

# *Six-O-Six Newsletter*

2 Salisbury Crt, Glen Waverley, Victoria, AUSTRALIA, 3150.

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## THE SOUTH PACIFIC REGIONAL MEETING OF URANTIA BOOK READERS

Australia is celebrating its bicentenary next year. For almost a year now plans have been made for Australia to host a meeting of URANTIA Book readers in the South Pacific Region.

We are happy to announce that we have, after a lot of searching, found a beautiful venue in Robertson, N.S.W. Robertson is a scenic tourist resort on the Illawarra Highway, about 22km east of Moss Vale.

If you decide to make this a date, you will be staying for 4 days and 4 nights from 10th - 14th October 1988 at the stately old manor "RANELEAGH HOUSE". There will be room for 100 people.

For more information contact:

Kathleen Swadling, 7 Walsh St. Narrabeen, NSW. 2101. PH. (02) 913 7893

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## “thought for the month”

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"Everything nonspiritual in human experience, excepting personality, is a means to an end. Every true relationship of mortal man with other persons -human or divine- is an end in itself. And such fellowship with the personality of Deity is the eternal goal of universe ascension."

(The URANTIA Book 1228:3)

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Dear friends of the URANTIA Movement:

For several years I have felt very strongly that an introductory manual that is brief and readable is needed within the URANTIA Movement. A booklet, "A Brief Introduction to The URANTIA Book and Its Most Basic Teachings", is my most recent attempt to create an example of what I would like to see developed by an appropriate Brotherhood committee.

To date the URANTIA Movement has worked on formulating a basic policy of quiet, personal promotion of The URANTIA Book, a position with which I wholeheartedly agree. Now it may be time to focus further attention on developing new and safe forms of outreach ministry. My personal experience leads me to believe that many, many people are ready to appreciate The URANTIA Book if they are given a proper introduction to it.

By proper introduction I mean they must be given sufficient information to arouse their interest in a way that will motivate them to tackle such a large volume. I believe it is often unfair to give a copy of The URANTIA Book to someone and expect him or her to be able to handle its complex contents without guidance.

However, it is difficult to give a good and thorough verbal introduction to the book for various reasons. Perhaps the biggest problem is the fact that the book deals with religion. People have their own ideas on this subject. It seems to me that a good written introduction that covers the basic questions people have about the book will help to meet the many problems associated with its effective distribution.

Because the book is so difficult to introduce to others I believe many people become frustrated. Their response to this frustration often is to become either ultra-conservative or improperly radical. That is, they lean towards no action because they don't know what correct action to take, or they begin to think in terms of "publicity" because "something more" should be done to let people know that such a spiritual resource exists. I believe a good introductory manual would be able to help relieve the frustration of both these extreme groups as well as help the majority of readers who probably lie somewhere in between.

Reports have been positive of people using this booklet as a tool to help introduce The URANTIA Book to new readers. However, it has also been valuable in study group situations as a teaching aid where often answering basic questions for a new reader can be disruptive to more experienced members.

In this booklet I am attempting to do what I'm proposing a Brotherhood committee might do, that is, utilize the democratic process by compiling the suggestions of many readers. This was especially true in the later editing stages when numerous improvements were made from various perspectives on the basis of ideas submitted by a variety of people. My plans are to continue to improve its contents as ideas and suggestions come to me. A copy is being sent for review to each Society and to a few of the larger study groups. If you wish to reply with comments or suggestions, your response will be very welcome.

In our Father's service

Cliff Larsen, Santa Rosa Beach, FL, USA

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Dear 6-0-6

Thank you for the recent copy of the Six-O-Six. I was very impressed with the first one you sent me, and this recent issue seems also to have kept the same high standard. It is also good to have a home grown newsletter that reflects the events in the lives of people in the Mother Pacific. What we learn from it is just as important as what we gather from the Brotherhood Bulletin or The Urantian Journal.

On behalf of the study group here in Auckland, I would like to say: Best wishes to staff and for the future plans of those who foster Six-O-Six. May be in the near future we in New Zealand can contribute some material. There does not seem, at this stage, sufficient depth of resource and readership for those of us here in New Zealand, to develop our own local newsletter. This will come in time. Things are changing.

Our Auckland study group has seven readers. We meet Wednesday nights at a members house in Mount Eden. It has been a good year and our group is making good progress.

Just recently we received some ten URANTIA Books. Some of these the group will use in our circle and some will go into a library programme for 1987. So much to do in this area. The spirit of our group is growing slowly as we learn to work together. I am sure we will be able to take on more challenges in the field of the kingdom in the coming year.

Dennis Clarpitt, Auckland, NZ



# LAND OF THE MORNING CALM by Robert Reno

In the first part of his article Robert Reno shared some of his experiences as an army chaplain in South Korea.

In this second part he quotes from some of Asia's religious leaders and finishes with an important message for us all!

## Part II

I don't believe I need to quote from The URANTIA Book on what it teaches as the religious challenge of our age, but I would like to quote from a number of Asia's eminent religious leaders presenting their thoughts and ideals at the Asian Conference on Religion and Peace:

"It is not through the power of military security systems that true security can be achieved in Asia; it is only through the spiritual unity of religious peoples in Asia that this goal can be obtained."

"Our deliberations centre around the vital subject of real and lasting peace and all that it means. The rich experience of the religious people assembled here would, I am sure, lead to decisions of a far reaching nature. They would be significant not only for Asia but the whole world."

"We, no doubt, belong to different religions. At the same time, we are all members of the great family of humanity. The theme of this conference is "Religion in Action for Peace." This means the translation of all our agreed precepts into practice. Such action is most relevant in this nuclear age in order to save the human family from total disaster. All of us are agreed on this goal. It should, therefore, be easy for us to unite in common endeavour for peace... I have every hope that we shall take humanity a step forward on the road to a peaceful and fruitful living and a harmonious brotherhood."

"Today the world is in a kind of crisis it has not known before. Does it not seem a strange irony of fate that our highest scientific advances should have taken humanity towards the total destruction of all its values; moral, ethical and spiritual?"

"We now, however, see signs everywhere of a questioning of the values of the modern secularized civilization. It is one of the more conspicuous aspects of the contemporary world crisis."

"...it is essential for us to re-examine material civilization, to try to define the true meaning of an advanced nation, and plumb afresh the meaning of humankind."

"The key to save man from such disaster is to be found only in religious perception and moral intuition for the common good of all. Far, behind and beyond all the religions of the world, there is spirituality and the experience of unmistakable oneness of existence. It is this experience of the oneness of the supreme power of God... which is the basis of all religions, and of universal morality. It is the blazing signpost of man's transcendence to higher and nobler levels of consciousness."

"There is great potential in the understanding of the broader perspectives of religion - not so much dogmas or doctrines which often encourage separation and disparity - for the achievement, in fact and in action, of unity and selfless service. The ACRP is requested to identify, collect and translate the tenets of all religions (emphasizing major points of agreement of which there are many)."

"By religion, I am not referring to any one of the established religions in particular. What I am referring to is the universality of spiritual values underlying all the established religions irrespective of the temporal context or terminology and context that may be a part of their tradition and practice. These values pertain, inter alia, to the omnipresence, omniscience and the omnipotence of God. They also include the relation of man to God as son, daughter, servant, friend, beloved, or part of God himself as a constituent of the supreme reality that is God."

"This is the religion that underlies all religions; and it is religion that leads man in the direction of God. Religion therefore, properly interpreted, and understood as the quest for God who sees Himself in all human beings and therefore regards the service of man as the most potent form of service to God..."

"This human value stems from the fundamental nature of the human as the son of God and Buddha. This value exceeds the value of every visible thing on earth."

"Love of God is sought to be transformed into love of man who is made in this image of God; and worship of God is sought to be transformed into service of man..."



"It is the generally accepted view that various religions in the world are but different modes of experiencing the truth and different styles of expressing love, compassion, wisdom and understanding. This concept of religion is of practical value to the ACRP in its work..."

"Spiritual values have to be sought, identified, and then made use of for government, one's personal conduct and one's personal relations with other men... one supreme spiritual value is the use of oneself for other selves..."

"Therefore, a global strategy and world-wide project to awaken all dwellers of our planet earth to the awareness of their higher spiritual identity is an indispensable need and necessity."

"... to initiate an inter-religious dialogue and creative understanding of our religious beliefs and customs so as to cope with the challenges of the modern societies..."

"The United Nations University is extremely interested in establishing a forum where such dialogue could begin, where the world's academic and scientific communities could come together with the world's leading religions in search of their common stake in the fate of this planet."

"We must be faithful to our spiritual vision, and as true men of religion we must be ministers of universal integration. God belongs to all men. God is not partisan. The artisans of a renewed humanity in contemporary society must stress the universal and common destiny of mankind."

One of the most valuable of all experiences we could engage in as service to the Fifth Epochal Revelation, is to seek out, to make contact with, the leading social, philosophical and religious thinkers of today's world, and to bring the influence of the revelation "as book" to them. The world is ripe! There are many leading social, philosophical and religious thinkers within all the world's nations ready to receive advanced and enlarged religious truth. Many of these great world religious leaders periodically get together and hold conferences and inter-faith dialogues. Should we not have someone there to speak on behalf of the Fifth Epochal Revelation and the living gospel of Jesus?

It is obvious that at this time in the history of the movement, we are seeing an increasing awareness of the need for a more active, thought-out, world-wide outreach effort. There are many new creative and pioneering efforts moving towards such a vision of a more evangelistic orientation of outreach ministry.

This is an area of thought that is still as yet, largely unexplored and untried within our young movement, and I believe, is an issue of central importance to anyone seriously interested in the future role and mission of The URANTIA Book on the international level. Personally, whenever I reflect upon this issue, one thought comes to the forefront of my mind loud and clear, "potentialities and unlimited possibilities!"

If our goal is to move toward an increasingly more active and world-wide outreach ministry, it would be the better part of wisdom to do our homework well, so that our outreach and interface efforts are carried out within a context, that has a sense of relevancy to contemporary issues concerning the further development and evolution of philosophical and religious thought within today's contemporary world.

There is a real need at this time in the history of the movement to achieve an accurate understanding of the world's current social, cultural, philosophical and religious developments, forming the leading edge of the contemporary world's evolutionary drive towards the next stage, and higher vision, of our largely "unrevealed" planetary destiny. To acquire this accurate and realistic appraisal of the current opportunities and possibilities that exist on the international level for these various forms of outreach ministry, development and interfacing dialogues - in short the establishment of a multi-racial, multi-cultural and multi-religious readership of The URANTIA Book - we must familiarize ourselves with the forward looking groups and individuals striving to realize the next stage of spiritual evolution upon our planet. If we remain sensitive and responsive in acknowledging the living truth in all faiths, it will all the more be easier to create an environment in which an atmosphere of meaningful exchange can take place. It is imperative that we meet the world's faiths where they are, to infuse them with a new vision of where we're going, based on the revelations of The URANTIA Book.

I say this with all sincerity and conviction of heart; the time to act has come, the season of the dawning of a new dispensation is here and now. We hold in our hands one of the most valuable resources for supplying meaningful direction to our fellow religionists on this as yet largely uncharted spiritual journey.

We, who live in the full awareness of the Fifth Epochal revelation, who realize the clear light



of the living gospel of Michael, can hardly stand by and do less than those who live in the light of the religions of tradition. Even now they are striving to break down the walls of tradition, and to find the living God!

There is taking place in today's world one of the most unprecedented expressions of humanity to realize the Supreme and the Supreme to realize humanity, that Urantia has seen for over 2000 years. I have no doubt that the Gods foresaw this, hence, the gift of revelation to meet the reciprocal demands of the expanding expression of the Supreme within the aspirations of humanity, and the aspirations of humanity within the Supreme.

We are no longer infants in the revelation. We are adolescents, who are just beginning to become aware of the potentials and possibilities of its significance, and our responsibilities thereto. Even the world is now passing through its spiritual adolescence and struggling for a new vision of spiritual maturity.

To the degree that we fail to bring an awareness of the revelation to those religionists of the world who are living spiritual lives and teaching on the same level as the revelation itself, to this degree we are failing to act upon the light we have been given and defaulting upon our responsibilities as recipients of the gift of the Fifth Epochal Revelation. Freely have we received, and therefore, freely and willingly should we give.

I cannot say it in any plainer terms, than to say that we have a responsibility to participate in the common quest of our religionists as they sincerely strive to realize the next stage of religious evolution. Our responsibility is to lovingly bring to their awareness the great truths of the revelation, as well as the revelation itself.

"... I send you the Spirit of Truth. He shall lead you into the enlarged truth, and I will go with you into all the world. I am with you always, and my peace I leave with you."

"And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you."

"... I send you the Spirit of Truth, who shall soon be poured out upon all flesh, and who shall endow you with power from on high."

"... Now that he has personally left the world,

he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties."

"... his spirit, poured out upon all flesh, is a mighty world influence which leads man upwards and urges him onward. The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth."

"... all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities."

"The Spirit guides into ALL truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding."

"The secret of a better civilization is bound up in the Master's teachings of the brotherhood of man, the good will of love and mutual trust."

"Mankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal."

"The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of man. The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness... and now, signifies that the Jesus of history has become the divine Son of living experience."

"Religion does need new leaders, spiritual men and women, who will dare to depend solely on Jesus and his incomparable teachings."

"... the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men."

"The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should



thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh."

In closing, I would like to express my deep appreciation and sense of gratitude to all those who have made this outreach ministry here in South Korea possible. Such an endeavour does not owe its success to any one person, not to the few, but rather to the help and service of the many.

It has been through the many letters of kind and encouraging words of inspiration, that I have often been encouraged and uplifted, to carry on. I owe to these many people not only their words of encouragement, but also their generous support in the form of URANTIA Books and study aid materials so crucial to the success of such an endeavour.

I would also like to thank those of the URANTIA Brotherhood for keeping me supplied with URANTIA Books for library donations. It was due to your support that such a project has been a success here in South Korea.

I would like to give special thanks to the Jesusonian Foundation, without whom's help and invaluable support the formation of study groups here in South Korea would have been impossible. In particular, I would like to express my appreciation to Don Guimond, for it was largely through his single handed efforts, that there was generated such a wide support throughout the movement for our outreach endeavours here in South Korea.

I have great hopes for the future unfolding of the revelation here in South Korea. It has been through the service of the many that these seeds for the future development of the revelation could be planted. There are great spiritual works waiting to be done in this "land of the morning calm", so ripe for the revelation.

In the golden age of Asia  
Korea was one of its lamp bearers.  
And that lamp is waiting to be lighted once again  
For the illumination in the East.

Tagore (great Indian poet)

People who like to respond to this article can write to: Robert Reno, 620 S. 12th Street, Boulder, Co. 80302, USA.

## DAVID ZEBEDEE AND RUTH

by HELENA SPRAGUE

The FIRST derivative novel based on Part IV of The URANTIA Book.

Around many readers of The URANTIA Book are family and friends, teen and adult, who find the Book formidable, but who would enjoy some of its teachings in a lighter presentation. DAVID ZEBEDEE AND RUTH closely follows the history of the families of Zebedee of Capernaum and Joseph of Nazareth, especially the relationship that developed between David, Jesus, and Ruth - Jesus' sister/daughter. Lifestyle and political/economic conditions of their time are described in detail, while many of The URANTIA Book teachings are woven into the story.

The book will be 300 - 400 pages long with illustrations, and will be hard bound. The URANTIA Foundation has granted permission to print a limited edition, which will be a non-profit endeavour.

For further information write to:

The DAVID Project  
P.O. Box 921  
Farmington, CT 06034, USA

Synopsis of  
DAVID ZEBEDEE AND RUTH  
By Helena Sprague

David was the son of Zebedee between James and John, the apostles, and he revealed a temperament distinctly different from his brothers. He was a practical business man, competent in organizing time, resources and man's labour. While he was loyal to his boyhood hero, Joshua ben Joseph of Nazareth, and worked faithfully with him to the end, David was confused by the new and by the conflicting opinions about Joshua's identity.

His attention was given to girls, earning a living, and the tightrope of being a Roman subject while his closest friend was a Jewish revolutionary. A devoted son with a strong sense of family, David knew heartache and long delay before he could establish a family of his own. Longer still was his journey through the maze of tradition and doubt to a livable faith, the journey on which Joshua and Ruth accompanied him.



Dear friends of Six-O-Six

I enjoy receiving your newsletter. It is an excellent way to begin getting acquainted with you. I hope one day Bill and I will be able to meet some of you in person.

You have been discussing how to run study groups and I want to share a particular experience from our study group which we have found to be very beneficial. Our weekly time together is divided between studying The URANTIA Book (which usually includes reading through a paper or doing a topical study) and what we call our "prayers and thankfals". It is this latter part that is relatively unique and has come to be very meaningful to us.

The person whose turn it is to be in charge leads the prayers and thankfals. The first round is prayers. By going in order around the circle, the less assertive people in the group are assured of having their share of the time. Each person in turn shares his concerns and requests with the rest of us. Anyone is free not to participate. We find many times that newcomers are comfortable enough with our casual approach to join right in. While no formal prayer is said, each of us individually directs our thoughts Godward as we listen to each friend's sharing. The second round is thankfals. Once again we proceed around the room while each person tells of the things he is particularly thankful for that week. We have discovered that the number of thankfals has increased over the years. Each of us loves this joyful time. Last, we have a period of several minutes for silent communion and worship. We take turns indicating the end of this quiet time.

This "prayers and thankfals" time is filled with laughter, sympathy, encouragement, love and joy. We are sharing our spiritual lives together in a way that is spiritually and emotionally nourishing. Sometimes we spontaneously spend our entire two-hour meeting time in this way, fulfilling some unspoken yet seemingly mutual need in us all.

In joyful thanksgiving for each of you

Kaye Cooper, Arlington, TX, USA

#### THE LIBRARY DONATION SCHEME

We gratefully have received our first shipment of 100 URANTIA Books from the URANTIA Brotherhood to be donated to libraries around the country. However, the postage required to send them to the libraries has to be paid by URANTIA Book readers in Australia. If you feel you would like to donate towards this worthy cause of helping to spread the Fifth Epochal Revelation, please send your cheque to: "Six-O-Six Newsletter, Library Fund" c/- 2 Salisbury Court, Glen Waverley, Vic. 3150.

#### WHAT HAPPENS TO THOSE LIBRARY BOOKS ?

It has come to our notice that although URANTIA Books are donated to libraries, they are not necessarily put out on the shelf for the public to find and browse through.

A recent inquiry made at the Glen Waverley library whether they had the book or were able to get it, resulted in me finding out that it was not even on their catalogue. Waverley is the most populous municipality in Victoria with over 130,000 people. A few years ago I made a similar inquiry, but then I was told it was on their catalogue.

Other people have had similar experiences, where they were told the book was unavailable, although a book had been donated a few years before.

It appears that unless there is a demand for a book of a religious nature, libraries will not put it out on the shelf as they receive many books of that kind and have not got the space to put them all out.

So it might be a good idea if all you good folks, who possess an URANTIA Book, go to the library so now and then, to make sure it stays in circulation. Even if your local library has not got the book, for the minimal fee of 50¢ they will get it for you from another library.

Dear 6-0-6,

Thanks for sending us your newsletter. I often don't find a chance to get out The URANTIA Book and your snippets are often a great revelation to me.

Helen & Glen Stickley, Byfield, Qld.

#### FROM A NEW READER

The article on the origin of The URANTIA Book answered all my questions fully and completely! I have not read enough of The URANTIA Book to jettison my belief in re-incarnation nor the law of karma, or what goes with it, not yet... I do trust that the respectable clairvoyants like Edgar Casey - 'Sleeping prophet' or even our own Mario Schoenmaker do not err so much?

Jurka Sepp, Melbourne



Dear Editors,

I found Stephen's Theiler's letter in March/April Six-O-Six interesting in regard to his questions about reincarnation.

As a member and teacher of the Baha'i Faith and as a reader of The URANTIA Book, I am often in a situation where I am asked to justify my beliefs on reincarnation.

The Baha'i Faith and The URANTIA Book teachings coincide in many areas (e.g. the pamphlet enclosed in above newsletter, "Pioneers for The New Age" by Meredith Sprunger, section on step seven in outreach ministry: The formation of a new social expression of religion). One of these areas is the teachings on reincarnation, i.e. transmigration of the soul, continuing spiritual learning and growth after death and the existence of a more refined and spiritual body or vehicle for the soul, is taught. The return of the spirit to this planet or to another human body or the evolution of animal spirits to human spirits is NOT taught.

Yet many people are attracted to the teachings of reincarnation, they instinctively empathize with teachings of soul transmigration, it is something they want to believe. Also many people have experiences of what seems to be irrefutable evidence of reincarnation.

As the teachings of eastern philosophies and religions become more popular in the west, so does the belief in reincarnation spread. It will not do for us to proclaim the falsity of this doctrine because it says so in The URANTIA Book or because Baha'u'llah (the founder of the Baha'i Faith) said so. We must show people the truth behind their beliefs, where they originated from, why they are distorted or inaccurate or how the original teachings on this subject were adapted to human understanding and most of all, how the truth about reincarnation is even better news than the erroneous concepts most people have. Because any revelation must be in a form at least partially comprehensible to the receiver, it is often expressed in analogy or symbolism, even Jesus taught this way with his parables. This process is further added to by the interpretation we place on these teachings. Hindu cosmology is a vast subject. The teachings on the transmigration of the soul describe a complex process of spiritual evolution while the cosmology describes numerous planets and spiritual worlds. The only disparity between the teachings of transmigration and reincarnation is that people interpreted the lives to come in the spiritual worlds in terms of what they could understand, i.e. life on this planet in these bodies. Also the resultant philosophical reasoning from the doctrine of karma have played a large part in the formation of ideas about reincarnation.

In copies of the Bhagavad-Gita and other scriptures the word reincarnation does not appear, even in the index, all references are to transmigration. (e.g. Bhagavad-

Gita As It Is" 1972, Bhaktividanta Book Trust.)

On the subject of various experiences people have, that seem to prove reincarnation, know that the abilities of the human mind and psyche are little understood. People exhibit the ability to be disassociated from pain and injury, others can speak languages they have not learned, the visualizing ability of Nicola Tesla was probably the most amazing proved mental phenomena of this century. When one observes certain experiences of the psyche, many things that seem to be proof of reincarnation, can be understood in terms of: distant viewing, cross-temporal telepathy, genetic memory, ancestral memory or even the reading of the Ethereal Record. If you don't know of these things you will interpret these as evidence of reincarnation.

With the rise of eastern philosophies and the common belief forms about reincarnation growing, particularly in the 'alternative societies', people will observe the evidence in terms of what they want to believe. That is, unless they are true searchers after knowledge and not merely looking for a secure and satisfying philosophy and belief system, otherwise it will all point to reincarnation or if they are spiritualists, they will see it as proof of spirit communication.

But how secure, satisfying and wonderful to know the message of the most recent revelation of our spiritual future. Not a blissful static existence in some conceived heaven or a succession of death and rebirth on this planet, in these bodies, only to be absorbed in some type of cosmic, nirvanic void, but a real adventure of continuing advancement through the innumerable spiritual worlds of God's vast universe and the granting of more refined and progressively spiritual bodies, bodies adapted to the worlds and tasks at hand!

Of course these above ideas only briefly touch upon the subject. I would be happier to talk or write at greater length with anyone interested and would welcome correspondence.

Michael Wilson, Miranda, NSW

#### NEW STUDY GROUP IN COUNTRY AREA

Christopher and Bridget Billington are very happy to announce that they are holding weekly study groups at their home in W-Tree via Buchan in East Gippsland, Vic. The five members in their group are studying the fourth part of The URANTIA Book. Congratulations to Bridget and Christopher for the active role they have played in achieving this in the two years that they have lived there.