater perspective of challenge.
My body and soul need to work, to breathe hard.

My Father lays down a bridge across the river.
But it is such a little bridge and I am afraid.
Standing there in the paralysis of fear,
I am beckoned by the song of the angels:
"We will sing with you as you cross over your fears".
And so I step on the bridge and divine notes
surround me.

The climb to the top of the hills is hard,
And I go slowly, step by step thinking "I don't want
to do this".
But feeling wings of air flow past me
My desire for challenge is refreshed.

I climb to the top of the hills,
Breathing a sigh of attainable relief.
Not wanting to look at the mountains
Representing heights of which are not mine, not now.

So I look down upon the river
And my mind crosses the bridge to the Rock,
To the very Foundation of my essence -
My relationship with my Father;
Knowing that if I did not stand upon this
relationship,
I would not be here even in these hills.

The sun is setting;
The mellowness of the day is covering me.
The beauty of all
Is both exhausting and exhilarating.

Walking down the hills I feel like I am supported;
Like I am flying on the wings of the angels
Who helped me climb, and I know that I have
been nurtured;
Have been renewed through the metaphors of divinity
Found in the temple of my God.

And now the words come to me:
Always remember to
Go into the embrace of your Father;
Reach out to the arms of your friends;
Allow yourself to be in pain, full of grieving,
And then let it go and open your arms to life,
AGAIN.

Take deep breaths of challenge - expand, contract.
Drink the water of life to its fullest.
Go through your fears like walking through fires.
Take the first step and do not stop.
Be thankful every day, every moment
For the richness which is in you.
Sing your praises,
And come to Me, my child.
For you are mine forever
AND I AM ALWAYS WITH YOU.

WHAT DOES THE URANTIA BOOK SAY ABOUT GAYS, LESBIANS AND BISEXUALS?

by Matthew Block

Based on over twenty years of reading, my short answer is: Nothing - at least, nothing explicit.

Homosexual desire is never discussed in any paper; gay men, lesbians and bisexuals are never identified as such in any narrative. Homosexuality is neither validated or condemned; it is simply not recognized. Nor is bisexuality, in its commonly used meaning. The word "bisexuality" appears in Paper 82 - "The Evolution of Marriage" but only to denote the division of the human species into male and female, not to describe a sexual orientation or pattern of behavior.

Certain passages may or may not refer to homosexual life or aspects thereof, but no passage focuses specifically or exclusively on it. A brief survey of some of these passages will show that any possible allusion to homosexuality or bisexuality is ambiguous at best.

Beginning with p. 381 we read: "Those God-knowing men and women who have been born of the Spirit experience no more conflict with their mortal natures than do the inhabitants of the most normal of worlds, planets which have never been tainted

LIVING ON THE SPIRITUAL PLAIN

by Dave Holt, 1985

Be like the fish that throws itself upstream
Like trout seek their source against the current
Be like the salmon heaving itself against rocks
Just as Spirit will fight for you from within

Be like the stone that hurls from the sling
Or the arrow that slices the air
Be like the sword that cuts through to the clearing
It's all part of getting there.

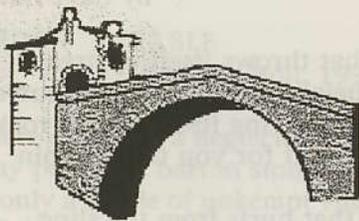
And so like the swift steed,
Give yourself to the Rider
And be like your Master,
Never flinching from the fire.

FROM JOHN AND REBECCA CREGER, June '94...

"Daddy, does God ever get hurt?"
"No sweetie, nothing can hurt God."
"Does he ever get old?"
"No, sweetie. God never gets old."
"Was God ever a little boy?"
"No, sweetie. God has always been God. He never had to grow up like we do."
"What does God look like, Daddy?"
"Well...what do you think he looks like?"
"Is his hair white?"
"Maybe you can imagine something else. What do you think he looks like?"
"Well, he has eyes and eyebrows and a nose and a mouth. And he has a forehead. Can God talk to people, Daddy?"
"Yes, and he also talks through people, sweetie."
"I can hear God in my mind, right Daddy?"
"Yes, sweetie, if you listen very carefully and quietly."
"God lives inside everyone, right Daddy?"
"That's right, sweetie."
"He talks to everyone all the time, right Daddy?"
"Yes, he does."
"Daddy?"
"Yes, Rebecca."
"I'm glad I'm a kid."

with sin nor touched by rebellion. Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by unrestrained or unnatural physical desires. The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons."

This passage stands alone in its use of the word "unnatural" to refer to forms of desire. Since no examples of unnatural physical desires are provided, the reader is free to speculate on what these might include. ...continued on page 7



FROM BRIDGE TO BRIDGE

THE PROJECT OF SERBO - CROATIAN TRANSLATION

Dear Fellow Travelers,

If you have read these Development newsletters regularly then you will probably recall that Nora Abdemoakher is well along in the process of translating our inspiring Urantia Book into Serbo-Croatian, her native language.

Golden Gate Circle Society has been sponsoring this effort for several years. Twelve thousand dollars per year provides for two papers per month to soon become available to a country torn by prejudice and war. This full-time work, performed so efficiently by Nora, is really a labor of love at the level of support we are providing, but the goal is worth it, both to Nora and to our Society.

There are very nearly 700 names on the mailing list that will receive Developments this Summer. Some folks will move and not receive their newsletter; others will not have time to read; and some will not appropriately be on the mailing list. So, if I assume that a little over 500 people are actually reading these words, then I offer you some encouraging news. If we each contributed an average of just \$2 per month, the Golden Gate Circle Society will be fully funding this remarkable translation project. But, nearly half the monthly support already comes from a small group who currently contribute half the projected funding. So only an average of \$1 per month from another 500 people would be enough to bring one more translation to the peoples of Urantia in their native language.

Writing small monthly checks is tedious, so I encourage each of you to consider an annual contribution of between \$5 and \$25. If 500 individuals or families contributed an average amount of \$12 each year for the next five years our Bridge-to-Bridge Project (see box), would raise \$30,000 in small contributions, matching the medium-to-generous donations that have been made to date!

65 Papers

TRANSLATED

THANK YOU ALL SO MUCH
FOR MAKING THIS PROJECT
POSSIBLE!

When the Serbo-Croatian translation eventually goes to publication, imagine how endearing it will be for the recipients of the book to be told that hundreds (at least 500, I hope) of people made the translation possible.

Please do not hesitate to write a small check of even \$5 (or risk sending a small cash donation of \$5 or less) for fear it will be seen as insignificant. The "thought" here really does count!! In more ways than you can imagine. Jerry Pando, our wonderful (and honest) treasurer, will delight in the work of making deposits of hundreds of small contributions. Golden Gate Circle is a tax-deductible religious organization, so those who itemize on income taxes receive additional encouragement to contribute. In the next issue I've give an update about the success of this small donation plea. Please note that an envelope is enclosed to make this contribution very easy to make.

Of course, for those who can and are willing, larger donations are always welcome too. Folks who are helping at the level of \$50 per month (and more) can always find other projects to "seed" if others are willing to "share the wealth" on this project.

Other societies have their own special projects. We'd like our own local readers in Northern California to be the primary supporters of this project, but we will also be putting out the message that MANY small donations from all over will make the present to Serbo-Croatia that much more sweet.

Most sincerely,

Claudia

Claudia Ayers,
for the Bridge to Bridge Project Committee

continued from page 5

but notice that "unnatural" is linked with "unrestrained." Might "unnatural," then, refer to levels of appetite and compulsion rather than to objects of affection? If so, then the passage applies to both homosexuals and heterosexuals. Fathers, sons, gay or straight, male or female - are free from conflicts caused by unrestrained impulses as well as by inappropriately harsh consciences.

The revelators use the word "immoral" a number of times to describe sexual impropriety. On p. 801 we are told that one weakness of Roman civilization was that it allowed a young woman "to go abroad in the land to become immoral." We learn on p. 917 that: "In olden days many practices now regarded as immoral were encouraged. Primitive wives not infrequently took great pride in their husbands' affairs with other women." "Antioch," writes the midwayer on p. 1480, "had half a million inhabitants; it was the third city of the empire in size and the first in wickedness and flagrant immorality." On p. 1613 the midwayer assures us that Nalda "was not an immoral woman wholly by choice." Obviously none of these examples focus on homosexuality. Most of them refer specifically to extramarital sex or promiscuity.

We are told, on p. 1461, that the only place in Rome which Jesus chose not to visit was the public baths, "because of the sex promiscuity which there prevailed." Some readers have assumed that these baths were homosexual enclaves, but the fact is that they were frequented by men, women and children; they were public baths used by a society which had few private bathing facilities. After Ganid observed that Jesus refused to accompany him and his father to the public baths, he "sought to induce Jesus further to express himself in regard to the relations of the sexes" (p. 1472). The context here is clearly heterosexual.

Veiled references to homosexual people may or may not be present in the mention of female marriage resisters on p. 791, or of the state-appointed police force on the neighboring planet, which is made up almost entirely of unmarried men between the ages of 25 and 50 (p.815). The revelator may or may not have tacitly included homosexuals among those "unfortunate few" who must "pay the price of failure to attain membership in the ranks of those ideal sex partnerships [i.e. heterosexual pair marriages] which afford the satisfaction of all biologic urges under the sanction of the highest mores of advancing social evolution" (p. 927). But it is highly probable that all these groups of non-marrieds are or were predominantly heterosexual, if we assume that homosexuals have always formed a small minority of any population.

As for possible allusions to bisexuals or homosexuals in Part IV, I find none. Throughout his various travels and the years of his public ministry, Jesus came into intimate contact with thousands of women, men and children. He counselled prostitutes, wife-beaters, runaways and disgruntled employees. He healed epileptics, demoniacs and lepers. With his mother he raised several brothers and sisters, and then went on to live in close association with the twelve apostles. But nowhere in the account of his life does the midwayer suggest any contact with anyone struggling with

homosexual desires or gender dysphoria, or victimized by homophobia. Nor, for that matter, are there glimpses of healthy and comfortable homosexual living.

We can thus conclude that The Urantia Book contains no explicit mention of lesbian or gay existence. Sensitive gay men and women, reading the book for the first time and anxiously searching for a clear word about homosexuality, either positive or negative, come up with virtually nothing. For lesbians, gay men and bisexuals brought up in gay-unfriendly families and churches, The Urantia Book's lack of Levitical or Pauline denunciations represents a decided advance and may act as a powerful morale booster. On the other hand, for those lesbians who have become accustomed to gay-affirmative messages from church and segments of the larger society, the book's non-recognition of homosexual existence provokes yet another revisiting of the classic questions: Are homosexually oriented people an evolutionary accident or aberration, or, as sociobiology maintains, a natural variation and a necessary component of any society? Is homosexuality inborn or acquired? Are people naturally bisexual? Can one change from homosexual to heterosexual or vice versa? Are gay and lesbian couples as equipped as heterosexual couples to rear healthy children? Since all of these questions remain unaddressed in The Urantia Book, we seek answers elsewhere - either in other books or in our own and others' life experiences.

Further questions, in a more specifically Urantian vein, naturally arise as well. We've probably all wondered: Are there gays and lesbians on "normal" planets? Was homosexuality a planned feature in the design of the Life Carriers assigned to our life-experiment planet? Are long-time lesbian or gay partners allowed to function as pairs throughout the universe ascent, as heterosexual couples are allowed to do? Will gays and lesbians be "cured" on the mansion worlds? Is there a cosmic meaning and value inherent in homosexual life? And finally, Why isn't homosexually affirmed or even mentioned in the Urantia Papers? All of these questions are likewise unanswerable at this point.

By contrast, heterosexuality, as practised in the context of marriage and childrearing, is given the highest validation. The Papers present male-female complementarity as reflective of a cosmic paradigm and uphold heterosexual monogamy as normative for the majority. The Creator Son and the Creative Spirit are the pattern father-mother pair of the local universe, and the Material Sons and Daughters "portray the height of the ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring" (p. 930). Marriage, we are told, "with children and consequent family life," is "stimulative of the highest potentials in human nature and simultaneously provides the highest avenue for the expression of these quickened attributes of mortal personality" (p. 941).

Nevertheless same-sex partnerships are not depreciated. Only one statement in the book seems to go against this claim. On p. 932, in a section discussing

..continued on page 8

...continued from page 7

Regardless of the antagonisms of these early pairs, notwithstanding the looseness of the association, the chances for survival were greatly improved by these male-female partnerships. A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness.

Abstracted from its context, the second sentence of the paragraph implies a timeless superiority of the man-woman association over a same-sex one. But the gist of the section suggests that the superiority of the male-female partnership is linked to the assumption of traditional sex roles. The original division of labor had the woman doing domestic work while the man went out hunting and fighting. In such a case a man and a woman would indeed form a more resourceful and versatile combination than two men or two women who limited themselves to traditionally prescribed roles. In today's world, however, - at least in the West - the division of labor has blurred considerably, and it is impossible to anticipate the versatility and resourcefulness of any two-person pair.

One statement stands out as recognizing the equal value of same-sex partnerships. In the "Rodan of Alexandria" paper we read:

Symbolic communication between human beings predetermines the bringing into existence of social groups. The most effective of all social groups is the family, more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations. Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships (p. 1775).

Such relationships, we are told, foster: (1) mutual expression and self-understanding, (2) the mobilization of wisdom, (3) the enthusiasm for living, and (4) the enhanced defence against all evil (1775-1776).

Considering the fact that this passage reflects the teaching of a Greek philosopher, whose cultural heritage explicitly affirmed the value of certain types of homosexual relationships, we may safely infer that homosexual partnerships are included among these effective relationships. Indeed, many of the great friendships recorded in Greek literature were homoerotic in character.

Such valuable relationships "must be founded on something more stable than the fluctuations of sentiment and the fickleness of mere sex attraction," and many such pairings "utterly fail to produce these moral and spiritual fruits" (1777). But we are given no reason to suppose that, in a society which legitimized same-sex relationships, the failure rate for same-sex pairs would be any greater than that for heterosexual ones.

These passages come closest to outlining the terms of a normative gay and lesbian lifestyle. It would appear that, in the revelators' eyes, same-sex relationships are fruitful to the extent that they yield the shared meanings and values obtainable in stable and abiding marriages. The Urantia Book is clearly pro-monogamy, anti-promiscuity. The revelators would probably disagree entirely with gay advocates (or, for that matter, straight people) who extol sexual hedonism and scorn monogamy as a Puritanical or patriarchal holdover. And yet I suspect that quite a few lesbians and gays find in the "Rodan of Alexandria" paper a sound, appealing and affirmative philosophy of living.

If I may generalize from my own experience, I will say that two of the most crucial projects for gays, lesbians, and bisexuals in modern life are: (1) forming and maintaining a loving, empowering relationship with God, and (2) finding the means to live comfortably with one's sexual and affectional orientation.

I'm sure we would all agree that, in providing guidance for the first issue, The Urantia Book is a precious and indispensable resource.

As for the second, The Urantia Book's guidance is less clear. In the absence of specific guidelines from the revelators, lesbigay UB believers find ourselves in exactly the same position as gays, lesbians and bisexuals in society at large. We share the hardships and joys of our "non-reading" sisters and brothers who are struggling to achieve self-validation, visibility, and growing social acceptance.

The book provides bisexuals, gay men and lesbians with no special strategies for accepting our sexuality, coming out, finding partners, forming alternative families or overcoming homophobia. And even after decades of activism and a gradual liberalization of social attitudes, the struggles of gays, lesbians and bisexuals to reach these milestones are often marked by an inordinate amount of pain, frustration and discouragement. But The Urantia Book offers a treasure-house of inspiring passages that help put things in proper perspective. Here's one of them:

May I admonish you to heed the distant echo of the Adjuster's faithful call to your soul? The indwelling Adjuster cannot stop or even materially alter your career struggle of time; the Adjuster cannot lessen the hardships of life as you journey on through this world of toil. The divine indweller can only patiently forbear while you fight the battle of life as it is lived on your planet; but you could, if you only would--as you work and worry, as you fight and toil--permit the valiant Adjuster to fight with you and for you (1223).

GOLDEN GATE CIRCLE AREA URANTIA BOOK STUDY GROUPS
Northern California

Peninsula	Terry and Gretchen Pennington	(707) 746-5712
Berkeley	John Creger and Meilan Ho	(510) 524-2868
Carmel	see "Monterey Peninsula"	
Castro Valley	Lawrence and Lovey Brown	(510) 881-5345
Chico	Penny and Jeff Oster	(916) 891-8475
Concord	Dawn Renee	(925) 825-9585
Eureka	Susan Schultz	(707) 445-4397
Grass Valley	Craig Rohrsen	(916) 272-6324
Half Moon Bay	see "Peninsula"	
Monterey Peninsula	Barbara Thornbury	(408) 648-3666
North San Juan	Keith and Diana Malley	(916) 292-3209
Novato	Anna Secrist	(415) 892-5241
Peninsula	Dolores Nice or Cheryl Zents	(650) 369-6803 or 726-0131
Redwood City	see "Peninsula"	
Sacramento	Claudia Ayers and Larry Watkins	(916) 482-2082
San Francisco	Stephen Zendt	(415) 642-4876
San Jose	Paul Buttitta	(408) 683-4433
San Rafael	Terry McVey	(415) 892-8809
Santa Cruz	Elizabeth and Larry Jones	(408) 425-1882
	Lee and Chrissy Smith	(408) 462-4826
Sebastopol	Robert Slagle	(707) 823-0876
Sonoma	Audrey Ayers	(707) 939-9700
Walnut Creek	Beth and Jerry Pando	(925) 939-1420
Willits	Paul Ammendolia	(707) 456-0201

Attention Sacramento readers: The coming three meetings: July 10, 17 and 24 will be held at Nora and Saed's in Sacramento. Please call (916) 444-2049 for directions and more info. Our study group take a summer break after July 24th until August 21st...potluck !!

CALENDAR OF EVENTS:

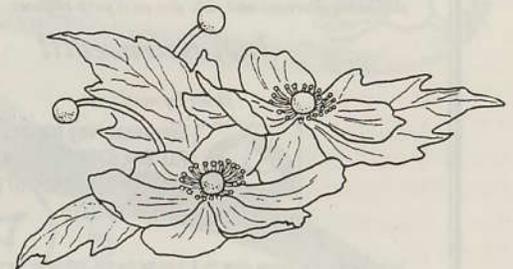
- August 22-23 Jesus' Birthday Celebration
Saturday: Mercy Center in Burlingame 9:00-4:00
Study Intensive, "Encounters With Jesus"
Multimedia presentation, Worship Service
\$20. (includes lunch)
Birthday Party and Dinner, Location TBA 5:00-10:00
Sunday: San Pablo Dam Reservoir 11:00-4:00
Picnic
- September 13 Women's Corp Gathering, 11:00-4:00
Redwood City Host, Dolores Nice
- September 27 Golden Gate Circle Business Meeting 11:00-2:00
Walnut Creek Host, Michelle Klimish
- October 4 Worship Service
Walnut Creek Host, Beth and Jerry Pando
- October 24 Halloween Party Location TBA
- November 13-15 Fall Retreat, St. Dorothy's Rest
Camp Meeker Host, Dolores Nice
- December 19 Christmas Party Location TBA

Late Breaking Calandar News
from Santa Cruz...

Another Jesus' Birthday Celebration will be held in the Santa Cruz area on Sunday, August 30th in the especially beautiful Redwood Amphitheater. Potluck and Rememberance Supper and Fun.

Time: 11:00 to 3:00

11735 Alba Road, Ben Lomond--Route 9 (from Highway 1) to Ben Lomond, Alba is past town on Left, go up hill a half mile to Jim's Road on Left, go up from there to site.



PRESIDENT'S MESSAGE...

...FOR ALL OF US TO PONDER:

"Now, rather, are the sons of God enlisted together in fighting the battle of reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that God and all the divine hosts of a well-nigh limitless universe are on their side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity; even the stars in their courses are now doing battle for them; at last they gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression. Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space." 101:10:9 (p.1117) from Michelle Klimesh

A REFUGE FROM ROAD RAGE

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will take you on a musical journey; from a mountain-side bike (*Wind in the Oak*), to the sidewalks of San Francisco (*Cats & TV Screens*), the streets of New York (*Mama Told Me About the Forties*), the American Southwest (*The Cowgirl & Her Horse*), the South Sea islands (*Coconuts*), and on an inner search for cosmic meanings and connections. The music of Chappell & Dave Holt blazes new trails through the Post Post-Modern wilderness and puts you on a path to peace.

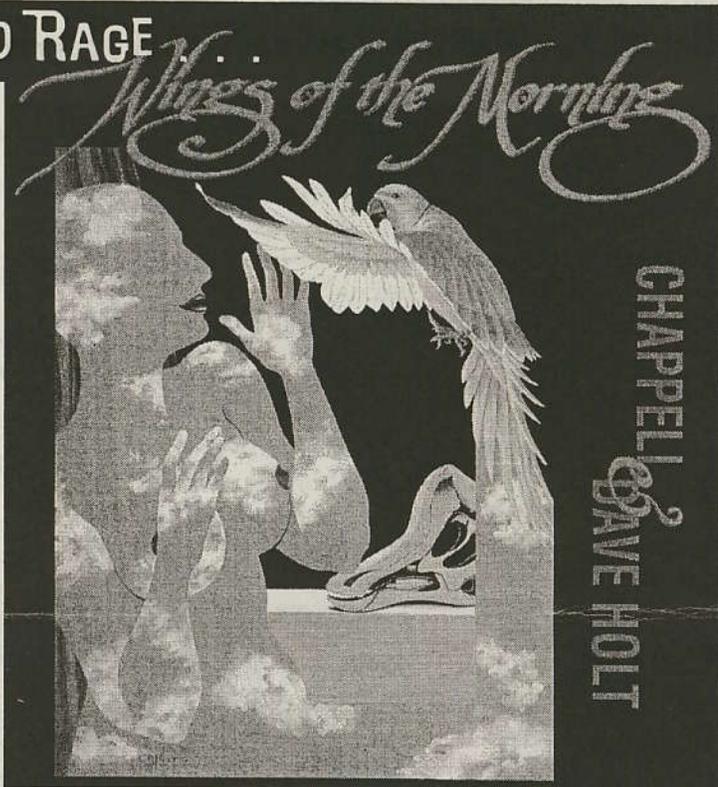
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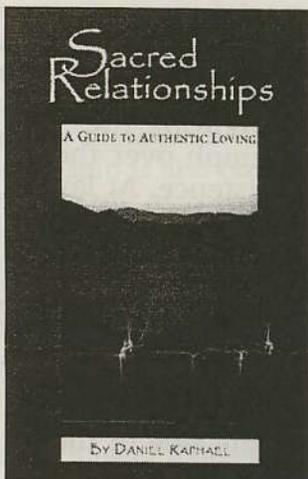
JUST RELEASED!

Practical Wisdom for Relationships in the '90s— from a Seasoned Student of *The Urantia Book*

Sacred Relationships: A Guide to Authentic Loving

by Daniel Raphael

\$15.95 • 190 pages



In a sacred relationship, the partners are committed to fostering one another's spiritual growth as the primary purpose of their shared intimacy. This unusual book is a manual for those new to the spiritual path who are ready to see love and friendship as a sacred process. It will become a handy reference, taking you step-by-step through a process of entering the spiritual path, healing emotional wounds, and on to building healthy relationships based on emotional clarity and soul growth. *Sacred Relationships* is a tour-de-force guidebook for partners on the path, and for singles seeking to enter into relationships that really work.

ANNOUNCING!

On Tour in Northern California

Make your home or study group a forum for learning about sacred relationships, with author Daniel Raphael. Available Aug. 15 to Oct. 1.

Call Eleanor Ryan
415-898-4304

Daniel Raphael teaches and counsels nationwide on sacred relationships and spiritual living. He is a father of three and a Vietnam veteran, and has been an owner of numerous small businesses. Daniel holds a master's degree in education. He has been a student of *The Urantia Book* and of Unity teachings for over 25 years.



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