

2/17/83

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Dear Martin:

The Boulder School For Students of The URANTIA Book has asked permission to use the three blue concentric circles symbol in connection with certain of its activities along with the authorization to state its affiliation with the Rocky Mountain URANTIA Society of Denver. As a society member and General Councilor, I would like to take this opportunity to express my thoughts and observations of this issue in the hope that they may aid you and your fellow trustees in reaching a fair decision in this matter.

To some individuals, the Licensing Agreement might imply unrestricted use of the word and symbol in any and all society activities. In this scenario, the Foundation would have to act retroactively to limit any improper use. By the time you got wind of the URANTIA Bingo fundraiser, the damage would have already been done.

As I read the Agreement, the only specific approval is for stationary, name tags and other ordinary business uses. There is room for other uses under the general term "official society activities". I understand that there is a permission procedure for these other unspecified uses, a procedure that prevents unauthorized use.

From pervious conversations, I have infered that the Foundation desires that the word and symbol be used as much as possible in appropriate situations. The fact of the Licensing Agreement is evidence that there is room for use of the word and symbol in matters other than the Book and the Foundation.

To me the use of the word URANTIA in conjunction with Brotherhood has connotations that go beyond mere associations of readers or believers. "URANTIA Brotherhood" by its very name implies a level of stewardship, integrity and trust that go beyond ordinary associations. The Brotherhood and its societies are therefore expected to behave in manners reflective of the Local Universe Government whose credentials we bear. It would be a great loss if we were to forfeit the privelage of using these symbols and to find ourselves a mere church or fellowship. The universal support of the Licensing Agreement gives testimony to the importance the Brotherhood places in this area.

With the understanding that URANTIA Foundation has broad discretionary authority in the use of the word and symbol, the Boulder School's request is a benchmark in that it represents a new level of Society activity that will serve as a precedent for future and similiar activities. In this regard I would like to summarize my own personal recommendations for guidelines and criteria for evaluating this and other requests.



The use of the word "URANTIA" and the three concentric blue circles symbol should be approved on a case by case basis until there is general acceptance such as in newsletters. All uses should be subject to an ongoing review process as well as taking in to consideration the relative youth of the movement. Too high a standard could inhibit the natural evolutionary process. Compare the newsletters of the early 1970's with the current Brotherhood Journal for example.

The current guidelines in the Licensing Agreement are a good starting point as far as the ethics and character of the proposed activity are concerned. In addition, activities that correspond to the Foundation Declaration of Trust along with the preamble to URANTIA Brotherhood Constitution should be deemed acceptable. The point should be not how to control the movement, but how to control the use of the word and symbol.

In general, activities that foster what I might call "first hand" religious experience such as study, worship, education, reversion, or other terms that are exclusively religious or philosophical in nature would be acceptable. Those which would be unacceptable would be secular activities, if I may call them "second hand" activities, which deal more with those services which the transformation process seeks to inspire. Inappropriate terms would be "political", "economic", or social in the non-religious or philosophic sense. I believe that the Book is clear in its injunction for religious groups to avoid all economic and political entanglements. The group helps generate the transformed individual; the transformed individual then goes forth and performs these activities of cultural uplift. For the group to take on these social activities would be ultimately detrimental to the movement's evolution.

Aside from the separation of church and state, the allowance of the use of the word and symbol must be fair, consistent and not designed so as to dictate Brotherhood policy or threaten a society's autonomy.

This reasoning states that if one member can wear concentric pins, all members can. If one society can use the circles in a newsletter or at a conference, the other societies can also. To create classes of members approaches clergy and as I understand it, all societies are equal.

Furthermore, what license applies to URANTIA Brotherhood should apply to societies as well. If the Brotherhood Publications committee for example can use the circles in memos and correspondence, so should a society publication committee. If the Brotherhood can foster workshops, so should a society be able to. The same would then follow for a school. There should be no notion conveyed through the restrictive use of the word and the symbol so as to imply that societies are separate or less authorized than the Brotherhood as a whole. The Brotherhood draws its sovereignty from the societies and the two, in the final analysis, are inseparable. Use of the symbols should be consistent and applied without favor or discrimination. I suspect that the Father is no respecter of groups.

Within the above mentioned context, let us look at the situation of the Boulder School. The School is now an "official society activity" of RMUSD through unanimous vote of our assembly. This vote was taken after a review period where the operations, the economic liabilities, the charter and the Board of Directors were created and evaluated. The School will function now as our activity even if it is not allowed to use the circles symbol or be able to state its affiliation with the society.