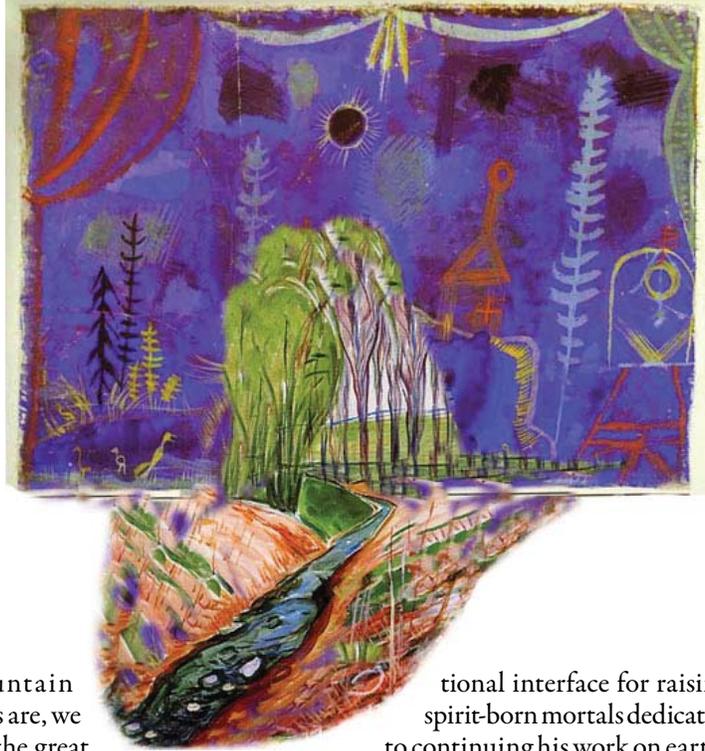




## Christ's Living Water Seeks the Lowest Places

JULIA ELISCHER  
Australia



"Isolated Stream" collage with Paul Klee & Edward Munch images

**A**S THE SMALL, ISOLATED mountain streams that we Urantia Book readers are, we know that it is our destiny to reach the great ocean of humanity at large. Spiritual growth is preparing us for dynamic service and there is much work to be done in bringing God's will to earth in and through His Creator Son, our very own Jesus of Nazareth.

This brings us to some very important questions that I will explore in this article. What is God's will for us? Where will the indwelling spirit lead us? How and whom do we serve? How is Christ operating and what is he orchestrating on our planet?

**"And like water, true goodness seeks the lowest places, even those levels which others avoid" [1452:1]**

Individually, we become instruments for God's grace in the world when we embrace a living relationship with Him. By allowing prayer and worship to open *the human end of the channel of God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds* [1638:4].

Working in isolation, however, *tends to exhaust the energy charge of the soul* [1776:2], and just as lonely mountain streams must join the great river, so too does life progress through established channels.

Below the small streams, on lower ground, there runs the Christian "river of truth"— Christ's tradi-

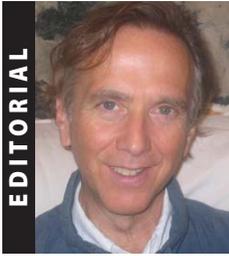
tional interface for raising spirit-born mortals dedicated to continuing his work on earth.

Despite its flaws, and even though Jesus did not establish the church, *he has, in every manner consistent with his nature, fostered it as the best existent exponent of his life work on earth* [2085:1]. This is an important fact if we are interested in the way in which Christ is designing his architectural plan for our time. As the current level of *human evolution and spiritual progress are hardly sufficient to enable all men to dispense*

*Continued on page 3*

### IN THIS ISSUE

- 1** Christ's Living Water Seeks the Lowest Places  
Julia Elischer, Australia
- 2** Editorial  
Guy Perron, Canada
- 6** The Culture of the Revelation  
Phil Taylor, USA
- 9** Embarking on the Journey: Beginning Awareness  
Carolyn Prentice, USA
- 14** Le Club de l'Esprit  
Guy Perron, Canada



## The best door to the Kingdom of Heaven is loving service

*Dear friends, brothers and sisters, readers of the Fifth Revelation,*

**H**OPE YOU ARE ALL well connected to the Spirit of our Father that indwells each of us. As you might have noticed in the last issues of the Journal, there are more articles on teaching and leading, on service, on higher self-actualization, on practical spirituality lived daily in partnership with God within and without—all that in order to make our faith more alive, a profound living faith that motivates our life and shapes our mode of living.

*The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge,*

**When we serve our fellow men in the consciousness of God, in the consciousness that each of us are indwelt by God....**

*wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for: ... 6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service. [1112:4; 1113:3]*

When we serve our fellow men in the consciousness of God, in the consciousness that each of us are indwelt by God, then the door of the Kingdom of Heaven is opened from

inside out. We enter the Kingdom inside through the isolation of worshipful meditation, and we walk in the Kingdom outside, in going out to others and serving them.

*After they had engaged in meditation for a few moments, Jesus continued speaking: "When you do these things, recall the life I have lived on earth among you and rejoice that I am to continue to live on earth with you and to serve through you. As individuals, contend not among yourselves as to who shall be greatest. Be you all as brethren. And when the kingdom grows to embrace large groups of believers, likewise should you refrain from contending for greatness or seeking preferment between such groups." [1942:6]*

When we serve our fellow men in the consciousness of God, we are living right here right now on Urantia an eternal life of unending progression.

There are so many way to serve, to minister; they are so many hungry and thirsty souls out there. What are we waiting for? The return of Jesus? He is right here with each of us with his Spirit of Truth.

Are you ready to embark on the journey? Well, this issue is all about that. Thank you Carolyn, Julia and Phil for your contribution and thanks to all the members of our Journal TEAM, Carolyn, Alain, Olga, Jean and Mario; issue after issue, we have the great spiritual joy of experiencing synergy.

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Warmest regards to all of you, and I wish you all great loving service in your daily life in partnership with God.

Your brother in Spirit and in service,

—Guy ■

## Christ's Living Water Seeks the Lowest Places

Continued from page 1

with religious authority [2085:6], we are reminded: *Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries* [2082:6].

*Christianity is a mighty religion ... [and] contains enough of Jesus' teachings to immortalize it* [2086:4].

Local Christian churches and missions are the earthly vehicles through which Jesus is glorified, and through which his plan for making possible a pathway for humanity to grow into heavenly citizenship is implemented. Christians pray to and worship the Father through Jesus. They save and heal and build in the name of Jesus. Whether read from *The Urantia Book* or the Bible, Jesus has the living words that change lives. *The Urantia Book* clarifies and expands the Biblical truths that Jesus lived the perfect earthly life as the Son of God and that the spiritual benefits of the risen Christ will flow into the lives of all believing sons of God according to their capacity and desire to claim them.

*The spiritual bank of the kingdom of heaven will be paying out faith, hope and moral security to all who draw upon it "in His [Jesus] name"* [2076:6].

Our task, as receivers of the fifth epochal revelation, is more than just believing *The Urantia Book* and fostering the spread of its teachings. We are being called to become the new disciples of Jesus spiritually empowered leaders who embody Christ's liberating message and take it into the world. *Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men* [2084:1].

*Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings* [2082:9].

Now, mountain streams are very pure, very fresh, and as they trickle down into the world, they don't necessarily like the idea of flowing into the big, murky, old river that threatens to engulf them and subvert their purity and autonomy. So they build walls—mental barriers—that impede the flow and, in the short term, allow them to retain their sense of individual superiority. In time, however, the living water of Christ begins to stagnate and then to die, for Static truth is dead truth [1949:4]. The brilliant plan for pouring out a new, enlarged revelation of Christ that would reach the folk floundering in the depths of the ocean is thwarted by human mind not daring to let go of itself.

*Thinking man has always feared to be held by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated.*

*Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them – and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.* [2083:2]

*Selfish men and women simply will not pay such a price for even the greatest spiritual treasure ever offered mortal man* [2083:3].

*Truth often becomes confusing and even misleading when it is dismembered, segregated, isolated and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality* [2075:5].

To become one with God we let go of the intellect and take up our life on the spiritual path. The intellect then becomes the servant of life, the servant of spirit, and we become spiritually reborn. *"Unless you are born again, born of the spirit, you cannot enter the kingdom of God"* [1829:4]. For this we need the living faith of Jesus which gives us the ability to LET the good life flow through us. We become afraid to let go of the "security blanket" of the intellect and grow up to live the spiritual life.

While the mind is critical and analytical, taking things apart, the spirit is integrating and inclusive, bringing things together. Our life becomes whole and holy through the experience of, not the theory about, the presence of God. When we begin to practice the presence of God, we do not depend upon books in the same way: . . . *only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind* [1949:4].

People will believe our faith because of how we live it, what they see us doing, and what we contribute, not because of what they hear us claiming. The world doesn't really need more words, more knowledge. We have so much now that we are becoming confused. The world needs more understanding, more freely given love. It is frightening to give of ourselves spiritually, but the indwelling spirit will lead us. We'll be shown if we are receiving Christ's living water but are not pouring ourselves out, being enlightened but not taking Jesus' light into the darkness. *"Freely you have received, freely give"* [1102:7]. When we are reborn of the spirit, our

**Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them – and with them. And all such fears are well founded.** [2083:2]

life is meaningless without being an outpouring of His spirit into the world.

*“Even if the door to the way of life is narrow, it is wide enough to admit all who sincerely seek to enter, for I am that door”* [1828:7]. Jesus clearly is the path to our personal salvation, but he is also the very water that is to be poured out to the spiritually thirsty.

*“... this Son of truth and righteousness shall rise upon the world with healing light and saving power; even that he will save his people from their sins, that he will really seek and save those who are lost... That those who believe in him shall have eternal life. That he will pour out his spirit upon all flesh, and that this Spirit of Truth shall be in each believer a well of water springing up into eternal life”* [2035:1].

How many people do you suppose are willing to take the time and effort to climb the high mountain peaks in order to receive Christ’s pure water at its source? Most flock to the low-lying ocean waters, where you can’t drink and be nourished by living water, but it is fun and easily accessible. The small mountain streams are far, far away from this ocean of people, but the Christian “river of truth” flows directly into it. And as the tides move, ocean water is drawn up into the river.

**It transforms you from a spiritual orphan into a son or daughter of God! The human race, in all of its wondrous variation, then becomes your beloved extended family.**

You can try standing on the beach proclaiming to the masses of people, the marvelous properties of the small mountain streams, imploring them to make the huge trek and see for themselves. Most people, however, are unable or unwilling to traverse the lonely, narrow uphill path. But if they are thirsty, the river is right there feeding into the ocean. Its water may not be totally pure, but it is still the fresh, living water of Christ, enlivened further by the humble and self-sacrificing mountain streams that dared to let go and let God.

*“And like water, true goodness seeks the lowest places, even those levels which others avoid”* [1452:1].

### The Challenge of Servant Leadership

If, indeed, *The hour is striking for presenting to . . . the peoples of all faiths, not the gospel about Jesus, but the living spiritual reality of the gospel of Jesus* [1041:5], then our spiritual growth will be preparing us to courageously serve Christ in leading our planet into this next stage of light and life. His will is accomplished through the dedicated lives of His spirit-born mortals.

There are reported to be over 33,800 separate and distinct Christian denominations in the world today (*Barrett, World Christian Encyclopedia*). The Urantia movement, presenting an enlarged teaching of Christ, constitutes another—albeit, unique and revelatory—stream of Christ’s fragmented earthly enterprise. If we seriously seek to do God’s will on earth,

the indwelling spirit will lead us into a united embrace of our Christian fellows: *The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present day followers* [2086:2].

*The living Jesus is the only hope of a possible unification of Christianity. The true church – the Jesus brotherhood – is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. . . . Spiritual unity is the fruit of faith union with the living Jesus. . . . And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them* [2085:3].

Although the church as an institution has become marginal in contemporary society, it shows a history of being most vigorous when marginalised. The vibrant early church, while socially and politically isolated, wrote the entire New Testament within a period of about seventy years and spread to the furthest horizons of the Roman Empire and the known world.

Once again restricted in outward movement, the church is undergoing an intensifying of its inner life and a renewed openness to the spirit. Numerous denominations are uniting as the “body of Christ” whose priorities are shifting from doctrinal authority to a reconnection of the human soul to the living God, immersed and fulfilled in the experience of community.

The result is an organised servant power that is becoming spiritually emboldened to breach old boundaries, be daring in its inclusiveness and fulfill its divine mandates. The servant church is indeed, *bowing before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths man can ever hear – the living gospel of the Fatherhood of God and the brotherhood of man* [2086:7].

*There is great hope for any church that worships the living God, validates the brotherhood of man, and dares to remove all creedal pressure from its members* [1135:2].

Modern Christianity is realising most of the values within *The Urantia Book* but expressing them in a different language. To lift up Jesus from a philosophical position outside the Bible and Christianity is “confusing and misleading” to the people who abide in Him. The living Jesus requires that we surrender ourselves to God and what he wants to do in and through us. Before he can realise the spiritual brotherhood of man, he must first unite his followers as a brotherhood in Christ.

*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* [2084:6].

Our constant struggle, both as individuals and as groups, is against the exclusionist impulse that thwarts the divine plan for the spiritual union of humanity. When we embrace and respond to the truth of the Fatherhood of God as a living experience, not a theory, it is a monumental, life-changing process. To have a direct relationship with God is very powerful. It transforms you from a spiritual orphan into a son or daughter of God! The human race, in all of its wondrous variation, then becomes your beloved extended family.

The decline of institutional religious authority has meant that authority must now rise from deep within the character and soul of the leader, from their own relationship with God, for without an evident depth of integrity, church authority no longer carries any weight. Real authority certifies one as a Christ-like presence to others, a person of loving, prayerful, self-giving service to God, to the church, to the world.

Such servant leadership is characterised by its ability to compromise the ideal to the prevailing reality, to be the seed that dies so that abundant new life may issue forth. This was the very quality that ensured that Christianity took root and flourished around the world. Its triumph was largely due to Paul and his successors being *willing but shrewd and sagacious compromisers* [2071:4].

*They deliberately compromised the ideals of Jesus in an effort to save and further many of his ideas. And they were eminently successful. But mistake not! these compromised ideals of the Master are still latent in his gospel, and they will eventually assert their full power upon this world* [2070:8]

Not so successful was Abner: *The Eastern version of the message of Jesus, notwithstanding that it remained more true to his teachings, continued to follow the uncompromising attitude of Abner. It never progressed as did the Hellenized version and was eventually lost in the Islamic movement* [2072:4].

Today, as Jesus' new disciples, we face a similar challenge. Unless some of the ideas in *The Urantia Book* are compromised so that Jesus in *The Urantia Book* can meet and join with Jesus in the Bible, the uncompromising Urantia movement is liable to be labeled a cult and be lost in the nebulosity of the New Age movement.

This does not mean that we lose sight of the brilliant and advanced ideas in *The Urantia Book*, just that we are "sagacious" enough to discern how to realistically progress the flow of its teachings, and tolerant enough to transcend our differences and work together for the glory of God and the advancement of faith in Christ.

Currently, over two billion people, one third of the world's population, are professing believers in Jesus Christ (*Barrett, World Christian Encyclopedia*). By compromising what will be rejected outright by

Christian tradition, we bridge the gap between the revelation and the people, in order to move the attitudes and attachments of the people up in the direction of the revelation. When this happens a new reality can be brought into being. Once we grasp the fundamental importance of collaboration, then compromise means gain, not loss, because inclusion of the strength of others is enhancement for any important vision. Real power is an exchange of power.

By entering the Christian "river of truth," the servant leader is in a position to receive Christ's living water from its high mountain source, and simultaneously, to reach into the ocean, to the lowest places of human despair where, like Jesus, we bring hope to the broken and wounded, the spiritual orphans who are drifting about, lost without a knowledge of their Father's unceasing love.

Maintaining the tension of this bridge is the cross, born by all the courageous individuals who dare to do Christ's work on earth. Buffeted by the determined impulses of human resistance to change, all the rejection of the leader, all the fear of what is different, we share in the extremity of Jesus' suffering, but also in his eternal victory. Such selfless love cannot be defeated in God's cosmic design.

*The Urantia Book* has not been given to us that it might replace our Christian heritage, but rather, to evolve, enliven and unify it. Information can never replace the living water of Christ that has been pouring out to receptive individuals for over two thousand years. *The Urantia Book* offers us an enlarged cosmology and a deepened understanding of the Father, Son and Holy Spirit whereby a new, scientific age may discern the truth within the Bible and be led into a living relationship with their divine parents. The future of this revelation is not solely in the text itself, but in how the Creator Son can influence each believing soul who reads it. For it is as we are refreshed by God's grace and gripped by its power that we will communicate it. Being graced, we can lead others into the living faith that results in the exhilarating service of Christ, for the medium will be the message.

*Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men* [2084:1].

To the praise of His glorious grace! ■

**The future of this revelation is not solely in the text itself, but in how the Creator Son can influence each believing soul who reads it. For it is as we are refreshed by God's grace and gripped by its power that we will communicate it.**

# The Culture of the Revelation

PHIL TAYLOR  
USA

**N**OT SO LONG AGO I attended a conference that was a wonderful experience of spiritual brotherhood and fellowship, where, as always the opportunity to share and consort with like-minded fellows was, as always, rewarding. But on the last day of the conference I met a fellow reader who was attending a conference for the first time. I was led to approach him, and upon talking with him, I discovered that he was disappointed with his conference experience.

He said to me that, after receiving this wonderful revelation and reading the truth contained there in, he was disappointed to find a group of fellow believers who had not met his expectations.

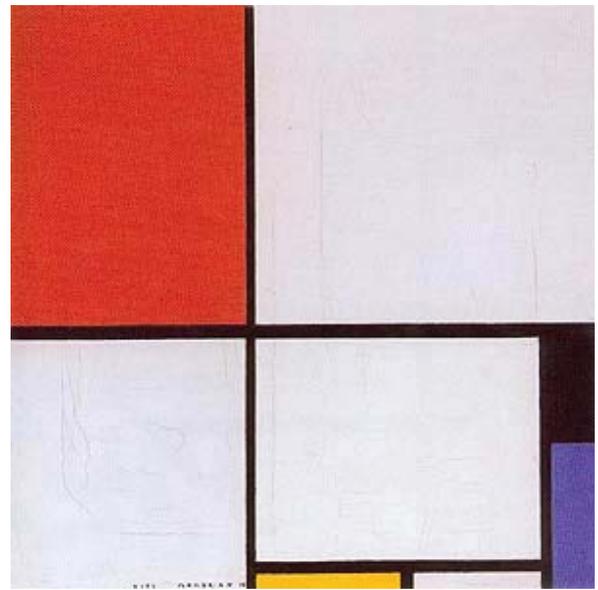
**Spiritual culture demands the intentional living of man seeking to reveal God through daily living and thereby create a new, divine reality that is characterized by a culture of high ideals.**

I could not help but sympathize with this fellow, as I had had the same experience following my first conference. With such a wonderful revelation as *The Urantia Book*, I too had expected to find something

outstanding in our conclave of readers. What was it that we were both expecting to find in our organizations?

What we expected to find at these conferences were readers set apart from average mortals. We had expected to find people who in some ways were outstanding in their embodiment of the truth. Really, what I think we expected to find was to see Jesus living again in the lives of men and women who have dedicated their hearts to the Urantia revelation.

In many ways I think we were both expecting to be translated into a culture that is of a different world, much like the culture we would find if we were to be transplanted from our *backward and confused world to some normal planet now in the post bestowal Son age, [we]*



"Composition with red, yellow and blue" Piet Mondrian, 1928

*would think that we had been translated to the heaven of [our] traditions [598:3].*

Is this an unreasonable expectation?

What this incident speaks of is how powerful the cultures of our organizations are. If groups partake of the high spiritual culture that is found in *The Urantia Book*, then they cannot help but attract those spiritually minded individuals seeking the value-lure of the revelation's ideals. But if our organizations' cultures do not establish themselves as above and apart from the culture of civilization, then we cannot expect to attract such spiritually hungry souls.

We Urantians are a product of an evolutionary culture. We were fostered and trained by the material culture that we live in. Such is the normal course of planetary evolution. But can we readers of the fifth epochal revelation embrace a higher spiritual culture that represents the high ideals of the revelation?

To answer this question let us first seek to understand what culture is. Culture is multifaceted and multidimensional. It is our social heritage. It is our spiritual and material environment. It is the collective strivings and attainments of civilization's predecessors that embody all forms of knowledge from the material to the spiritual. It is the fruits of civilization. It is a tool for training. It is a technique for the preservation of values and morals. It is pattern and an impetus for growth. It is a stimulus of the mind. There is family culture, educational culture, religious culture, moral culture, material culture and revelational culture. And there are many, many other areas of culture.

And then there is the simplest definition of culture which explains the concept so well. Culture, in agricultural terms, is the working of the soil to raise crops. I think this is how the Master would have explained it.

Culture is the soil which fosters the favorable conditions for growth.

A garden is representative of culture. It is characterized by the fertility of the soil and the yields of the crops. Both the yield and the soil testify to the quality of the garden's culture. While the soil represents the environment of culture, the crops represent the yield of culture and, like all gardens, the original soil must be worked and renewed. We cannot transplant new soils in place of the old. We cannot transplant old cultures with new. We must raise, nourish, and uplift our soil culture.

As much as culture is a product of a civilization, this same culture is also a stimulus for that same civilization's progress and advancement. As much as it is the environment which surrounds a people, it is also that same environment which fosters or destroys, preserves or lays waste, uplifts or retards these peoples.

*Culture is at the same time a result as it is cause.*

Our planet's culture began at the beginning of planetary time when our Creator Son and the Life Carriers labored to create a material and spiritual environment favorable to support and sustain life. This environment was created for the purpose of yielding evolutionary creatures capable of will prerogative and spirit receptivity. Under the influence of the Seven Adjutant Mind Spirits, man has evolved from the primordial pools of time to an evolutionary being of will prerogative and adjuster receptivity.

For most of our planet's history we have been a product of a material evolution; we have evolved in response to our material environment, albeit with the mostly unconscious influence of God's ministry. What characterizes this path of evolution and its cultural byproduct is the fact that our evolutionary history has proceeded mostly without spiritual intention. Up to this point we have not willed our path by our spiritual decisions but by our material decisions. Slowly is this changing. Slowly is our civilization becoming a product of man choosing to react to his environment spiritually rather than choosing to react materially. At last, we have begun to develop spiritual receptivity—we are being born of the spirit.

Our material culture has served us well. We have been stimulated by a rugged environment, and man has been forced to grow by the incentive of survival. We have learned to think and become will creatures. But the pace of rapid changes in our civilization has begun to demand more of us. Old ideals are passing away and new, higher ideals are now in need. Our current culture is at a transition point, and the dangers of cultural instability surround us.

Now, more than ever, our civilization is demanding our spiritual decisions to soothe the restless transition from a material to a spiritual culture. We can, if we choose, begin to cultivate and foster a spiritual environment in which we progress and advance as a civilization. We can, if we choose, cultivate a spiritual

culture to stimulate choices to make such a progressive transition an increasing reality.

The key difference here between material and spiritual cultures is intention. Material culture is one in which we react because it has been dictated to us by evolutionary events. Spiritual culture is a culture which can be established by us and dictated to. The former can exist outside of our spiritual choices, it exists regardless. The latter comes into being because of our choices and decisions to seek and do the Father's will. Material culture can exist despite apathy, ignorance, and poor choices of an unthinking civilization. Spiritual culture demands the intentional living of man seeking to reveal God through daily living and thereby create a new, divine reality that is characterized by a culture of high ideals.

Ultimately our culture is representative of choices or our failure to make such choices. While material culture, the product of material-minded decisions, can be representative of our choices, it is our spiritual culture that is our social-spiritual prize. Spiritual culture is the product of intentional living; it is the product of discernment, discrimination and a life of living revelational ideals.

One of the most profound revelations of culture that is found in *The Urantia Book* is the fact that at each level of universe ascension there is used the technique of culture to uplift the pilgrims of time.

Jerusem *has its seven worlds of transition culture* [174:5]; Edentia *has its seventy satellites of socializing culture and training* [175:6]; Uversa *has thousands and thousands of replete institutions and organizations devoted to universe training and spirit culture* [175:1].

It was the same technique of advancement by exposure to higher culture that the Caligastia one hundred used to uplift the primitive populations of the planet. *The simple folk of Urantia brought their social customs to Dalamatia, not to exchange them for new and better practices, but to have them uplifted by contact with a higher culture and by association with superior minds. The process was slow but very effectual.* [749:7]. Such was true of the headquarters of the Planetary Prince, and it was true of the Garden of Eden.

Why is this technique of immersion and exposure so often used in the course of universe progress? Because such methods have a profound effect on the spiritual growth of the individual. Culture does have a powerful effect on the individual because such environmental pressures impel minds to react and grow by encouraging favorable responses. The individual, seeing the truth being lived by his fellows surrounding him, begins to react through emulation—he is stimulated by the loyalties of his fellows.

The power of morality and the fundamentals of “peer pressure” can stimulate the higher choices of

**The individual, seeing the truth being lived by his fellows surrounding him, begins to react through emulation—he is stimulated by the loyalties of his fellows.**

mind that perpetuate this high culture. The effects of cultural uplifting may be slow to change entire peoples, but they can and do produce rapid changes in the lives of individuals. Such is the power of culture; it is uplifting to those responsive to the value-lure of higher culture. To those who are not receptive, it has no value.

In the same way that the Universe Fathers provide a stimulating environment that produces growth, so too can we, as Urantians, begin to consider fostering a spiritual culture that surrounds us as individuals, as families, as groups and as organizations because it is that culture that surrounds us that will be the impetus for progress and growth, not only for ourselves but also for those that are associated with us. It is in this way that the culture of the revelation will be advanced.

It is by just such a cultural uplifting that Urantia Revelation can become a major force for a spiritual renaissance on the planet. The problem with so many religious institutions is that they cannot help thinking men and women because they partake in so much of the social material order. Our Urantia organizations cannot become a part of that social order but instead must transcend it so that all who come to visit our

**This is the age of maturation for the followers of the revelation. Our maturity is measured not by our desire to do the work but rather by our willingness to wisely cultivate the soil and sow the seeds of a future harvest.**

conferences and our study groups, coming to know us as individuals, will recognize that what we have is a culture founded on the highest religious ideals about God and the life of Jesus.

That disillusioned man who attended the conference was right to expect more. He was right to expect more of us and more of himself for *every one who has, more shall be given, and he shall have abundance;*

*but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants [1917:1].*

We all know that the surest way to reveal these spiritual fruits to others is by living and embodying the ideals of *The Urantia Book*. But we must not forget that our goal is not just the dissemination of *The Urantia Book*, but also the revelation of the ideals contained there in. We must reveal the revelation in our own lives. We must reveal Jesus living again, through us. It is by such dedicated living that a new spiritual culture begins to invade the old material culture and advance it. We can do this one by one. One man, one woman, one at a time through one choice to do the Father's Will.

I perceive that it is the Divine Plan of the revelators to foster a culture that surrounds this revelation, and as such it is expected of every spirit-led person who proclaims himself a follower of *The Urantia Book* to fully live and embody the ideals that are revealed to

us. It is by just such willful living that we can allow for the culture of the revelation to spread and flourish. It is by just such a culture that we can truly protect and preserve this revelation for generations to come. It will not be our organizations and governing rules that will protect *The Urantia Book* but the culture that surrounds it, that supports it and that fosters it. Rather than establish by-laws and charters to protect this great work, our organizations would do far better to sit down and define the ideals and values that characterize our group's culture by living them.

Perhaps we should begin to consider ourselves once again a Family of God and that we, the custodians of the revelation, are also the fathers of the revelation. The Family of God, in my mind, is still the highest concept elaborating the Gospel of Jesus, and our brotherhood of believers in the gospel is truly a family.

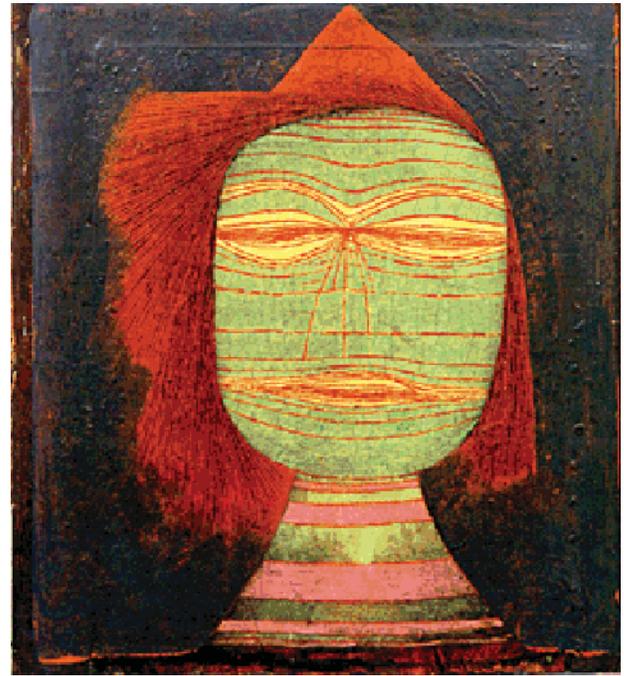
The readers of *The Urantia Book* are a family. In fact any spiritual group that recognizes God at the center of their organization is a family based on the master pattern of the Universe Father. And it is such family units that cohesively work together to labor on behalf of their father and do so under the influence and direction of a family culture.

We the fathers of the revelation are stewards of that family culture, and it is our duty to invest our talents wisely to see that we promote this family culture by our own spiritual living. But we must uphold this fatherly attitude. In such a way, by our dedicated living of the ideals of the family, will our other earth children come to learn and know how a true family is to function. Our family will expand and grow. As we bring more children into our family, the more we will teach and guide by example for them to take the role of the family father. Slowly, but assuredly will this family culture begin to spread and create new families with the same cultural and ideational heritage until one day that family has become not a tribe, not a state, not a nation, but a planet. In such a way will our culture spread, pervading every place in society where there are dedicated men and women seeking to reveal divine ideals through a life dedicated to God.

This Family of God begins with our own families and we who hold this revelation so dear would do well to see that we promote and foster strong, stable, enduring families in our own lives. But it also begins with study groups—they too are families, and also church groups, reading groups, community groups, groups of friends. Wherever there is a social gathering of men and women, there is the opportunity for such a group to be established as a family, and there is also the obligation of those associated with the revelation to elevate the culture of these families with the high ideals of *The Urantia Book*, with or without mentioning the source of those ideals.

# Embarking on the Journey: Beginning Awareness

CAROLYN PRENTICE  
USA



"Actor's Mask" Paul Klee, 1934

This is the first article in a series that was introduced in the last Journal. The purpose of this series is to outline a plan for personal development of the skill of teaching. The four articles in this series will take you through the four stages of learning a skill: beginning awareness, awkward skill, conscious skill, and integrated skill. If you missed the first article, read it at:

<http://www.urantia-uai.org/Journal/index.html>

(Choose May 2006 and your preferred language).

*Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. [1773:4]*

**I**N OTHER WORDS, we must first be aware of the journey ahead of us and why we would want to embark on it. The first stage of learning a skill is recognizing that there is a skill for dealing with certain circumstances of life, it is a skill that we could learn, and that learning and using the skill will result in an improved life. In other words, the first step is realizing that if we learn this skill, then we will improve our lives in some way and possibly the lives of people around us.

We have all gone through this stage of beginning awareness every time we learned a new skill in our lives—albeit maybe not consciously. Granted, as infants learning to walk or talk, we didn't weigh the costs versus the benefits of learning these new skills. But as we got older and could think about such things, we began to see that certain skills—like riding a bicycle, playing a musical instrument, operating the computer, speaking

another language—all of these might give us certain benefits, even advantages in our lives. When we saw that the benefits and outcomes of learning the skill would outweigh the costs, we wanted to learn.

But the stage of Beginning Awareness is not only about cost/benefit analysis. At this stage we also need to think about how we could learn the skill and whether or not we would ever have a chance to use it. For example, sometimes we secretly wish to learn a skill, say something like skydiving, but then we talk ourselves out of it, thinking that it's just an impractical pipedream. Where could we learn it; when would we use this new skill? And then our practical side spoils our dream and we choose not to learn something new because we deem it impractical.

Perhaps this is what you do when you think about teaching. Many of us immediately say, "In this life, I'm not a teacher. I'm not going to quit my job to teach spiritual truths. Not only that, I'm not good at public speaking, I'm not called to do it, I don't want to even try." So I'll tell you up front that the purpose of this step is to convince you otherwise, to convince you that you are called to teach in this lifetime.

On the other hand, I recognize that some of you out there may be tapping your feet in impatience (ah! The spirit poison!), thinking, "I know I want to teach, so would you just get on with it?" My advice to you is also to be patient. Another purpose of this step is to help you realize what teaching is and isn't. In this step of Beginning Awareness, we are examining what teaching is and what it isn't. We must be clear on this, or we will miss the lessons of the next stages.

**You have taught other people many things in your life—but you might not have been conscious of this as teaching.**

*The Urantia Book* says that the universe is one vast school (412:06), so we all know we are going to be students for a very long time! But remember that *The Urantia Book* also says the celestial career involves learning and then turning around and teaching what we learned to those immediately below us (279:13). We are simultaneously students and teachers.

This may seem like a scary prospect, but we are actually already doing this in our present lives on Urantia. Being human is about learning and teaching. For example, we all grew up in families or groups of some form, and all the things that we learned before we went to formal school, we learned from someone who often was not much more experienced than ourselves. It is a natural instinct to want to do this. A parent shows a child, and then one child shows another child how to do something, whether it's how to use a fork, how to write your name, how to play cards. We have already been teaching and learning all of our lives. You taught your little cousin or your next door neighbor

something when you were a child. You have taught other people many things in your life—but you might not have been conscious of this as teaching.

“But,” you may object, “I haven't been teaching anyone about spirituality—and isn't that what we're being called to teach?” The short

answer is no. We are learning to teach, and we can do this, as Jesus did, by making use of all the teaching opportunities that occur in our normal daily lives.

Perhaps we resist becoming teachers because we have a very narrow image of what teachers do. The way I understand my calling to be a teacher (in my case, primarily of communication and writing) is that teaching is about being human, and no matter what we are teaching people, we are teaching them about some facet of being human. Teaching is a uniquely human activity, and teaching is an effort to humanize other people, to give them the skills they need to survive as a human among humans, and as a human in the natural world. We are not born with the instincts to reproduce human society, and therefore, we must be taught.

People often think of Jesus as the master religious teacher—and certainly he was that. But his teaching career, as revealed in *The Urantia Book*, was not limited to religious/spiritual matters. He spent his entire life teaching mundane human skills, such as reading and writing, carpentry, accounting, boatbuilding, and fishing. Thus we see that Jesus was not only a teacher of God, but also a teacher of human life skills. In fact, it was through teaching these skills that he honed his teaching skills, as well as established his reputation as someone who was wise. The same thing goes for us—we can learn to teach by teaching other things, and in this way we will be practicing our skills as well as developing a reputation as persons who know something. At the

same time, teaching these mundane things will increase our understanding of other human beings and increase our patience and tolerance for others—both traits that good teachers need to develop!

Just like Jesus on Urantia, we will be teaching a variety of skills and truths. As we make our ways on the mansion worlds, we will be teaching people the skills we have just learned—and not all of those are what we might narrowly define as “spiritual skills.” I suspect much of what we learn in our future careers will not be technically “about God.” We have to learn how to navigate our morontia forms, enhance our learning abilities, communicate with beings from diverse origins in a new language, how to take in energy, how to relax. Most of these are more practical than spiritual.

But let's not dismiss these practical skills as merely mundane. When we teach practical skills we are also delivering with them a dose of values and insights into how the world works and what is important in the world. When a mother teaches her child to cook, she is conveying something about the importance of good nutrition, the love and concern for family members, the aesthetics of producing a beautiful meal, the importance of cleanliness, the dignity of serving other people. These are important lessons that reach far beyond learning how to boil water and chop vegetables.

And so even if we are teaching some humble task like cleaning toilets, we are teaching values and human dignity along with basic skills. Contemplating these values might even lead to spiritual insights for us and our students!

Since the universe is one vast school, there are lots of things that we can teach—and most of the skills that we can teach each other can uplift humankind, provide the foundation for learning of *Urantia Book* concepts, and in general move the world toward light and life. And if we take *The Urantia Book* seriously, we should begin to see that the opportunities are all around us, the universe is poised to teach us, and it is our God-given duty to teach what we have learned. We have been teaching ever since we showed our first grade friends how to bounce a ball—so we can't claim that we are not called to teach!

Most of us won't take to the streets, or the classroom, or the printed page to teach. We are all called to be teachers in our individual lives. We notice that even among the apostles, some went on to travel and teach, and some went back to their everyday lives.

What do teachers do? Although we have this image of the teacher as someone who stands up in front of a class and talks, this is rarely the case. Teaching is a natural part of living. In addition to lecturing or giving out information, here are the other things that teachers do both in the classroom setting and in other settings:

- Teachers model behavior, talk about it, explain it, sometimes simply point out the desired behavior.

**So we must abandon our plans to just come in and dump a load of big blue books on everyone we meet. We have to meet our students where they are....**

- Teachers ask questions that make the student think about the greater value or the specific details of a task.
- Teachers listen to their students to understand their perspective about the world and about this particular task.
- Teachers encourage the students to talk and do, encourage them to practice the skill.
- Teachers provide a safe and encouraging environment for students to practice the skill.
- Teachers answer questions or help the students find their own answers.
- Teachers learn from their students. They learn more about the topic they are trying to teach, they learn more about human beings, and they learn more about teaching.

So if you think teaching is all about presenting information, think again. Different teachers have different styles and you are called to teach in the style that best suits you.

One thing that formal academic educators have learned from cognitive learning theory is that people learn best when the learning is connected to something that they already know. So we must abandon our plans to just come in and dump a load of big blue books on everyone we meet. We have to meet our students where they are, and teach them something that will enhance/enrich their lives, make their human existence easier, more productive. Thus, we realize that perhaps the only way to teach spiritual values is by first connecting to some mundane concern, by teaching something practical that will solve a problem in our students' daily human lives. Thus the mundane problem becomes a conduit for higher level teaching. These opportunities often come in one-on-one encounters with people that may seem nothing like a formal teaching arrangement.

Teaching is something broader than our narrow definition for it. Let us review a moment: Teaching is a uniquely human skill that we have been doing all of our lives. We are called to teach others the skills they need to advance in their lives. Every time we teach someone something, we are also teaching values. Most of the teaching that goes on in our lives is one-on-one, within personal relationships rather than in a formal classroom setting.

Now if we think of teaching in this way, we might be able to identify more opportunities for it in our daily lives.

So now you are at the beginning step of the journey. You can say, "No, this is not for me. I am not called to be a teacher. I'd rather wait until my next form." If so, I guess I'll see you on Mansion worlds and maybe we'll talk then.

Or you can face your destiny in this life and begin now. If you're willing to continue, this is what I ask you to do. At the end of this article are some assignments to

read, reflect, and write about. Remember this is the stage of beginning awareness. I ask that you devote two hours (or more!) each week to reflect on these assignments. The purpose of these reflections is to open your heart and mind to the Divine Teacher within, so that he will show you how he calls you to be a teacher and the opportunities he gives you in your life to teach.

Learning requires acquiring knowledge, practicing it, repeating it, and reflecting on your practice. Remember that this is four-part series. You won't be a skilled teacher tomorrow—but you are already teaching! You are embarking on a journey that requires much practice. We've all been on this journey all of our lives, teaching and learning, but now we undertake it consciously, devotedly, *as a service to our fellow human beings*.

Take your time. You will get more out of this project if you reflect on these questions over the next three months rather than hurrying through them. There are no short cuts—there are no "quick fixes" to teaching. The next section of this project will be published in three months. Trust the process. Reflection is a critical part of learning something. Forcing yourself to reflect by writing is important; however, if you have difficulty writing your thoughts, try talking them out with another person, or even talking them out on a tape recorder.

I encourage you always to "think outside the box." In this case, "the box" is our narrow definition of teaching in a classroom setting or of teaching spiritual truths in an evangelical setting. Get outside the box of the classroom and look for teaching opportunities in your daily life.

*This training of mind and education of spirit is carried on from the worlds of human origin up through the system mansion worlds and the other spheres of progress associated with Jerusem, on the seventy socializing realms attached to Edentia, and on the four hundred and ninety spheres of spirit progress encircling Salvington. On the universe headquarters itself are numerous Melchizedek schools, the colleges of the Universe Sons, the seraphic universities, and the schools of the Teacher Sons and the Union of Days. Every possible provision is made to qualify the various personalities of the universe for advancing service and improving function. The entire universe is one vast school. [412:2]*

**If you look for these moments in your life, you will find them and begin to see that you already enrolled as both teacher and student in the one vast school of the universe.**

## Assignments

Remember this step is Beginning Awareness. We recognize that this is a skill that will improve our human existence, we can learn this skill, and learning it will enhance our lives and the lives of people around us. If you already know this and feel the call to teach,

be patient and grow through these exercises. There are six periods in this stage. You can spend two weeks in each period, so that you complete all six by the time the next installment come. An alternative method is to spend a week on each period, and then go through them a second time while waiting for the next installment. Be sure to read and re-read the assigned passages.

### Period 1: Exploring your feelings about teaching.

Read about Jesus' early life as a student and a teacher, his educational experiences, his teachers, and his preparation for being a teacher. These are topics covered in Papers 123-134. Read these 12 papers over the next 12 weeks. Specifically look for passages about Jesus as a student or a teacher.

During this first period also read the following passages to expand your understanding of the role of teaching in your universe career: 763:2; 806:1-2; 412:4; 575:2-9.

1. After you read each of these short passages, write a brief summary of what you learned about teaching or learning from that particular passage. Think. Explore. If you can't think of anything to say, write 3 times "I can't think of anything to write." Usually, by the third time you've written this phrase, you think of something to say. But if that doesn't work, then go to the next part of this assignment and come back to this part later.

**You can learn a lot by reflecting on what kind of teaching has worked for you.**

2. Explore in your journal your feelings about teaching. Make a list and divide it into two parts: Positive and negative. What are your hopes? What are your fears? Why do you want to teach? Why don't you want to teach? It's possible that your individual list may be skewed one way or the other, that is, that your positives may be longer than your negatives, or vice versa. But try to have some of each. It's normal for people to feel pulled in both directions. You don't have to share this list with anyone else, so be honest with yourself. What do you envision that's good and bad about teaching?

### Period 2: What are you good at? What could you teach? What have you been teaching?

Readings: Continue to read Papers 123-134.

1. Make a list of things that you could possibly teach other people. Again, no one is going to see this list. Start out small. Could you, for example, teach a child how to tie her shoes? Could you teach your nephew how to play golf? Could you teach the new person at work how to use the copier? Keep going. Work on this list for a few weeks. The purpose of this exercise is to demonstrate to yourself that you have skills you

could teach, as well as opportunities to do so. Try to add something to the list everyday, and try to add a broad range of skills you could teach.

2. Reflect on the teaching you have done in your life. Whom have you taught? What have you taught them? What do you bring to the skill of teaching? What are you good at? What are your weaknesses at teaching others? How important is human relationship in teaching?

### Period 3: Thinking outside the box. Recognizing teaching/learning moments in your everyday life.

Readings: Continue to read Papers 123-134, as well as these passages: 412:2; 558:1

1. During this period, as you go about your daily life, look for teaching moments in your experience. These moments can be when you are the teacher or the student, or even simply teaching/learning moments you observe between other people. Everyday you learn something from other people in your life or teach something to someone. During this period, reflect on these experiences and write about them in your journal. Describe what the situation was, what the lesson was, what teaching technique was used, and how you felt about or reacted to the experience. Particularly think about the values that were communicated or learned in each teaching moment. Review the list of teaching activities in the article above. If you look for these moments in your life, you will find them and begin to see that you already enrolled as both teacher and student in the one vast school of the universe.

2. During this stage as you work through the readings, return frequently to your list of positives and negatives about teaching. See if your attitude changes towards any of them. Also try to respond to each negative, such as, if you wrote, "I don't like to speak in front of a crowd," write about your fear and whether or not that fear should inhibit you from teaching. For the list of positives, write something encouraging to yourself, such as if you wrote, "I hope that by learning to teach I will make a difference in the world," write about why you see teaching as an important component of making a difference.

### Period 4: Thinking about the teachers in your life.

Readings: Continue to read Papers 123-134.

1. During this period, as you go about your daily life, think about the skills, knowledge, and values that you use everyday. Ask yourself how you learned these things. Although at first thought, you

may think that you have learned some of these on your own, dig deeper. Did you read a book on the topic? Did you learn something different in spite of what someone taught you? What techniques did your teachers use that worked or didn't work with you? Explore your reactions to these teachers. How did the circumstances, subject matter, or your personal needs influence whether you learned the lesson? What do these memories tell you about teaching?

2. Who have been your teachers? And who taught them? What did they teach you? What was effective about the way that they taught you? Consider all kinds of teachers—math and science teachers, sports coaches, family members and friends. How did you learn to fish, to cook, to play soccer, to iron clothes, to multiply fractions, to write speak properly? How has learning these skills enhanced your life, both physically and spiritually?
3. While you're thinking about your teachers, think about good and bad teachers you have had. Identify the habits of what make the good teachers good and the bad teachers bad. You can learn a lot by reflecting on what kind of teaching has worked for you. Make a list of teaching behaviors that you want to emulate and ones that you want to avoid. Watch for these good and bad techniques in your daily life—in your own behavior and that of other people.

#### Period 5: Thinking about Jesus as a student and a teacher.

Readings: Continue to read Papers 123-134.

1. Who taught Jesus and how did Jesus respond to various teaching techniques? Did Jesus have some negative learning experiences? What were they? How did he handle these situations? What did he learn from these?
2. What made Jesus effective as a teacher for his siblings, for Ganid, and for other people?
3. Where did Jesus' opportunities to teach come from? Do you have similar opportunities? What are your reactions to these opportunities?
4. Continue reflecting on your list of positives and negatives of teaching.

#### Period 6: Thinking about how Jesus prepared for teaching.

Readings: Again return to Papers 123-134; also 1363:1; 1775:2-4.

1. Notice how time and again the papers mention that Jesus spent time learning about other human beings, what they did, what their daily lives were

like. Why is this information so important in preparing for being a teacher?

2. What can you do in your daily life to learn more about human beings? Write in your journal several times a week about things you have noticed and learned about other human beings.
3. Notice how Jesus made use of the opportunities he was given to teach. What demands/opportunities are there in your life for you to teach others? How do you react to them? Again, consider opportunities to teach mundane things, not just spiritual things. Begin to look for opportunities to practice the skill and art of teaching. This is meant to enrich your everyday humdrum existence. What opportunities present themselves to you in your daily life to teach others something that will enrich their lives?
4. As you prepare for the next stage of this project, identify one opportunity that you could engage in at least twice a month where you could do at least a little bit of teaching. This could be at your study group, your church, your workplace, some kind of organization that you belong to. Remember, this does not have to be spiritual teaching. In some ways, you might be more comfortable starting out teaching something much more mundane. As you prepare for the next stage of this project, identify this opportunity, begin attending and reflecting on the opportunity, learn more about the human beings you will be interacting with, and commit yourself mentally to undertaking real teaching in the next phase.

**Notice how time and again the papers mention that Jesus spent time learning about other human beings, what they did, what their daily lives were like.**

**Bonus material:** Looking ahead to the next step of Awkward Skill. Think about skills you wanted to learn in your life but gave up on after you started them. Did you try to learn to roller skate as a child, but were too embarrassed to fall down in front of others? Did you take Kung Fu lessons, but then suddenly find that you didn't have time for them or that they really weren't that much fun? Remember how you felt during those times and why you turned away from learning a skill that at first seemed to be so promising.

**Additional suggestion:** Enroll in a UBIS (Urantia Book Internet School) course, available at <http://www.urantiabookschool.org/public/home.asp> This wonderful educational opportunity offers you a chance to study *The Urantia Book* with others, observe how a trained teacher teaches, and gives you the opportunity to listen, learn, think, reflect, and write. In discussions you will

# 'Le Club de l'Esprit'

## The Journey or going the full circle

GUY PERRON  
Canada

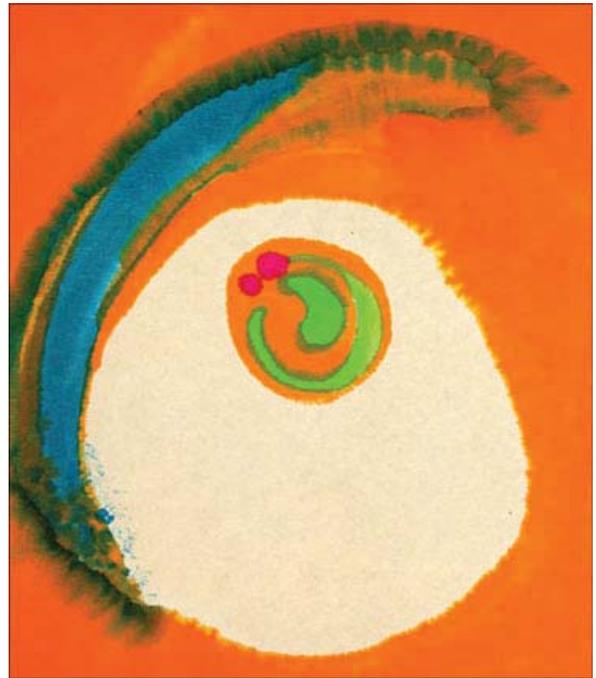
**A**BOUT FOUR AND A HALF years ago, I joined Toastmasters International [an international organization that promotes better public speaking and leadership] to become a better communicator of the good news of the Paternity of God, the brotherhood of man and the Kingdom of Heaven within each of us.

On my first visit, I was kind of overwhelmed by the applause and the protocol, but on the second one, I realised that I could learn a lot in that organisation—and I did. I completed the entire program, and more importantly I decided to serve my fellow Toastmasters in different functions from the club level to the district level, from VP Public Relations to Division governor.

**Thank you Father for indwelling each of us and for inspiring us in serving our brothers and sisters in so many different ways.**

*With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status--one must do something as well as be something.* [1260.1]

After a little more than a year in Toastmasters, I felt that something was missing: the spiritual element, so essential to growth, spiritual growth. Driving on my way back from a meeting, I asked my spiritual partner, my TA, why I was doing all these Toastmasters experiences. The answer came right away: it was to start a spiritual Toastmasters club. We were at the beginning of the summer so I waited until the Fall to transform my Urantia Book study group into a Urantia Book speaking group. It was fascinating to see how much richer the meetings were by combining *The Urantia Book* study group with the Toastmasters meeting. It was and still is fascinating to observe how much rapidly each member progresses. When you need



"Brushwork 054" Carol Cannon, New York

to clearly organize your thoughts in order to share your spiritual insights and experiences to your fellow members, the growth is pretty powerful.

A few months later, our local Urantia association decided to organize a Canadian conference in the summer. All the speakers at that conference were trained at 'Le Club de l'Esprit.' They were all able to practice, get feedback, improve their basic abilities, their verbal and nonverbal communication and much more. All of them were kind of amazed on how well they did. *That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen.* [1467.5]

A few months after the conference, I moved to a new location and I was not able to host 'Le Club de l'Esprit' in my apartment anymore. So 'Le Club de l'Esprit' was put on hold for almost two years until last summer, when it was relaunched but this time as an official Toastmasters club. The first version of the club was not an official Toastmasters club, and most of the people were readers of *The Urantia Book*. Now, only 7 of the 24 members are readers. What a great way to subtly influence others to a wider understanding of the cosmic realities, a great way *in our endeavor to expand cosmic consciousness and enhance spiritual perception* [1.2] as we work at emulating what the revelators do.

At the beginning, we had to be cautious about our way to talk about God. We had to be delicate and respectful of the others, not pushing *The Urantia Book*

*Continued on page 15*

## Le Club de l'Esprit

*Continued from page 14*

on others. After only one month, four meetings, it was surprising to see how much more freely people were talking about God. Now all of us are doing it in a very normal way—all within six months.

And last week, something very interesting happened. Usually we meet in a bigger room because between 15 and 22 people attend. But for that meeting, we were only 8 in a smaller room. The meeting lasted for almost 3 hours. This more intimate surrounding created the perfect setting for a transformation: this meeting was a spiritual meeting with a Toastmasters touch. When we promote 'Le Club de l'Esprit' outside, we usually say that it is a Toastmasters club with a spiritual touch.

'Le Club de l'Esprit' is now back to its original roots. We started as a spiritual group using the Toastmasters context in order to be able to speak the tongue of the Spirit; then we became an official Toastmasters club with a spiritual touch, and now the two have fused very naturally and we are a spiritual club with a Toastmasters touch. We went the full circle, an everlasting ascending circle.

Thank you, Father, for indwelling each of us and for inspiring us to serve our brothers and sisters in so many different ways.

May the love and peace of our Father be with you and within you always.

Your brother in Spirit and in service,  
—Guy Perron, Montréal, Canada ■

## Embarking on the Journey...

*Continued from page 13*

experience teaching moments as both the teacher and the student.

**Contact me:** Again, if you have any questions or you want to share your experiences with me as you work through this project, please email me at Carolyn.Prentice@gmail.com. If a number of people contact me, we could possibly start a discussion list and share our experiences and reflections. I'd be happy to hear from you!

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In writing these articles I have drawn from three other sources, not in specific ways, but for general ideas. First is *The Urantia Book* Internet School, which is a wonderful resource for observing and participating in a learning environment focused on *The Urantia Book*. Next is a series of books by Parker Palmer, notably *The Courage to Teach*, *To Know as We Are Known*, *Let Your Life Speak*—focusing on teaching and the teacher within. The third source is Julia Cameron's work, *The Artist's Way* which is about drawing on the creativity within, being a channel for God. I recommend these resources to you because they are great works in themselves, resonant with concepts from *The Urantia Book*, and you might find them useful in your journey. ■

## The Culture of the Revelation

*Continued from page 8*

We are in nature a service organization, and it falls upon us to find ways to serve our fellows by uplifting the culture that surrounds them. It is because of just such an obligation that we are afforded the opportunity to uplift the ideals of our fellows, regardless of our station in life. Our current culture affords us abundant opportunity.

This process of cultural progress and spiritual uplifting cannot escape the slow pace of the evolutionary process. It is a slow process without imminent social rewards. But we who have the perspective of true planetary progress know that this is not the age for the realization of great achievements but rather for the preparation of future movements. We know not to think of the outcome which we would like to realize

but of the future generations who will prosper by our faithful preparations. This is the age of maturation for the followers of the revelation. Our maturity is measured not by our desire to do the work but rather by our willingness to wisely cultivate the soil and sow the seeds of a future harvest. The fruits of our labor do not belong to us, but to our children's children. Mature indeed are those who will labor for future generations with farsightedness and dedication. To work without imminent reward and to labor for future results is the goal of all humanity. Always will we be working for future ages, not present accomplishments. So let us begin to develop this farsightedness of mind that relies on the visions of a future age and the ideals of a present revelation. ■



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