

Six-O-Six Newsletter

P.O.Box 606, Brighton, Victoria, AUSTRALIA, 3186.

FROM THEOLOGY TO SOCIAL ETHICS.

EACH new experience must of necessity captivate our undivided attention in order to BE an experience. But because we are relatively NEW to universe reality, like babies or young children, we try to centralize and capture and possess transitory experience in ourselves or sometimes in our hearts. Jesus referred to this self-centredness many times. For example "Where your treasures are, will be found your heart also", or "he who would save his life shall lose it but he who loses his life for my sake shall surely find it", or "What does it matter to a God knowing Kingdom builder if all things earthly crash".

In developing the art of letting go through faith, we learn anew to stop seeking for things which would only maintain negative habits. Undue maintenance to resistance to change is one form of spiritual captivity which uses 'Homemade' Theology to service a self-centred ego, structured in our heart, instead of socializing our religion, for example, in the brotherhood of a URANTIA SOCIETY.

With The URANTIA Book we have been freely turned on by our genuine friends to the best cosmic philosophy in the whole universe. Yet because we go about doing our own thing, erroneous cults with well orgaized structures rob the Supreme Being of more growth than any individual URANTIAN could ever supply, to say nothing of the health and healing fellowship brings. Surely the next step is at hand! What are Jesus people holding on to? The answer is on the surface of our social lives. Original Christianity was discipleship to Jesus. He claimed from ordinary people love, willingness to learn, and self-surrender through faith.

Jesus offered himself as our friend, our teacher and our saviour, and he built his expectation of our acceptance on the impression he made by his natural life and teachings in our commonplace society. By living frankly unaffected in our midst, he was like the ideal of our URANTIAN brothers and sisters. He was no distant Guru with a halo of romance, but a familiar experience in our daily lives, just like The URANTIA Book. The son of man truly came eating and drinking, mingling without imperfection in ordinary human society. He invited us to study his character at short range, to consider his conduct in detail, to reflect in his habitual conversation as well as his formal teachings, and to come to a decision on his claims, when he made them.

Jesus never argued about himself; his self-assertion was unmitigated by explanation. People had to face it in their natural way. BUT this one thing he did: HE BROUGHT PEOPLE INTO HIS OWN INTIMATE SOCIETY. He made them companions in his daily life. He let them know him thoroughly, observe him closely in the society of his Apostles and Diciples, his ORGANIZED AMBASSADORS OF A HEAVENLY SOCIETY.

Without the spiritual support of a URANTIA SOCIETY, our religion is like a chick amongst roosters. Over the past decade or so I have personally witnessed so many sincere readers stumble into this cult or that, or just become over-powered by the structures of secularism. I am making this appeal to all those whose brotherhood bears Christian ideals but whose conscience feels the weakness of our present state—those who are ready to make some effort and even some sacrifice to recover THE LOST BROTHERHOOD OF JESUS DISCIPLES. The time is truly upon us to transcend theology to social ethics and morality.

KEITH BACON

PROMOTE THE TEACHINGS, NOT THE STRUCTURES.

I believe that the establishment of a central organization such as a chartered URANTIA Society in Australia may be retrogressive because it could focus our motives towards institution building rather than grass-roots spreading of the teachings.

The real dilemma that all of us face as 20th. and 21st. Century participants of the Revelation is whether or not to perpetuate the Revelation as an institution in itself.

We should disseminate the teachings in a non-secular manner, (study groups in the home, person to person contact, etc). I also feel that we, as URANTIA Brotherhood Members at large should be given more autonomy by the institution which is guarding our Revelation, the URANTIA Foundation.

Perhaps the above could be points for discussion at the October conference in Sydney.

Peter Toy,
Perth.

THE ARCHIVES PROJECT.

Dear 606 ,

I am happy to find other readers of the URANTIA Book in Australia and would certainly enjoy receiving your newsletter on a regular basis.

One thing you may be able to assist me with; at present I am working to develop the Australian independent Archives which is an archives of spiritual material for the study and use by people in Australia. As a part of this I am creating a free lending library to assist those in a situation of limited income so that they may be able to borrow these books. At present we are lending out a great number of books to people and are desperately in need of assistance by way of donation of books. If you could mention this in your newsletter, it would be greatly appreciated.

I greatly look forward to keeping in contact.

Robert Johnston,
P.O.B. 570,
Parkes 2870.
N.S.W. Aust.

URANTIA GROUP AND MILLIEU IN CALIFORNIA

Dopey with jet-lag and still stunned by the thrills of the US environment, I rang Jane and Phil Rolnick, readers of The URANTIA Book in El Cerrito, California.

I let Jane know that apart from Neil Francey in Australia, I had not met any URANTIA Book students.

"You're in luck!" Jane sounded delighted, "There's a party of our particular group tonight where you can meet all of us!"

So it happened. Jane picked me up. We drove to the school where Phil was choirmaster and organizing a choral event. From a chirpy flurry of haloed little girl-angels, Phil cried "Welcome Cathy!" with that warm resonance I was to find everywhere in California.

That evening I met some twenty five readers of The URANTIA Book. Everyone had bought a dish of yummies for the party.

In the excitement of discovering so many new readers, the marathon-long conversations and the overload of information some of the names have slipped my mind. The impressions and exchanges have remained distinct though.

As a group they were sparky, outspoken, alert and interested. Almost everyone was paired. There was a family feeling and - though no longer kids - a feeling of youth, of beginnings, of a feet-on-the-ground kind of optimism.

People's knowledge of The URANTIA Book varied. People like Jeff Wattles and his wife, Hagiko, Dana Jane and Phil were well read and could easily point to any spot to illustrate a point in their conversation.

I recall heated, honest and searching arguments on certain themes that were difficult for some, like the eugenic views of the book. I recall the generosity in their listening and interpretation.

I also recall some pretty red-necked speculations - not necessarily from the uneducated - about how the treatment of criminals described in The URANTIA Book might be applied to the crime situation in the poverty ghettos of Oakland California.

In the absence of central guidance there was a free-for-all interpretation of themes. These were voiced with the relaxed directness of people used to saying what they liked and felt.

From Phil and Jane Rolnick I learnt that there were several groups of URANTIA Book students in California. Their number collectively was put at several hundred people. I gathered that the groups knew each other and that there was good contact and interaction. Further experiences showed that the context where so many URANTIA Book study groups could thrive might be uniquely western and American. A country where freedom of thought, speech and worship are constitutionally guaranteed seems an ideal seeding ground for the placement of a revelation, whose status and meaning, if not content, is profoundly radical.

Perhaps like a lot of people, I used to like sneering at America. Particularly California came in for some snide cracks of prejudice. I used to see it as a place of sunshine and permissiveness that allows all sorts of kooky trends to take shallow roots. I thought of California as redolent with self-development type groups, of people you could easily type because they had a little jargon and their world wasn't mine.

...

Well, - California is not like that.

Nor is it simply an ordinary state. The Bay area is a region of extraordinary intellectual and spiritual ferment. A place of search, experiment and quest. Some people have said such things are merely fads. And yet from the people I met it seemed that such spiritual searching was as honest as any effort on behalf of the good is likely to be.

In such an accommodating spiritual milieu, where people are prepared to err on the side of trust and openness, it is no surprise that The URANTIA Book has taken, if not massive roots, substantial ones that are able to develop.

Catherine Hoffmann, Melbourne.

FORMATION OF NEW STUDY GROUP

A new study group has been formed in the Shepperton area, Victoria. At present, it meets on the second Tuesday in every month. Any new members would be welcome. For details, ring Melbourne 544:4243.

Would you like a study group in your area? If so, please ring the above number. We would like to meet you and make arrangements.

PAM AND TOM.

'A WALK OF THE PEOPLE'

'A Walk of the People- A Pilgrimage for Life' is a walk of prayer and witness. The walkers started their pilgrimage on March 1st 1984 in California, U.S.A. and by mid- October 1985 they plan to have reached Moscow. Every step we take will be a plea for peace and justice:- We pray for an end to the arms race...there must be respect for the earth and an end to the abuse that has taken place in the name of progress...all governments must uphold human dignity." The walkers believe that the people of the world "are calling, pleading for a just world based on love and respect for all living things... We walk with prayers to heal the Earth just as we heal ourselves both physically and spiritually when we walk in respect and love for all .

There is a small core of long distance walkers, who welcome and encourage people to walk with them on a daily basis. On average the distance covered each day is 15-22 miles. They carry with them letters of support from political and religious leaders and civil and human rights groups. They also carry a petition for all to sign expressing the belief that... we must all realise that we are one family, the human family, and that the power and hope of humanity lies in the ability to understand and nurture rather than to compete against and do violence to one another .

Contact address: Pamela Blockey-O'Brien, International Co-ordinator, "A Walk of the People", c/o D23 Golden Estates North, Douglasville, Georgia, 30134, U.S.A.

ANOTHER CASE OF HIGH HOPES ?

Do you remember the song that Frank Sinatra used to croon so well ? High Hopes ? He was singing about an ant who wanted to shift a rubber tree plant.

The following story could be another case of High Hopes. You can share it with the kids or the grandchildren. If they are not interested, you could try the goldfish. They love bedtime stories.



Once there was a big fat frog by the name of Fred. His companion Susie, was a lively little frog. One day they had the misfortune to jump straight into a bucket of cream. They swam for hours on end trying to get out, but the sides of the bucket were too slippery and steep, and death seemed certain.

When big Fred was exhausted, he lost courage. There seemed no hope of rescue. "Why keep struggling against the inevitable ? I can't swim any longer," he moaned. "Keep on, keep on!" urged little Susie, who was still circling the bucket. So they went on for awhile. But big Fred decided it was no use. "Little sister, I might as well give up," he gasped. "I'm going to quit struggling."

Now only Susie was left. She thought to herself, "Well, to give up is to be dead, so I will keep on swimming." Two more hours passed and the tiny legs of the determined little frog were almost paralyzed with exhaustion. It seemed as if she could not move for another minute. But then she thought of her dead friend and repeated, "To give up is to be dead, so I'll keep on paddling until I die (if death is to come) but I will not cease trying, while there is life, there is hope!" Intoxicated with determination, the little frog kept on, around and around the bucket, chopping the cream into white waves.

After awhile, just as she felt completely numb and thought she was about to drown, she suddenly felt something solid under her. To her astonishment, she saw that she was resting on a lump of butter which she had churned by her incessant paddling! And so successful little Susie leaped out of the bucket to freedom.

If by this time the goldfish is yawning or little Johnny came up with some smart answer after you asked him what the moral of the story was, like: "Don't drink your Irish coffee next to the garden pond, for you could finish up with a frog in it", just shake your wise head. You might as well get your Urantia Book out. Blow the dust off first, if you haven't used it for awhile and turn to page 1766 B.

There is one of Jesus' great sayings: "Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt-unbelief."

So if through faith you have found the certainty of God in your personal experience (and that's the only way to find Him) you can jump out of that bucket of superstition, tradition, dogmas and material tendencies, that held you prisoner. You can jump into the freedom of the living truth as experienced by you personally.

"Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation." U.B. p 1115 A.

Jesus said: "Forewarn all believers regarding the fringe of conflict which must be traversed by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit. To those who live quite wholly within either realm, there is little conflict or confusion, but all are doomed to experience more or less uncertainty during the times of transition between the two levels of living." p 1766

But how much more reason for trying to jump out of that bucket have we got, than that little frog.

Jesus said: "Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore. Increasing happiness is always the experience of all who are certain about God." U.B. p 1766 C.

Survey and Epilogue

By Richard Bain
St. Petersburg, Florida

In the Fall-Winter 1983 issue of *The Circle*, a book distribution project was described in an article titled "The End of the Beginning." Books were offered in person to ministers in Ft. Myers and West Palm Beach, Florida and via letter to ministers in Tampa and St. Petersburg, Florida and to members of the Religious Futurists Network. A follow-up survey has been mailed out to determine the reaction of those who had received *The URANTIA Book*. This article concerns the results of that survey.

The survey was sent to 90 people and 33 returned the forms. The breakdown of responses is as follows:

A. From persons who read at least one section of the book:

10 mostly or totally positive

11 mostly or totally negative.

B. From persons who had only skimmed the book or not read any of it:

2 mostly positive

3 mostly negative

7 didn't read enough to assess the book

Some of the survey forms had comments on them. Here is a sample of the comments:

Presbyterian minister: "Am studying the book with interest."

Presbyterian minister: "The book is absurdly fraudulent, not even clever, where do you find people stupid enough to take it seriously?"

Episcopal psychologist: "Thank you for your work."

Methodist minister: "On the one hand, I feel there is something artificial and false about the authorship. On the other hand, every subject dealt with...seems to me to be marvelously well done."

open mind but frankly found it boring and heretical."

United Church of Christ minister: "I must apologize for the negative tone of this evaluation. In truth, the spirit of the book never called me into it."

Unknown denomination: "Big book, little time."

Unity minister: "God bless!"

And finally from a Methodist layman (RFN member): "I can only take the book in small doses...The cosmology is reasonable, but people have trouble dealing with the whole universe at once." (I like that last one!)

There is something innately satisfying about knowing the results of our efforts. It is not only satisfying, it can be instructive. Positive feedback gives us the feeling of a job well done; negative feedback shows us that we are not achieving the desired results so we should try a new approach or devote our efforts to something more productive.

Surveys have limitations, but useful information can be drawn from them if we are careful to allow only those conclusions that the facts will support or that can reasonably be inferred from the data collected. The following analysis hopefully always stays within these bounds.

The great majority of those surveyed are members of the clergy. Responses tended to be either quite positive or quite negative. It is gratifying to know that there are those open-minded spiritual truth seekers among the clergy who are willing to accept truth despite the form in which it may come.

Some have asked why this program concentrated on Protestant clergy of the more liberal Churches. First, the Protestant clergy were easily contacted, and second, those in the more liberal churches were deemed most likely to respond positively to the book. There are those who have been trying to reach the theologians and seminary professors of the Christian faith. There are many who are involved in the Christian church who are trying to introduce the book to laypersons in their churches. This leaves the matter of the clergy of the church to be reached. Why is it important to contact the clergy? The clergy can be viewed as having a role analogous to

the clergy who often are the path from the congregation to the church hierarchy and from the hierarchy to the congregation. It is they who interpret and teach the theology they acquired in the seminary to their congregations. The clergy may not command the level of reverence and respect that they once had, but they are still an effective force in the church today. If a minister is well respected by his congregation, there is little that happens in the church that does not have his implicit or explicit stamp of approval. It will be difficult to introduce the book to the Christian community if the clergy oppose it.

The survey seems to indicate that the clergy will be sharply divided in their opinion of the book. This will no doubt mean a great deal of controversy in the church regarding the book. This controversy is not necessarily detrimental; people will examine some of those traditional beliefs that they had never questioned to decide whether these are more reasonable than the concepts of *The URANTIA Book*. The controversy will bring the book to the attention of many who might not have heard of it or might not have given it serious consideration otherwise. The clergy who are advocates of the book will be valuable allies if and when the controversy arises. Whatever we do, the movement will eventually grow so large that it cannot be ignored by the organized church. We should be prepared for both bouquets and brickbats.

I am pleased to report that this project is not the only one of its type. Dr. Meredith Sprunger is contacting United Church of Christ ministers across the U.S. and offering them loan books. So far, he has loaned out over 100 books, and he has many more yet to contact. He has said that he has tentative plans to make the offer to ministers of other Protestant denominations when he finishes the U.C.C. group.

The soil of our culture is being prepared to receive the conceptual seeds of *The URANTIA Book*. There is much work to be done, but little of it is of the sort that will bring accolades to the individual or the group. We will probably not live to see much of this work come to fruition, but it is our contribution to the future of this

THE IMPORTANCE OF LANGUAGE.

The English language is rapidly becoming an international commodity. An estimated 1.4 billion of the globe's 4.6 billion people speak English, fluently or partially. Greek and Latin continue to be mixed into the English vernacular to produce new words such as 'biofeedback' and 'omnitech'. It's ability to continually develop and diversify makes it a contender as an international language.

English was originally spread by Britain's economic, military and social power in the past 100 years. This spread will continue into the 21st century by the power of the U.S. media. Even now, the U.S. influence is having an enormous impact on language in Europe and Scandinavia, with the rate of intrusion of English words accelerating.

France is so concerned that the Francophone High Council wishes to rid the French language of 'Franglaise' for the world's 135 million French. The Council's influence extends to 40 countries whose mother or official tongue is French. It believes it could expand the Francophone world to include an extra 360 million non-speaking residents in these countries. This would raise French to 3rd place behind Mandarin and English, as the world's most used language.

'Language differences have ever been the great barrier to the extension of peace. The conquest of dialects must precede the spread of a culture throughout a race, over a continent, or to a whole world. A universal language promotes peace, insures and augments happiness. Even when the tongues of a world are reduced to a few, the mastery of these by the leading cultural peoples mightily influences the achievement of world-wide peace and prosperity.' (908)

The greatest influence on world language, however, comes from the communication satellite. News, sport and financial information is whizzing around the world every second of the day and night. And technology is looking at another possibility with words - the creation of a multi-language Thesaurus, the forerunner to a composite world language. This could be established through the classification of languages into a 'Hierarchy of Concepts' to produce a data bank that could be accessed through a home computer.

While satellites may have a limit internationally due to the logistics of viewing times, they will find important uses in a country's internal programming. This factor is Australia's prime reason for the \$40 million investment in Aussat 1. (Aussat 2 will go up in November and Aussat 3 next July). For the first time Television, Radio and Telephone services will be made available to about 300,000 people in Australia's outback.

'The peace of URANTIA will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation.' (787)

N. Francey, Melbourne.

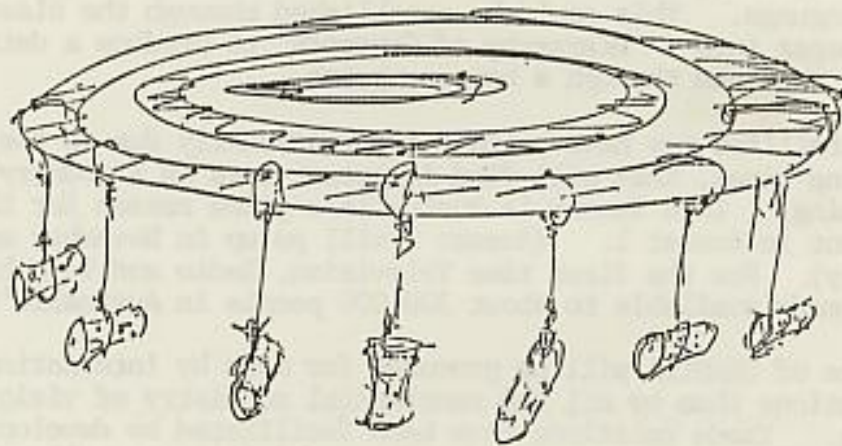
Literally and figuratively, spiritually and personally, the Father and the Sons are one. It is fact: He who has seen a

CALENDAR OF EVENTS - OCTOBER 1985

- 2nd Oct. Brighton Study Group; Prayer and Worship.
 9th Oct. Frankston Study Group ; 7 Cosmic Levels.
 8th Oct. Shepparton Study Group;
 11th, 12th, 13th Oct. Monash Univeristy Book Fair.
 16th Oct. Glen Waverley Study Group; The Mind Adjutants.
 19th - 20th Oct. 1985 Annual Australian U.B. Readers Conference in Sydney.
 31st Oct. Closing Date for entries for the children's Art Competition.
 Theme; " The Study Group and its Outreach "

New readers always welcome.

For more information tel. 561 - 6089.



THE WONDER DOWN UNDER.

Wolfe