



UAUS Messenger

The Newsletter of the Urantia Association of the United States

Autumn 2003

Teach the Teachings

The Teachings of Jesus became the Teachings About Jesus, and then the Teachings of *The Urantia Book* became the Teachings of Individuals about Who Controls the Teachings of *The Urantia Book*, and then what?

I have been reading this wonderful book for 31 years. I read alone for the first 23 of those years in complete fulfillment. During the mid-nineties a trip to Chicago brought me to the Foundation at 533 and my connection with other readers. In surrendering the blissful ignorance of reading alone for involvement in service my awareness suffered what I must suppose was an expected insult. I believe that there has been and is very little in this world, touched by man, that has not been or will not be degraded. When it became apparent that the movement supporting UB had suffered a "parting of the ways" some years before, I began looking deeper into the teachings for what answers might be therein. Since the book tells us that there are no absolutes in this level of existence one cannot be absolutely certain of anything except the inner experience of knowing and being known by God. (To be sure, this does not negate the various levels of certainty with which we are all familiar.) Our relationship with the

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Father does in fact validate our existence but it confers no special ability to do the will of God. In the mind arena of choice we must all choose our path. How can we know what our choices mean in the largest sense of intent, effect and impact? Does what we choose to do leave a path of destruction or a wake resulting in greater peace and fulfillment? As this is opinion or commentary it is not my intent to use quotes but only the meaning of the teachings, as I understand them. This is by no means a final statement but hopefully an upstepping of the dialogue we currently have.

I have learned much from those in this movement and have sometimes offered my services towards the objectives of some of the associations within. So what? This could also read: "I have spent my life in sharing and disseminating the teachings and this entitles me to do whatever is necessary to see results in my lifetime." But that is not what needs to be said or done by anyone, for any reason, forever. Is it so difficult to understand that we are not on another crusade for anything in the external world? We are not here as men who desire converts. If there is any single reason why we should act, it is to lead others to see God as their Father and all men as their brothers. This is what Jesus did. He did it by upstepping what was already there, not by fragmenting existing religion. He lived so as to set in motion those events which would, in each generation, grow anew the truths He taught in his. He continuously reminded the apostles that their results were short lived and not yet dependable. He worked with a steady hand and did not tire or

lose hope. Who are we to do it differently?

All serious students of these teachings must now know that there are no shortcuts to doing the Will of God. And these same students, by now, must also know that the misadventures in our world history have been occasioned by premeditated perversions of the divine plan, as well as subtle shifts in order, and sometimes unintended errors in well-intended choices meant to help! They didn't help. Remember also that decisions made by groups of religionists concerning the lives of other people are at once political and no longer of spiritual import. Why would any serious student of *The Urantia Book* want to degrade to a mere political debate the most important teachings given since Jesus lived?

We have all felt the wonder and love in sharing the experience of this revelation with our Father and our friends. It is the meaning of these teachings and the experience of contemplating them that moves us along the path which the Father wills us to go. It is the experience of the teachings which help us grow. When we return to a part of the book after having read it again and find something new, something unknown that makes it more real, this quickens us spiritually. Teaching the teachings, God will do the rest. Teach about the teachings and we limit God's will by inserting our own. The issue is black and white but the reality is not an either-or situation. All of us are well intended. All of us err. Doesn't it just make more sense if we take the slow and personal approach for once in the history of this world? What if all things earthly crash? What if it takes a

little longer?

There is a profound urgency in jealously guarding our revelation from partial, slipshod or unbridled dissemination. Most of us in this movement are satisfied to do it one person at a time or in study groups.

It is significant when a long-time reader chances to approach completeness of comprehension and relative perfection of understanding. Why would such a reader want to shorten, abbreviate or abrogate that same experience for a new reader? Whatever is the motivation for so doing it simply cannot be to have the experience of experiencing the whole of the book.

Some feel justified in pointing a finger at certain individuals and blaming them for not having many more study groups. It is happening as fast as it can happen. There are no shortcuts. Forcing issues creates more problems than are solved. This writer would not want to point a finger at just anyone so I'll just point a finger at everyone who is intelligent enough and enlightened enough and knowledgeable enough and ask: Exactly when does *The Urantia Book* excuse us from acting wisely, intelligently or in a farseeing manner? We must each ask ourselves if we are doing enough. We must each ask ourselves if what we are doing needs to be done. We would be better to err by taking the slow road, which has been rarely traveled in this world, than to believe that we can expedite the will of God.

The spirit within us moves us to do many things. Most of it is unconscious. The readers of the book are some of the most spiritually advanced people on the planet. Contemplate this. There are about 500,000 books in print. There are about 4000 active readers, those who go to conferences, etc. That means 1 in 125 book owners are active while the rest read alone, in small groups or not at all. (The numbers may be a little off, but not the meaning.) This means that over 99% of people who own the book are not in the political arena, whether intention-

ally or by indifference. To me this means that the teachings do not politicize the reader. That takes a person with an expectation of seeing results in their lifetime. Expectations are fine when they are for our own selves but are not very useful when they impact others.

The importance of keeping this revelation personal or essentially private for the time being cannot be overstated. Premature public exposure would greatly delay the purposes of the revelation. All true students of these teachings are familiar with the folly of shortcuts. Whether a shortcut is of some noble but misguided variety or the more insidious and self-assertive type, the results can only delay success in the same way the teachings about Jesus have delayed the teachings of Jesus. These delays have as their primary result a confusion which keeps people from knowing God as their Father and all men as their Brothers. We simply cannot make up for perceived delays by forcing issues.

Since we have not been released from the mandate to conduct ourselves wisely we must realize that the quickest way to see results in our lifetime is to neither look for nor act so as to get results in our lifetime. Even then, it should not matter whether we attain light and life today or in the worlds to come as long as we are intent on attaining light and life. The Father came looking for us and found us. Did He stop doing so? No. He will continue searching that none should be lost. **We** can't help by doing his job. We can if we do our jobs.

We have been given what was missing in our lives, the Fatherhood of God and the Family of All People. And we have been given the information missing about our world. We have everything else already. Without the Fatherhood of God and the family of man we have only those who would exert religio-political supremacy and/or nationalism. Between the spiritual triumph of realizing God as our Father and the worldwide advent of Light and Life there is only the forward or

backward march of the brotherhood of man. The progress longed for is actually happening even if it is imperceptible. It is happening because the will of God is in people both within and without our movement.

There is no mandate to bring the book forcibly into the public view. Bringing the book into public view is a choice made by people. The vulnerability of this choice is that it deprives the rest of us the freewill choice to be more patient. We've had the book about fifty years out of a suggested thousand years before the populace will have spiritually evolved so as to be ready for the teachings. We are about five percent of the way there. Maybe our celestial overseers are wrong. Maybe we ought to give it a little more time before we second-guess the ones who worked for over six hundred years just to give us the revelation. As a movement we will have course adjustments. Going in another direction is another story. Fragmenting and publicizing the book by the few will disenfranchise the many from continuing in the subtle, personal approach, which is still the most successful method of sharing the book. We now can share these wonderful teachings in a personal and positive light. Imagine how it might be if we were put on the defensive in an ostentatious and circus-like manner. Look at Jesus' life. He spent about half of it **quietly** doing personal work. He spent fully two thirds of his public life calmly and quietly training the apostles and disciples in personal work. It was only at the end that he boldly taught and conducted his work. Will we follow Jesus' example, or give in to the example of the earlier missions which failed due to impatience and unearned liberty? Will we take the Pearl of Great Value and fragment it so that all can share the memory of what used to be great? Or will we keep it safe and intact for all to share in their own time?

I believe, apart from enhancing our ability to know God and become more like him, we were given this revelation to fill in the

blanks and to effect a better integration of the individual within the movement of civilization. We all know the two words used to describe evolution: slow but unerringly effective. We need not break up or fragment the book to make it more palatable to a new reader. Thinking this is a good idea does not make it so. People who are meant to find the book, find the book. How did we all do it? It seems so much more intelligent and wise if we allow the agencies of the Most Highs to work in and through us, rather than taking the shortcut to we-know-exactly-where-it-leads. Been there, done that, don't like the quarantine. We have been given the means to up-step the entire world if we take the time and have the patience. We know too well the history of shortcuts and deviation.

Therefore, let no one presume that they can advance, speed up, or improve upon God's Plan. If we try to speed this up we must look

further down the path to widespread misunderstanding, out-of-context conclusions, and adverse public relations with unwelcome controversy. Even if these things come to pass and the real truths of Jesus are again delayed they will ultimately triumph. Having said that, political partisanship on the part of a few claiming to rescue a revelation not in trouble, save from the assault of those selfsame partisans, cannot be ignored or go unchallenged. Further, it is reprehensible that those who would assault should also complain vehemently against the self-defense of those being assaulted. Most of us believe in the statement "Truth never suffers from honest examination." Less well known is the adage that "The evil insist on affirmation independent of all findings." I cannot say who the evil are. What can be said is this: The ones to whom it may apply will not ask, "Is it I?", but will press on simply because they can. We

cannot conquer the hearts and minds of those we serve in love when we cannot conquer our own selves.

While we return to the current dilemma with some new insight and resolve, we must also ponder the future. This movement may one day have to confront a hostile and poorly informed public. There are many seen and unseen potentials. Whatever is to happen let us come together as one voice and one heart and one soul. Let us be attractive and spiritually fragrant. Let us do it with 400,000 or 4 million enlightened readers and loyal supporters and not with 4000. Let us hand the controls back to those who truly rule our world and be content to watch and pray and share the inner life with our Father and our friends. Let it not be said on high that this generation looked to God only to tell Him we have a better way.

*Benet Rutenberg
Indiana, USA*

*Never, in all your ascent to Paradise, will you gain anything
by impatiently attempting to circumvent the established and divine plan
by short cuts, personal inventions, or other devices for improving on the way
of perfection, to perfection, and for eternal perfection.*

(846.4)

UAUS 2003 National Conference

The UAUS 2003 National Study Conference was put on by the Southern Kindred Spirits group and was held at the beautiful Scarritt-Bennett Center in Nashville, TN. The conference overview was given by Jeffrey Wattles who discoursed on Truth, Beauty, and Goodness, and how these divine realities have a dynamic role in the construction of a new and appealing philosophy of living, which a Divine Counselor says is the religious challenge of the age. Jeff's intellectual talent in dissecting a paragraph to bring out the magnitude of importance in the revelator's words was truly inspirational.

The next day commenced with a plenary on Truth given by Tom Burns. We then broke into small study



Tom Burns



Jeff Wattles

groups for three sessions discussing truth in spiritual experiences, science, and philosophy. It is evident that these topics will require ages of further study, and it was truly a fulfilling experience to hear the many thought provoking ideas of Father loving, truth seeking individuals. The evening ended with a concert performed by talented readers who have composed meaningful music that was delightful to the ears.

Saturday began with a plenary on Beauty given by Eddie King. His speech was amazing and mind opening! It not only gave me a new understanding and appreciation for nature, but for human art and accomplishments as well. Again, we broke into different study groups that afforded us opportunities of intimate contact with others.

The afternoon plenary on Goodness was given by Shirley Pelland, and Rebecca Oswald accompanied her with pleasant piano music that she had composed for the occasion. Our last study group occurred afterwards, and I just wish there had been more time for further discussion.

The evening festivities included an outdoor dance where all musicians displayed their wonderful talents. We all had a dandy time dancing too! We sure must have been attractive because a young man from across the street heard the music, came out, and was absorbed by the youth group. He was also present for all remaining activities the next day. And at the end of the show, we were all singing Amazing Grace, and the security guard was singing with us.

Sunday began with a remembrance time in the chapel, and it was so special being together worshipping our beloved Father in Heaven. We sang a lot too, and were fortunate to have the presence of Lee Farmer who can sure play the organ.

Saying goodbye was not as hard as I had expected since we were all so excited for Chicago next year. I strongly encourage attending a conference. It was definitely the best five days of my life so far!

*Tamara Wood
Pennsylvania, USA*



Eddie King



Shirley Pelland



The Band



Rebecca Oswald



Lee Farmer



UByouth



Remembrance supper

The Master came to create in man a new spirit, a new will—to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness—the will to be in harmony with God’s will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect.
(1583.6)

Meet the Adjutants!

It can make a huge difference in our lives when we take the teachings of *The Urantia Book* not merely as interesting information but as truths that we can realize in our own experience. Take a few minutes with the lesson about the Adjutants, the seven mind spirits that come from the Infinite Spirit via our Local Universe Mother Spirit.

As you read the following paragraph from the book, do so reflectively, quietly receiving what is said, allowing yourself to **realize the truth** of what is being said. Take time to identify—recognize—these functions of mind at work in you **now**. Then take time to acknowledge and **recognize** the spirit ministry to these functions of mind.

1. The spirit of intuition—*quick perception, the primitive physical and inherent reflex instincts, the directional and other self-preservative endowments of all mind creations; the only one of the adjutants to function so largely in the lower orders of animal life and the only one to make extensive functional contact with the nonteachable levels of mechanical mind* [402:3].

Do you perceive things readily—seeing things, hearing things, and so on? Do you have reflex instincts? Do you instinctively react to protect yourself when someone throws a watermelon your way? Do you have a sense of orientation in space—up/down, left/right, front/back, and so on? Of course you do! Now realize that there is an adjutant mind spirit ministering to this function in your mind. Take a moment to think over this wonderful fact. Let the delight of the faith awareness of the presence of the spirit of intuition unfold like a flower.

2. The spirit of understanding—*the impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of*

quick reasoning, rapid judgment, and prompt decision [402:4].

Can you understand the ideas in a sentence and in a paragraph? When you are driving and see that the stoplight is red, can you readily associate ideas and conclude that you need to stop by putting on the brake? Of course you can. Isn't it nice to realize that there is a spirit of understanding to help us with these basics of mental functioning? Take a moment to welcome—experience consciously—the presence of this mind spirit.

3. The spirit of courage—*the fidelity endowment—in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction* [402:5].

Doesn't it take a certain amount of courage to get out of bed in the morning, cross the street, drive a car, or meet someone new? Doesn't it take courage to explore new ideas and follow the adventuresome religion of the spirit? Of course you have courage! Couldn't you use a little more courage at times or a finer quality of courage? Pause. Take a moment to let your mind receive the ministry of the spirit of courage.

4. The spirit of knowledge—*the curiosity-mother of adventure and discovery, the scientific spirit; the guide and faithful associate of the spirits of courage and counsel; the urge to direct the endowments of courage into useful and progressive paths of growth* [402:6].

Aren't you engaging in the adventure of discovery right now, curious about the mind, exploring these interesting teachings? Of course you are! Realize that there is support and guidance from the spirit of knowledge. Receive it more fully right now.

5. The spirit of counsel—*the social urge, the endowment of species co-*

operation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures [402:7].

You surely enjoy times of socializing. As writer and reader, aren't we working together right now, sharing ideas? As a member of a study group, you discuss such ideas as these. How nice to reflect that our Local Universe Mother Spirit is facilitating a finer quality of socializing and cooperation through the spirit of counsel. Take a minute to appreciate that Adjutant mind spirit.

6. The spirit of worship—*the religious impulse, the first differential urge separating mind creatures into the two basic classes of mortal existence. The spirit of worship forever distinguishes the animal of its association from the soulless creatures of mind endowment. Worship is the badge of spiritual-ascension candidacy* [402:8].

Isn't it wonderful to realize that when we turn toward the Universal Father with the intent to worship that we have help? **We can worship**, thanks not only to the Spirit of Truth and the Thought Adjuster, but also thanks to the spirit of worship. Take a minute to appreciate that mind spirit.

7. The spirit of wisdom—*the inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement. This is the highest of the adjutants, the spirit co-ordinator and articulator of the work of all the others. This spirit is the secret of that inborn urge of mind creatures which initiates and maintains the practical and effective program of the ascending scale of existence; that gift of living things which accounts for their inexplicable ability to survive and, in survival, to utilize the co-ordination of all their past experience and present opportunities for the acquisition of all of everything that all of the other six mental ministers can mobilize in the mind of the organism concerned. Wisdom is the acme of intellectual performance. Wis-*

dom is the goal of a purely mental and moral existence [402:9-403:0].

Do you have a more or less unified sense of the world around you? Does your mind work to unify your concept of reality? Do you have some sense of when enough is enough and when you are going too far with a particular drive? Do you seek divine wisdom? Of course you do. Take a minute to welcome and appreciate the spirit of wisdom, coordinating and integrating your mental life and bringing you blessings from on high.

How many times have we heard basic religious exhortations being repeated with the sound of the dull thud of repeated fact? To liberate our potential response to truth, it helps so much to have the mind enlivened. I am indebted to Moussa Ndiaye for opening my eyes last summer to the book's revelation of the Adjutants. After that, I had the opportunity to lead sessions with the UB Youth Tour at Sue and Derek Tennant's Silver Springs retreat center. On Monday morning we spent a couple hours examining Jesus' gospel and then went down to the lovely gazebo for fifteen minutes of worship before lunch. The next morning, we learned of the Adjutant mind spirit circuits and heard talks from Gaëtan Charland and Guy Perron on the Adjutants. After that, when we went to the gazebo to worship, I could hardly pry the young people loose after forty-five minutes to go have lunch. Their worship experience was so strong that they just wanted to continue and stay together right where they were. After that, I presented the Adjutants in terms appropriate for a Sunday sermon, and the congregation was rejoicing with enlightenment.

Learning to work more consciously with the Adjutants facilitates substantial progress in all areas of life. In any task we can take a moment to think of the most relevant Adjutants, let the mind become more permeable to their ministry, and enjoy the results. Receiving their ministry more fully offers new hope for spiritual and social brotherhood among readers of *The Urantia Book*, among followers of Jesus, and among religionists worldwide.

Jeffrey Wattles
Ohio, USA

Problems of Isolation

I am a child of isolation. I was born into a family with three daughters, being the youngest of the three. My two older sisters were within 15 months of each other in age, and I came along nearly four years later. Owing to the age spread, I suppose it was natural enough that they would buddy with each other, more or less excluding me from the fraternal club. I learned early on that I was a person of no great significance, with precious little voice or opinions of my own that counted for anything—a little like the 'Mr. Cellophane' soliloquy in the musical "Chicago". (Actually, I have marveled since that no matter how old we all get, that dynamic has yet to really change.) For a long time my appointed name was "twerp", until my parents intervened to stop that; I remember the conference that my sisters then held to find a more suitable alternative that would be tolerated by them, with "shrimp" being its replacement after that. Fortunately, my parents, and later, my teachers, knew and used my proper name, or else I'm not sure I ever would have been straight about it.

I became very proficient at entertaining myself as I grew up. As we lived in a largely undeveloped neighborhood, the only immediate neighbor we had was a middle-aged couple next door without children. While there were a few children down the street, I just don't remember connecting with them that much, unless it was to tag along with my older sisters for some kind of group play. I had any number of imaginary scenarios in our backyard: cowboy ranch, pioneer settlers, secret agents (The Man from U.N.C.L.E. was big then), etc., and learned to sew at an early age (what a wonderful, if isolating, hobby to keep myself occupied into my teen years). Fortunately, my good school grades and musical interests brought me a bit more social attention in middle and high school, but I still shudder to remember just how much of a loner I was, once I was home from school.

There are two things that brought me out of it (both of which not coincidentally involved separating from a loving but otherwise not-all-that-socially-facilitating family): medical school, with its immersion in basically group academic sink-or-swim

demands, and marriage to a man who fortunately was my opposite in actively seeking out and nurturing relationships with other people. In a nutshell, I think the good things that came out of it include the capacity to observe others (very helpful professionally and personally), a relative equanimity in the face of whatever noxious people I may find myself exposed to, and a lot of independent thinking. Plus, I'm a great seamstress....(It probably wasn't obvious to my sisters then or now, but I can hold a point of view very different from theirs without the need to necessarily share it, much less justify it, to them. In other words, I can tolerate being in the presence of a lot of nonsense without losing it myself, and still come out laughing. Privately perhaps, but laughing. Very helpful in childrearing, making a marriage last, working with others, etc.)

The Urantia Book makes it clear that isolation of personality is not a good thing. I really do consider myself a near-miss success where personality development is concerned; extended schooling and fairly early marriage really made up, socially, for lost time, in my case. Judas' biggest downfall is stated as his failure to confide, trust, and open himself up to others (read: engage in the intelligent pursuit of healthy relationships), and was antithetical to a philosophy that is built on two cornerstones including "the brotherhood of man". Jesus gained much of his initial credibility with others due to a real craving to know them; coupled with a philosophy that equates truly knowing another person with also loving him, it is a potent tool for personality development indeed.

Another cornerstone of philosophy in the UB is the experiential gain from a sometimes oppressively slow evolutionary growth experience, both individually and as a planet. The planetary isolation that we've experienced as fallout from the Lucifer rebellion had the effect of slowing that pace still more along social and intellectual lines. But spiritual attainment is a different matter. While mass spiritual attainment may suffer, the spiritual growth of any individual is unimpeded, with not only intact adjuster function, but enhanced adjuster function as an apparent compensation to us once the

planetary circuits were closed.

So, this is the scenario: we're on a planet of isolation, whirling away on the fringes of the universe and blind to that which we hold spiritually dear until we pass through the portals of death (remember the bumper sticker that says, "Life's a bitch, and then you die"). We have no direct vision or knowledge of our origins, purpose, or destiny. We are subject to any number of physical debilities, illnesses, accidents of nature as well as vulnerability to our more disturbed brethren in all the intentional misery that man has inflicted on man since Andon and Fonta came down from the trees. In our corner, however, we have an enhanced individual spiritual presence for the taking, the faith-knowledge of what is to follow, and, probably above all else, each other to lean on, confide in, laugh with, play with, and cry with. Again, another cornerstone of UB philosophy that is so fundamental that it hardly even needs to be stated here, is the richness and depth of learning by experience that we are privileged to have here, and the free will to guide our own soul growth over the 70 or 80 years that most of us will have before we leave. Experientially gained wisdom is the best kind, so much so that Jesus saw fit to come here in part for that experience; we all have seen the parent of a disabled child go on to become an activist for not only his own but for other people's children as well; the spiritual depth of the words of Amazing Grace written from the heart of a former slave trader; the prodigal son who returns from his travels far more appreciative of home and family than his convention-abiding brother. What a marvelous cosmic plan, to allow for the imperfections and faults of an evolving world to also be the fodder on which we cut our experiential teeth in trying to address. I don't think it's a coincidence that most people derive more personal satisfaction from setting something right than just never seeing anything go wrong in the first place. It would be a deadly dull sports season for any team to never lose, since the possibility of losing is what lights the fires of passion in giving it one's best to try to win. Likewise, I would sooner be able to convert my daughter Mandy's old bedroom furniture set into a thing of beauty than buy a ready-made one from

the store; and I am known for never passing up a thrift store if I can help it, to rummage through other people's castoffs in which I might see and be able to restore the beauty; in fact, it's almost a game to be able to pick up on the beauty, or potential for it, that is often missed by so many others. People can be cast off, too. I shudder to recall from my childhood how readily youngsters will exclude other youngsters if they are different in size, or specific talents, or family, or appearance, rather than take the risk of getting to know them. One of my proudest moments as a parent was when Mandy, as a middle-schooler and at an age where most kids were just keeping track of their own points scored, found great pleasure in getting the pass in to somebody else for the basket. That way, she could be instrumental in helping to make them look good, plus including them when they might otherwise have been on the outside of the team and the game, neither of which was lost on her. But again, Jesus was the master: when others saw a person defined only by a profession, or lifestyle, or religious habits, he had an eye for seeing past these trappings to the person within, and challenging them to also see to the developing soul underneath, with potentially more effective ways of living while also nurturing that soul.

There is definitely something about setting things right that weren't that way before you passed by, that both thrills the soul as well as affirms the definition of what 'rightness' really is. We are forced to think of the whole panoply of other courses that could have been taken, and then show our own colors based on whatever philosophy we embrace. And when confronted with things that can't be set 'right' as one would first desire, we are forced to learn a deeper kind of patience: one that cannot ignore the broader cosmic context that has to exist in order to explain the unfinished and still imperfect situation in front of us. When it's all said and done, I think we are, by and large, rather spiritually lazy creatures. But for the human problems we are forced to grapple with, we would be deprived of the arena in which to really understand what it means to have faith, courage, altruism, hope, loyalty, and a more spiritually sturdy work ethic. And

we're going to need them all over the course of a long evolutionary process working toward that special role reserved for us as finalizers once we leave this world. Plus, as long as we are still planetary citizens, we've got a lot of work to do here given the cauldron of people, personalities, and problems engendered in living this mortal life. One of the most potent tools in bringing all of this about is the intelligent and purposeful courtship of one's brothers and sisters, not only to practice what we preach about the brotherhood of man, but also because it is the key to spiritually successful living while we are here. To be able to live with one foot in the awareness of cosmic citizenship and purpose, while the other foot is still planted in our daily planetary lives is, I think, nothing less than the art of successful living. And that in turn cannot help but foster that larger cosmic sense of context to sustain us when the more immediate, material one fails us. It is both a privilege and necessity to juggle both.

So, please understand that I am not saying it is a 'privilege' to be diagnosed with cancer, to watch a loved one suffer, to have one's material security wiped out in an earthquake or flood or even an economic slump, to lose a loved one early, or for that matter at any point where there is a vital, caring relationship. What I am saying is that it is a privilege to be here, in this place, at this time, in our mortal shoes with a dual cosmic and planetary citizenship that the angels can only imagine. The isolation that was imposed upon us is perhaps neither good nor bad; it simply 'is'. But it does fall to us to make it work in our favor. If we are forced to live more by faith than by sight, to look more closely for the hidden meanings and context that can explain it all, and to lean on each other a little more than we would have otherwise, it can only be for the good.

To recap: Problems = "opportunity". Opportunity + wisdom = privilege. How can we make it work that way? "We try harder" (not only because it's a good idea, but also because we have to, like it or not).

I am a child of isolation. So are you.

*Patricia Pearce
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Cornerview: Keeping the Trust

During the past decade and a half, readers of *The Urantia Book* could have used a crystal ball, a history lesson, a play book, a truth detector, and an unshakeable faith in the wisdom of the revelators to understand the confusion of events surrounding the recent course of the fifth epochal revelation.

In seeking my own way during these tumultuous years, I have often pondered the suggestion that there is always “a best way” among many ways to achieve any given undertaking. By implication I have come to realize that just because one is able to do something doesn’t always mean it is God’s will that it be done.

In the winter of 1990, I heard the disturbing news that most of the membership of an organization I was trying to join had turned over the traces and was no longer in alliance with the publisher of a certain book of revelations that I cherished. Heartbroken, I chalked up the discord to the decisions enacted by unrestrained male egos. I didn’t know the details and at that time I was too busy with events in my own life to do much but mourn that the revelators’ Plan A had been scuttled so quickly. For two or three years I was so despondent that I limited my sharing of the book with others, till I knew for certain what was transpiring.

In 1993, I started to receive mailings trumpeting the printing of a competing version of the cherished book. The original publisher of this book was also disparaged in these mailings, which alarmed me. “What is going on ?!” I wondered, and I vowed to get to the bottom of the whole mess. My bottom line, I decided, was to determine which publisher of the book was best “keeping the trust” of the revelators’ mandates

of which I was aware. These were clearly stated in the “Declaration of Trust” of the original publisher.

I embarked on a search to determine which publisher was doing the best job of adhering to the revelator-approved tenets of the Trust document.

Neutral as to the outcome of my search, I reviewed every scrap of mail I had ever received from either entity. I did not consult other reader friends for opinions. Within a few weeks, I was quite sure which publisher to support—which publisher had upheld the requests of the revelators in the best way.

Here it is, ten years later, and I’m writing an article for an International Urantia Association/Urantia Brotherhood Association publication. Obviously, I determined that the original publishers of the revelation known as *The Urantia Book* met my acid test of adhering in the best way to the requests of the revelators, whose opinions I respect above all others.

The events of the past decade have been an unrelenting challenge to those who have chosen to uphold the Declaration of Trust of Urantia Foundation. This document is also core to the values of IUA/UBA members, as each of us have promised to uphold its provisions when we became members of this organization.

The revelators embarked on a project of universal proportions when they bestowed *The Urantia Book* upon us. They knew that we would be challenged as much as were our forebears involved in upholding the truth during the original planetary rebellion, the Adamic default, and all other times since, when a small band of truth-upholders chose to act as a main line of defense against sophistry.

Congratulations to the stalwart keepers of the Declaration of Trust of Urantia Foundation. My colleagues, you and your children are the revelators’ hope for the future. Never doubt that the trust you keep now will only gain in value over the ages to come.

Janet Quinn, Editor in Chief
Oregon, USA