

Spreading *The Urantia Book*

Transcript of a tape recording of Bill Sadler at a study group

BILL SADLER JR
USA

I WANT TO BE USEFUL IN THE TEACHING OF this book, or—what’s even more important—useful to your fellow man in the service of God. And this book is only a part of it, by no means all of it.

Show people that you like them. Be kind to them. Be expressive of your feelings of friendship. I think it is almost immoral to conceal affection. There’s so little of it in the world. Sure, you need to be gracious in your expression, or you could give offence. But if you like people, show them that you like them. Tell them that you like them. If you have love, don’t make a secret out of it. What did Jesus say about the city that’s set upon a hill? It’s difficult to camouflage. If you’ve got feelings, broadcast them.

if you want to use this book in helping your fellow men, you really ought to know what’s in it, shouldn’t you?

And then, if you want to use this book in helping your fellow men, you really ought to know what’s in it, shouldn’t you? You really ought to know what’s in it.

This book is not religion. This book is a cosmology, a philosophy, a metaphysics, a theology. Anything which is in written language is not religion. It’s intellectual. That should be very, very clear.

But this book is attempting to make an intellectual approach, a philosophic approach, to the religious nature of man. And if you encounter a person who is not philosophical, don’t rub his nose in Part One of this book, and the Foreword, and everything else. Give him the spiritual heart of this book. I don’t think he has to know anything about the Trinity of Trinities to qualify for the first mansion world. It says you have to accept sonship with God, that’s all.

But there are a lot of people who are curious. I am. As the papers point out, one of the things that’s wrong with Christianity is that—from a philosophical standpoint—it’s



From book of truth grows tree of knowledge illustration

a pretty sterile religion. Pretty sterile. You want to know something? Mahayana Buddhism offers a great deal to a thinking God-seeker which Christianity does not offer. It’s a much broader religion, with a richer philosophy.

Arnold Toynbee well says that the two best religions on earth today are Christianity and the Mahayana form of Buddhism. And I think he’s very discerning when he further says, in his judgment, neither of them are good enough.

If you find a person who is hungry to understand more about the universe, to take the findings of science and attempt to reconcile them with the spiritual longings of his heart—and this is the function of philosophy—then you better either ▶

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Greetings fellow *UAI Journal* readers

IN THE FINAL EDITION FOR 2010 we are going to focus on leadership—Leadership in study, in service, in life and in process. In a recent article by John Kotter; “What Leaders Really Do” he states, “leaders need to be cultivated” and that “institutionalizing a leadership-centered culture is the ultimate act of leadership.” By generating challenging opportunities he affirms that we are creating a “culture where people value strong leadership and strive to create it.” This he says will make a big difference and I completely agree. Just as good teachers and managers can be schooled to excel in their selected arenas, so too can leaders be nurtured and encouraged to take the helm and go where these next five contributors have envisioned in the outworking of the Fatherhood of God and the Brotherhood of Man.

Our first essay is by our learned morontial scholar Bill Sadler, Jr., in a lecture given to the first group of student teachers centering on “Spreading *The Urantia Book*.” Bill candidly begins by telling us that the “book is only a part of it, by no means all of it.” And that to be successful in any service, there is a key ingredient, “Show people that you like them. Be kind to them. Be expressive of your feelings of friendship. I think it is almost immoral to conceal affection. There’s so little of it in the world. Sure, you need to be gracious in your expression, or you could give offence. But if you like people, show them that you like them. Tell them that you like them. If you have love, don’t make a secret out of it. What did Jesus say about the city that’s set upon a hill? It’s difficult to camouflage. If you’ve got feelings, broadcast them.” Bill Jr. has found the key to the success of being a leader in his love for people.

Jeff Wattles, a consummate, long serving professor and leader, hones our methods in his presentation on Training Teachers; he also wisely contends “Learning takes place on many levels. We learn facts. We learn basic skills and languages. We learn lessons of living.” He also admonishes us to “Build on

the truth in what the other person says. Jesus, when conversing with the most advanced Roman teachers, used this method: “Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error” (132:0).”

Our third author, Carolyn Kendall, has further codified this process in her compilation of quotes reflecting on “Jesus’ Revelation of God to Mankind” utilizing Jesus’ manner in our teacher/leader relationships we could apply many of his methods. She wrote: “...The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become possessor of a mighty stimulus to all the inherent powers of a human personality.” (1931). This is just as meaningful today as it was 2000 years ago. “The attitude of unselfish service of man, and intelligent worship of God, should make all kingdom believers better world citizens.” (1930) Even cosmic citizens!

In the 4th article, True Leadership - The Art of Self Mastery, author Shelia Keene Lund distills the process of service leadership by identifying gatekeepers as servant leaders; “Servant leaders develop people, helping them to strive and flourish; they provide vision, earn followers’ credibility and trust, and influence others. Many people struggle with the meaning of “servant-leader.” Some think you can’t be a servant and a leader because those are two separate and opposite things that logically can’t be combined.” But I agree with Shelia in that one brings out the best of the other and nothing rallies others like a leader who is willing to serve as well as lead.

Our last article is a proclamation by Mark Kurtz; CFO of Urantia Association International titled “UNTIL YOUR LAST URANTIAN BREATH.” In it Mark outlines the mission of the upcoming Leadership Symposium scheduled for next year.

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“The major 2011 event is the historic UAI2011 Leadership Symposium, planned for July near Chicago; major support is sought for success. This is a high priority for current and potential leaders from all world continents. This mission is Michael’s; we are humbly privileged to be his players. And Mark is in line with all the other contributors when he summarizes, “Stated in a few words, I believe his mission is to teach love, as defined by the Father.”

Happy and enlightened reading
—and living!

Suzanne Kelly ■

Spreading The Urantia Book cont. from page 1

know this book and be able to discuss it with him, or pass him on to one of your philosophic-minded colleagues who can do this. Everybody does not have to do all of these things.

You know, if I catch someone who wants to be exhorted and labored with, I'll pass him onto someone who's a good exhorter, a good preacher, because this character is not my pigeon. You know? This sort of presentation is not in me.

This is my idea of how to teach this book, how to present this book. But please, all of our work for this book is merely a part of a larger work. Don't ever let the service of the book take precedence over the service of the Boss. And don't ever let the presentation of the book interfere with your service of the Boss' children and with your enhancement of the relationship between the Boss' children and the Boss.

This book is a tool. Use it when you need it, but if you don't need it, in heaven's name, don't bring it into the picture. It's sort of like the guy that's using a pitchfork, and he finds it such a handy tool that he takes it with him wherever he goes, including to a tea party. Do you follow me? Don't drag the blue book into the situation by main force and sheer awkwardness. I many times discuss God with men, and I seldom mention *The Urantia Book*, unless I sense that this tool is needed to complete this job. And then I get it going with everything I have. In presenting this book, have patience. There is a time interval between seed-sowing and harvest. Don't dragoon people, you know? Plant seeds, and wait. Wait for the sprouting. If you plant in the fall, I guess they don't come up until springtime, do they?

In presenting this book, be philosophical. Jesus told a parable of the sower, which Peter interpreted as an allegory. Peter's interpretation is in the Bible. And then Nathaniel interpreted the parable differently, also as an allegory. And the twelve got into quite a rhubarb choosing up sides and vigorously debating as to was Peter right or was Nathaniel right.

And as I recall, Jesus waited until the controversy had passed its peak—no use trying to shut one of these off until some steam has come out—then he called for silence.

And he said, "Does anyone else have an interpretation?"

And if my memory serves me, it was Thomas who spoke up, and said, "Yes, I think they're both wrong. This is not an allegory. This is a parable."

And Jesus said, "What's your interpretation?"

And Thomas said, "The parable of the sower simply means this: Those who work in the spreading of the gospel are going to discover that the results of their efforts vary largely because of circumstances beyond their control."

So given diligence, given patience, then I would recommend a philosophic attitude.

There was a sower who went forth to sow, and as he sowed, some of his seed fell on barren ground, and did not gather root. And still other seed was snatched by the birds of heaven, who carried it away, and some seed fell on shallow ground, and sprung up, but in the heat of the day, it withered and died. But still other seed fell on rich ground, and yielded fruit, some bearing thirty fold, some sixty fold, and some a hundred fold. And he who has an ear to hear, let him hear.

Be philosophical. And always remember, if you find yourself defending your presentation, what do we know about argumentative defense? It's inversely proportional to the truth contained. If you discover that you're arguing about this book, you are not presenting truth to your prospect. There's something wrong with your presentation, or there's something wrong with his condition of ripeness, with his level of receptivity.

Be yourself, first of all. Be good-humored. Know what the devil you're doing. Be diligent. Be patient. Be philosophical. This is my concept of how to work—not only in the propagation of this book—but this is how I think any of us should work for the Boss in the service of the Boss' kids.

Let's talk about how people approach religion. To an awful lot of minds in this world—and mine happens to be one—the Christian religion is completely lacking in any intellectual stimulus.

I think this book has been written to appeal to a person who finds difficulty separating philosophy and religion. I have great difficulty in separating the two, because when I think religion, I'm trying to think truth, and the paper just defined philosophy as, "thinking truth."

These papers are written, I think, to appeal universally to mankind on earth. In a group like this, and as you look inside your own heart, you set up an ideal, and then you fall short of it. And it's dismaying. And if you'll study the twelve apostles, we have somewhere here on tape my inventory of the twelve apostles as lousy guys, but I'm quoting from the blue book. All we did was take inventory of all their weaknesses. And they were richly human in all areas, you know? And this is something we have to live with—the fact that we can imagine... [can't understand a couple of words] ...a much better person than we're probably going to be in this lifetime. In other words, our ideals grow geometrically, and our achievement progresses arithmetically. And if we lose our sense of humor, we could easily slice our little throats from ear to ear out of sheer discouragement.

But I think that's real stupid, too, because while we're an amazing emulsion of good and evil—with, I hope, the good growing and the evil diminishing—the fact remains that the evil is still there. And we can make beautiful fools of ourselves.

The only way I know to get wiser is to extend my memory. And that's why I read history so much, because I'd like to be a Midwayer. You know? These people have been around for 37 thousand years. Well, I can at least find out what happened, as far as it's been recorded. I can push my memory back 4 or 5 thousand years by really carefully studying.

The thing that glorifies people is the distance of time. You see, we idealize, and that's how we create myths. Because, if a guy came out net good, then we want him to be all good. We want his hat to be lily white.

We do this to George Washington, Abraham Lincoln, Thomas Jefferson, and the whole ge-smear, you know? We do this—that's why the paper on the twelve apostles is such a wonderful document, because they're not debunking the twelve apostles, they're just telling the truth about them.

Audience: De-sainting them.

In presenting this book, have patience. There is a time interval between seed-sowing and harvest.

They're de-sainting them, yes. This should be done to all people. I read back about Augustine, Polycarp, Ambrose, Crystostum, all those old joes that are supposed to be the founding fathers of the Christian church, and I hate to refer to the church, but what else am I going to study but a religious organization—it's the only thing that goes back there. There was no Jesus brotherhood that I could study. The Jesus brotherhood became a church. And near as I can see, these characters were pretty human. They made an awful lot of mistakes. Some of them were wishy-washy. Galileo had all the spine of custard when they really clamped down on him.

Audience: Capernicus?

You see, I think this: we've got a problem of attempting tolerance and retaining conviction. If you're not interested in something, it's so easy to be tolerant. Now, how can you go about being really tolerant and still have burning convictions?

Now, how can you go about being really tolerant and still have burning convictions?

Audience: Yes!

Here, I think, we've got to look at Jesus in order to get a pattern. Do you recall at Pella, at the encampment, he never told the apostles how to teach. He let them teach, each one, as he saw the gospel. And then, in the evening, he harmonized their teachings.

Jesus had, in the twelve apostles, a twelve-faceted lens, which could take the white light of his teaching and come out with a chromatic spectrum.

And I think he set value on each one of those hues. As I look at the twelve apostles, they break Jesus up into twelve different hues, and many times in the papers—not many times, but several times in the papers they tell us what each one thought of him, what they made of a certain episode.

There's a great inventory of apostolic reaction on the day they went into Jerusalem on Palm Sunday.

Audience: Oh, yes.

All sorts of reactions from a guy that was simply bemused to good old Simon Zelotes, who said, "Today is the day we overturn the government—"

Audience: Der Tod.

Yes, yes is der Tod.

Audience: Bill, they give us so much of Rodan. Don't you think that's because Rodan really knew what Jesus was talking about?

That was one facet, yes. Rodan got the full philosophic impact of the gospel. And you notice that Jesus didn't detail John and Peter to talk to Rodan. He detailed the philosopher among the twelve and the scientist among the twelve.

The best pairing, I thought—the one I that remember best—is up on the sea of Galilee, where he talked to them two by two. And there, I think, he choose those who were somewhat more similar to each other than to the others, because to each, he asked the same question: "Do you love me, Do you trust me, Do you serve me, Do you obey me?"

Listen, let me tell you folks something. I'm drawing on everything I know from history, and I'm drawing on everything I know from this book, including many, many things that I can't say, but I can give you my distillate:

Progress, be it cultural, or be it religious, has always been a nip and tuck, and very precarious thing. Progress is

like walking. And when you walk, you are always off balance. You are always vulnerable.

Progress involves such things as needing communist Russia to whip Fascist Germany. And then you have to cope with the problem of Communist Russia. Progress is a succession of Thermopylaes, of last ditch stands. Of Thermopylaes that failed, of marathons that come through. Progress involves the tactical duplicity of Thucydides, who gets the Greek fleet so damned penned up at Salamis that they have to fight. This is no great noble thing. Thucydides cornered the Greeks. They were like rats. They had to conquer the Persians.

Progress is a whole series of nip and tuck things that somehow came through. Progress is also a whole series of nip and tuck things that didn't come through. Witness the slow, fighting fall of Rome, and how those Romans fought—and I'm with them, because they were civilized, fighting barbarians. Progress is a little group like this, that doesn't look like very much, but it's a beginning. Progress is all of you people, with your different personalities, and having to put up with me, and I'm a salty character that's not too easy to live with. And I don't know—this group goes forward or it doesn't go forward. And if it doesn't, something else will take your place.

This is progress. This is an uphill climb, and an uphill fight, that's fun, because it's so uncertain as concerns the details, and so tremendously certain as concerns the whole.

Listen, do you think for one minute that at the level of seraphic planetary government they don't have their arguments?

Audience: I'll bet they do.

Audience: They tell us one right in here.

Let me read you. Let me read you the residuum of an argument I know a good deal about. And it was a doozie. This is a matter of record. But I know of one argument that was even stronger than this. "When we, the Midwayers, first prepared the summary of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in the Urantia Revelation."

This is like a big hassle between the Treasury Department and the Department of Commerce.

"Conditions of the twentieth century, prevailing in both religion and human governments, are so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions are existent in the twentieth century. We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government."

Now, are these two by four bickering angels? No, these are angels who have made the Paradise ascent, have found the Universal Father, have entered the Seraphic Corps of Completion, are the equals of finaliters, and have returned.

Audience: And they still argue like this!

They have been commissioned to argue this way. They are doing their duty. These seraphim, one group—I bet you they could function interchangeably. The religious guardians have been commissioned to guard religion. And the seraphim of progress have been commissioned to foment progress. And

they are the official antagonists, Promethean and Epimethian. It says somewhere in this book that you don't get stability by statics. You get stability by contending forces which work out into a resultant.

Audience: With their background, it couldn't be exactly burning conviction, then, you mean. They are looking just primarily at one side, and—

Of course, of course. Like two honest attorneys debating in court, who are friends outside of court. I'll bet you they drink beer together on the side.

Audience: But when one's holding up a church and the other's swinging this book around, it sure—

Sure. Right. "We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of our number to prepare our view of the Master's Urmia teachings as adapted to twentieth-century religious and political conditions on Urantia. Accordingly, we three secondary Midwayers completed such an adaptation of Jesus' teachings, restating his pronouncements as we would apply them to present-day world conditions, and we now present these statements as they stand after having been edited by the Melchizedek chairman of the revelatory commission."

This is not what Jesus said, but this is what they think he would have said had he said it now.

And again, on the next page: "While the Master's teachings concerning the sovereignty of God is a truth—only complicated by the subsequent appearance of the religion about him among the world's religions—his presentations concerning political sovereignty are vastly complicated by the political evolution of nation life during the last nineteen hundred years and more. In the times of Jesus there were only two great world powers—the Roman Empire in the West and the Han Empire in the East—and these were widely separated by the Parthian kingdom and other intervening lands of the Caspian and Turkestan regions. We have, therefore, in the following presentation departed more widely from the substance of the Master's teachings at Urmia concerning political sovereignty, at the same time attempting to depict the import of such teachings as they are applicable to the peculiarly critical stage of the evolution of political sovereignty in the twentieth century after Christ."

Gosh, this next section deals with problems arising in the American Civil War. Always remember this, this revelatory commission that produced the Urantia Book is not above the law. If they got into real hot water with these seraphim, these seraphim could walk into a conciliating commission and come up with an injunction. And the revelatory commission would be just as amenable to universe law and the conciliators as anyone else. They could stop them.

Audience: On these low levels, there just isn't any solution to some things.

That's right. Look. Let me appeal to the toughest experience Jesus had. You remember when they wanted him to head up the Zealot movement in Nazareth? There was no answer to that one. None. This is the first time in his life Jesus encountered a situation in which he could not tell the truth. The truth didn't fit.

Audience: I think the same thing is true about... [can't understand tape] ...right now.

Yes. Sure. But analyze that Zealot deal. Now—

Audience: Maybe they expected him to march through Rome or something—

Yes, of course. Now, a person like Jesus, who is so lovable, is never going to be without friends, who can say what they say, thinking it's the truth. This is pretty well symbolized in Jacob, the stonemason's son. When Jesus wouldn't fight, he didn't suffer too much because of it, because Jacob had a sense of fairness, and Jacob had no compunctions. And I hope he'd inherited his old man's muscular development. I think of a stonemason as being a little on the powerful side. And I am with Ganid when he said, I think I would have enjoyed slugging it out with those characters if I'd been around. At the Zealot episode, Jesus was not alone. His old chazan was in there pitching. And what's more, he had James get up and say some things which James could say, and which Jesus couldn't say.

Audience: He was not fighting because he lacked strength—

No. But simply because God doesn't fight back. And even as a youngster, Jesus had some sort of an intuitive realization that he was not to fight back. This was the conviction he couldn't explain.

Audience: Who was that man in his travels with Ganid—what was it—he stopped him from attacking a girl?

That the closest to physical combat he ever came to. He would use force to protect a weaker party. And you know how strong he was, because he never hit this man, but he held him off the ground until he wore himself out beating at the air.

Audience: That's very strong.

Audience: But then, when he started to—oh, no, that was the time he just touched the fella on the shoulder who had beaten his wife up. That was—

He said, "My friend, may I ask you a question?"

Audience: That was amazing.

This guy always had jacks or better. He could open any conversation.

Audience: Laughter. Oh, gee. Progress is a lot of little things. Progress on earth is like finding the Supreme Being. We don't find the Supreme Being as an earthquake tears chasms in the rocks. We find the Supreme Being as the water quietly, slowly wears away the soil beneath. And, if you want to get any idea of how important that can be when it's done for a long time, just go look at the Grand Canyon. That's been the work of a little river operating for a long time in the same bed.

This water deal is a lot more sure than the earthquake deal. But we're always looking for earthquakes. We're impatient. We want it now.

Audience: "The voice was not in thunder. It's a still, small voice."

Yes. And there's another thing, too. Who was it says that the challenge comes when you're seldom prepared for it. I don't think the twelve apostles were prepared to be apostles; but they became apostles. And Jesus made do with them.

The religious guardians have been commissioned to guard religion. And the seraphim of progress have been commissioned to foment progress. And they are the official antagonists, Promethean and Epimethian.

We find the Supreme Being as the water quietly, slowly wears away the soil beneath. And, if you want to get any idea of how important that can be when it's done for a long time, just go look at the Grand Canyon.

I don't think the people I know who are connected with this blue book are particularly well prepared. But as I look at the rest of my fellow men, I think we're about as well qualified as anybody. When I think of the weaknesses in the twelve apostles, I can live with mine. And such small ones as I see in you folks don't bother me too much. I mean, these twelve weren't very good business risks, I don't think.

At any rate, here we are. Here we are, and we can accept life, or the alternative, which is death. And if we accept life, well, then, we have the free will choice of how we're going to live. And we can either be on the side of progress, or we can ignore the whole ball of wax. And I

think it's more fun to live adventurously with something like this blue book.

I think you give more hostages to fate; I think you're much more vulnerable to sorrow and pain—but that's true if you fall in love or have children—you're really giving some hostages to fate. And if you don't do these things, you live poorly. And if you do these things, you live richly. And I crave to live richly.

Audience: [Can't understand comment] ...experience.

Right, Julia. What is it? They say that our civilization is being forged out between the anvils of anguish and the hammers of suffering. And, you know, if they could figure out a better way to forge it out, they would. But this way, works. If we're beat on hard enough, we do move. We do something. ■

UAI Leadership 2011

July 13th–17th, Chicago, IL USA

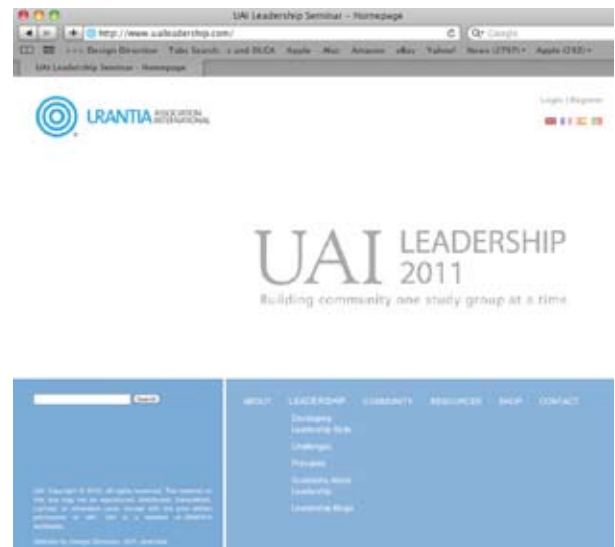
PHIL TAYLOR
USA

WE ARE ENTRUSTED WITH THE privilege of serving an epochal revelation that has the potential to offer mankind a new spiritual perspective of God and His Universe. How do we fulfill this trust? How will this revelation be shared with present and future generations? What is our role as far-seeing religionists with the expanded cosmic consciousness and enhanced spiritual perception of *The Urantia Book* to uplift the minds and spirits of our brethren?

Each local and national group of readers may have different answers to these questions. But one thing is certain, in every nation, city and village on Urantia, leaders are needed to come forth and serve this revelation in accordance with the purposes of fostering study and dissemination of the teachings.

What is needed most are spirit-led men and women who will function as servant leaders to bring readers together in study, friendship, service and purpose to form thriving study group communities. These communities of readers also need strong local and national associations to support their activities through leadership, administration and coordination.

The revelation has been placed into many hands and it is through the coordinating influence of dedicated



Leadership website home page screen shot

leadership that these many hands can begin to lift together. Through cooperation—teamwork and service—we will create a progressive foundation upon which the Urantia Revelation may grow.

If you are inspired to serve your fellows in the capacity of a leader or as an administrator, we ask you to join us on July 13th to 17th, 2011 at **UAI Leadership 2011** in Chicago, Illinois, USA.

For more information please go to www.uaileadership.com or email us at uaileadership@gmail.com ■

Training Teachers

May 2010

JEFFREY WATTLES
USA

THE FOLLOWING IDEAS ABOUT TEACHING come mostly from revealed patterns of teaching. References, comments, questions, and exercises are designed to help individual readers or study groups learn from the Eternal Son, the Infinite Spirit, and others, especially Jesus of Nazareth. To be sure, the study of patterns raises questions of which patterns are relevant, when to imitate patterns, and when to adapt them.

How does teaching play a role in the wider realm of service? In what ways might your study group become a place for the training of teachers?

Adjust to the learning to be done

Learning takes place on many levels. We learn facts. We learn basic skills and languages. We learn lessons of living. **Mortals only learn wisdom by experiencing tribulation** [Paper 48:7, page 556:14]. And we learn to do things that involve growth, such as learning to love God, to know Jesus, and to love other mortals.

In learning skills, practice is essential.

Someone might amass dozens of quotations and perhaps even translate these into guidelines, but to try to teach these in a talk or conference or document would prove too ambitious. Display, not teaching, would be the result.

In learning that involves growth, there may be guidelines, but there is a need for personal grappling with reality that goes beyond what a set of instructions can specify. Someone might amass dozens of quotations and perhaps even translate these into guidelines, but to try to teach these in a talk or conference or document would prove too ambitious. Display, not teaching, would be the result. At best, a learner might take home a stimulus for later learning. One may sketch a larger program and then take time to teach one phase of it.

True, not all learning needs guidelines. **They were learning to laugh, and to laugh heartily** [Paper 128:6, page 1416:4]. Neither does all learning need experience. **Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping** [Paper 16:7, page 193:2].

Nevertheless, for the most part, we learn by doing. **The ability to learn, memory and differential response to environment, is the endowment of mind... ...mind can profit**



Passing on the knowledge image

from experience, can learn from reactive habits of behavior in response to repetition of stimuli. [Paper 65:6, page 738:1] [LIFE IN DALAMATIA Paper 66:7, page 751:1] [PROGRESSIVE CIVILIZATION Paper 50:5, page 577:2] [A NEW SCHOOL OF THE PROPHETS Paper 148:1, page 1658:2].

What sorts of learning do you hope to facilitate, and what kinds of teaching would be appropriate?

Choose what to begin discussing

Be clear about the project. If the purpose of a study group is to study *The Urantia Book*, then, despite the seeming generosity of allowing each person's proposal to have its day, some topics are subordinated and some related to other times and places.

In your study group, how do you humanely limit or set aside the discussion of topics that do not fit your purpose? In your truth ministry, how do you focus?

Balance intellectual and spiritual interests. *The Urantia Book* devotes great attention to spiritual priorities, while placing them in the context of a many-dimensional universe. We do well to study the book as a whole, just as persons progress through the psychic circles by integrated material, intellectual, and spiritual aspects of growth [Paper 110:6, page 1209:1]. **...this imbalance between intellectual and spiritual growth was as hazardous to Greece as it had proved to be in India** [Paper 98:1, page 1078:4]. Study groups do well to accommodate differing intellectual, emotional, and spiritual types of personality [Paper 195:4, page 2075:1].

What does the concept of balance imply for you personally and for your study group?

Get to know the people with whom you are speaking

When you would teach, attune to others' **RECEPTIVITY**. Select the right level, and do not overteach. Just as leadership and teamwork are correlates, so are teaching and receptivity. **Jesus taught these men all they could assimilate. He did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their**

capacity to comprehend. [Paper 137:7, page 1535:6] *“When you enter the kingdom, you are reborn. You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God before you discourse on the doctrines of the fatherhood of God and the sonship of men. Do not strive with men—always be patient.”* [Paper141:6, page 1592:6], [THE URANTIA PROBLEM Paper 75:1, page 839:4], [THE SO-CALLED FALL OF MAN Paper 75:8, page 846:1–4], [TRUE VALUES Paper 132:1, page 1457:1–3].

Divine love reaches out more where the need is greater.

Why did Jesus tell his apostles not to present the beauties of the temple to those who are not yet in the temple? Does this not imply that it would ordinarily be inappropriate to present The Urantia Book to someone one hardly knows? What examples of patience and impatience do we find in The Urantia Book? What are the risks of overteaching?

Get to know people well. Jesus gained “an intimate knowledge of all races and classes of men” and sought to learn ... *their reactions to the life they were living in the flesh.* [Paper 132:4, page 1460:5]. He made “close personal contacts” and “intimate associations” [Paper 130:0, page 1427:5] and said, *“To become acquainted with one’s brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.”* [Paper 130:2, page 1431:1].

What can we learn from Jesus’ ways of getting to know people? How might your study group get to know one another better?

Be on the lookout for special needs. Divine love reaches out more where the need is greater. Jesus asked his followers to minister to the downhearted, the anxious, the afflicted. The Master responded to unexpressed needs in Fortune [paper130:6, page 1437:1]. Happy are the poor in spirit, the humble, for theirs are the joys of the family of God.

It is natural to be attracted to persons who are flourishing. Why was Jesus so interested in the others? What needs in your group are you aware of, and what would be reasonable for you to do in response to them?

Interpret mercifully what you observe. Consider the effect of taking the broad perspective on the snarling cave man [Paper100:4, page 1098:2], as demonstrated by Jesus’ attitude toward the prostitutes whom Ganid repulsed [Paper133:3, page 1472:5]. Note that an attitude of mercy does not imply being blind to error and evil. Jesus ... *pondered the bondage of ignorance in which these Romans were held as he beheld this magnificent temple dedicated to Jupiter, Juno, and Minerva.* [Paper 132:0, page 1455:2].

How do you sustain a realistic, merciful, and constructive attitude when you observe something unbeautiful in another person—and how have others done this with you?

Wisely choose your approach in teaching

In the light of your understanding of your hearers, be wise in your choice of teaching methods. Jesus put it this way. *“...ever be wise in your choice of methods for presenting the good news to the different races and tribes of mankind.”* [Paper 191:4, page 2042:1].

What variables could influence your choice of methods in teaching?

Whet appetites [Paper 48:7, page 556:16].

Is there any more important technique in teaching? Think of a situation and ways to whet appetites.

Promote discovery.

Why not just tell people your own discoveries? Think of a situation and ways to promote discovery.

Observe and study to relate to the other person’s experience.

Think of an example when you have done this effectively.

Be artistic. Be patient: time is one of the important media in this art. Awaken attention by appealing to the emotions or the imagination. Then address the mind as the gateway to your final appeal to the spirit [Paper 152:6, page 1705:3]; [Paper 159:3, page 1765:4]; [Paper149:3, page 1672:6]. *As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?* [Paper 156:5, page 1740:2]. Be flexible in your language. You may need to make a conscious effort to use colloquial words, expressions and metaphors that your listener(s) can understand. Be vivid, e.g., by telling stories, and create your own parables. Vivid does not mean flashy. *In all his teaching Jesus unflinchingly avoided distracting details. He shunned flowery language and avoided the mere poetic imagery of a play upon words. He habitually put large meanings into small expressions. For the purposes of illustration Jesus reversed the current meanings of many terms, such as salt, leaven, fishing, and little children. He most effectively employed the antithesis, comparing the minute to the infinite and so on. His pictures were striking, such as ‘The blind leading the blind.’ But the greatest strength to be found in his illustrative teaching was its naturalness. Jesus brought the philosophy of religion from heaven down to earth. He portrayed the elemental needs of the soul with a new insight and a new bestowal of affection.* [Paper 159:5, page 1771:1]. Religion needs new slogans [Paper195:6, page 2077:6]; come up with a few you can use.

The universe is not like the laws, mechanisms, and the uniformities which the scientist discovers, and which he comes to regard as science, but rather like the curious, thinking, choosing, creative, combining, and discriminating scientist who thus observes universe phenomena and classifies the mathematical facts inherent in the mechanistic phases of the material side of creation. [Paper 195:7, page 2080:7] Will not the art of teaching facts or any other kind of teaching also require one to be curious, thinking, choosing, creative, combining, and discriminating?

Jesus did not standardize teacher training. Neither was the artistry in his variety capricious. There was, first, a four-month study of the scriptures with the six first chosen apostles [Paper 137:7, page 1534:1]; next a one-week review of that study provided by the first six for the second six apostles [Paper138:6, page 1542:6]; third, Peter’s school for the evangelists [Paper 148:1, page 1657:6]; and, fourth the school where *Peter taught methods of public preaching; Nathaniel instructed them in the art of teaching; Thomas explained how*

to answer questions; while Matthew directed the organization of their group finances [Paper 163:0, page 1800:2].

Take a teaching that you normally would present in a straightforward way and prepare and present it with Jesusonian artistry.

Trust in God and the Spirit of Truth. In the gospel of the kingdom there resides the mighty Spirit of Truth... The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this Spirit of Truth will become your power-multiplying fulcrum. [Paper 178:1 page 1930:4].

How does it change things when we trust?

In response to critique of revelation, be wise as serpents and harmless as doves [Paper 140:8, page 1580:8]. There are wise and tactful compromises that blaze a trail for later and fuller presentations of truth. This virtue is of course not to be carried to extremes. **You are not to be passive mystics or colorless ascetics; you should not become dreamers and drifters, supinely trusting in a fictitious Providence to provide even the necessities of life. You are indeed to be gentle in your dealings with erring mortals, patient in your intercourse with ignorant men, and forbearing under provocation; but you are also to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of this gospel of the kingdom, even to the ends of the earth.** [Paper 178:1, page 1931:5]

What wise and tactful compromises did Jesus make? What dynamism accompanied Jesus' natural way of teaching as a "happy laborer"? How can we be valiant, mighty, and aggressive without anger and obnoxiousness?

Mobilize progressive attitudes toward challenges. We will ...learn to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. ...In liaison with God, nothing—absolutely nothing—is impossible. [Paper 26:5, page 291:3]; [Paper 91:9, page 1002:9]; [Paper 181:2, page 1955:6]. These attitudes are free of fanaticism. **The all-consuming and indomitable spiritual faith of Jesus never became fanatical, for it never attempted to run away with his well-balanced intellectual judgments concerning the proportional values of practical and commonplace social, economic, and moral life situations.** [Paper 196:0, page 2088:2].

How do we learn these attitudes?

Emphasize truths held in common with those of differing beliefs [Paper 92:5, page 1008:3]. For example, there is a balance to strike in the attitude to Christianity, characterized as both cocoon and as the larval stage of the kingdom, destined to emerge as a beautiful butterfly, both as an obstacle and as a tradition that Jesus has fostered [Paper 170:5, page 1866:4]; [Paper 195:10, page 2086:4]. Make judicious use of the sources familiar to your audience. Observe how Jesus made discriminating use of the scriptures in teaching and training [Paper 130:1, page 1428:2]; [Paper 130:8, page 1440:2]. Jesus was an artist at selecting and sequencing readings when he taught in the synagogue [Paper 127:3, page 1399:7]. Consider, for example, the practice of the Master (and the author of Paper 2) to introduce his teaching by drawing on a topical study for a few memorized quotations from a source dear to his hearers.

What kinds of study does this ideal suggest for us? Why is it important for us to study to understand the culture of those with we find teachable moments arising?

We teach best by revelatory living. As a teacher, Jesus was centered, focused, positive, vivid, responsive, courageous, and trusting. [Paper 171:7, 1874:8]. Jesus was *not a systematic teacher but taught as the occasion served* [Paper 149:3, page 1672:4]. To follow him, *the branch must abide in the vine* [Paper 180:2, page 1945:4]. **Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by seeing their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom.** [Paper 141:7, page 1593:4]. **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.** [Paper 195:10, page 2084:1]. **You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.** [Paper 171:7, page 1874:4]. The supreme motive in teaching is to **...allow the overflow of the welling-up of eternal goodness within his soul to refresh and ennoble his fellows.** [Paper 102:3, page 1121:6]. Even your gestures, bearing, and expression manifest your quality of dignity and love. The emperor Tiberius remarked of Jesus, *"If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?"* [Paper 132:0, page 1455:1]

...others are so afraid to offend that they almost never give voice to truth.

While some persons are so eager to spread a message that they repel others, others are so afraid to offend that they almost never give voice to truth. How do the ways of revelatory living lead us beyond these extremes?

Saying and doing

Readiness for either alternative—**saying or doing**—marks the Jesusonian teacher. The Master was *minded to say or do something to make [the other's] life richer and more worth while* [Paper 132:4, page 1460:5]. He would impart **...some thought of spiritual ennoblement by well-chosen words or by some obliging service.** [Paper 132:4, page 1461:2]

Saying

Ask questions and listen. From the section on Jesus personal ministry [Paper 132:4, page 1460:6] come the following points. **Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions.** His usual practice was to enlist the person **...in conversation which would naturally lead up to the discussion of spiritual questions.** What are the advantages of beginning with questions? Can you recall hearing someone draw another person out well by asking questions? Jesus listened to overburdened, anxious, and dejected people—the very ones who derived most benefit from his personal ministry. Jesus gave them **... the opportunity to unburden their souls to a sympathetic and understanding listener. As a rule, to those he taught the most, he said the least.** It has been observed that many people come to the crux of what they have in mind only at the end of what they say. The authors of Part IV remark when someone interrupts Jesus. While Jesus was talking with someone, it seemed as if that person was the most important person to him in all the world. What is it about mortal personality that is of such worth?

When a study group member expresses a need for ministry, how can persons respond appropriately without turning the study group into an amateur therapy session?

Answer questions. Jesus ...*was equally adept at teaching by either asking or answering questions. The interview would usually begin by his asking them questions and end by their asking him questions* [Paper 132:4, page 1460:6]. Be ready for questions about evil [Paper 130:1, page 1429:1]; [Paper 130:2, page 1430:2]; [Paper 132:2, page 1457:5]; [Paper 130:4, page 1435:4]; [Paper 148:4-6, page 1659:8]. With contentious questioners in public, Jesus' answers were always ...*dignified, enlightening, and final*. [Paper 149:4, page 1674:1]. **It is acceptable and responsible to avoid commenting on certain topics.** Jesus avoided commenting on Buddhism—until Gonod asked him a direct question [Paper 132:7, page 1466:3]—and he avoided commenting on the relations between the sexes.

What situations most readily stimulate feelings of resentment or reactions of antagonism in you? Design responses for such situations.

What are the marks of an effective answer, and what sorts of answer only make things worse?

Build on the truth in what the other person says. Jesus, when conversing with the most advanced Roman teachers, used this method: *Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error.* [Paper 132:0, page 1456:0]. *To embellish* suggests expanding on what has been said by adding attractive detail. *To illuminate* suggests placing the other's best ideas in the context of spiritual truth.

List some truths that others cherish that you might build on. Then write down and share how you would do it. When would it be appropriate, and when inappropriate, to use Jesus' method with these teachers he met in Rome?

Do not try to take something out of the other's heart. Jesus explained Simon Zelotes' failure to impart the gospel to a Persian whose religion he had misunderstood. *When Simon Zelotes and Jesus were alone, Simon asked the Master: "Why is it that I could not persuade him? Why did he so resist me and so readily lend an ear to you?" Jesus answered: "Simon, Simon, how many times have I instructed you to refrain from all efforts to take something out of the hearts of those who seek salvation? How often have I told you to labor only to put something into these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error.* [Paper 141:6, page 1592:4].

In particular, **do not undermine a person's trust in the scripture that motivates their life.** When Jesus responded to Gadhah's question about Jonah, he was able to use the story of Jonah as a parable expressing spiritual truth [Paper 130:1, page 1428:2]. This episode demonstrates the value of sympathetic and thoughtful study of scripture, seeking the spiritual potentials even in stories that in some ways we would reject.

Write down a list of disagreeable doctrines that others sometimes express to you and then how you can constructively respond.

Model attitudes of openness in discussion. Ganid was ...*mightily moved in his own mind by Jesus' broadmindedness, fairness, and tolerance. In all their discussions of philosophy and religion this youth never experienced feelings of resentment or reactions of antagonism.* [Paper 132:7, page 1467:4].

What situations most readily stimulate feelings of resentment or reactions of antagonism in you? Design responses for such situations.

How long did Jesus relate patiently with the Pharisees, and how, even after open warfare broke out, did he continue to reach out to them? [Paper 153:1, page 1708:1]

Respond with unconventional words in conventional situations. Jesus, who had a fine sense of tact and social appropriateness, did not allow convention to block truth. He would **drop words at work** to whet the truth appetites of his fellow workers [Paper 130:2, page 1430:2]. Consider Jesus' parting remark to the boy selling fruit [Paper 130:8, page 1440:3].

Think of conventional situations and write down unconventional remarks that you could try.

Develop the capacity for advanced responses. Some of Jesus' victories in conversation were the result of the bold exercise of spiritual power. Should we say that we could never—or should never—attempt such things ourselves? If you are ready to let the Spirit of Truth speak for you and through you, prepare wisely to grow to a level where you can **exhort directly**, as Jesus did to the Roman soldier [Paper 132:4, page 1461:4] and to **challenge**, as Jesus did to the speaker at the forum [Paper 132:4, page 1461:5]. In what sort of situation might it be wise to risk such a challenge?

Write a description of a situation calling for a bold exhortation, and write what you might say. Discuss with others.

Doing

Minister as you pass by [Paper 171:7, page 1874:8]. *Jesus was very fond of doing things—even little things—for all sorts of people* [Paper 132:4, page 1461:2]. How can we, just by the way we do something, impart a thought of spiritual ennoblement? "When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said: *"Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done..."* [Paper 130:7, page 1439:0]. Salvation from spiritual blindness involves the realization of the universal family—... **the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.** [Paper 101:6, page 1112:7]; [Paper 191:5, page 2043:1]; [Paper 94:9, page 1038:4]; [Paper 94:4, page 1032:1]. To the mistress of the Greek inn he said: **Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men,**

thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit. [Paper 133:4, page 1475:1]. Say three kinds of helpful things [Paper 132:4, page 1461:0]: *When these maladjusted human beings had told Jesus about their troubles, always was he able to offer...*

- (a) **practical and immediately helpful suggestions looking toward the correction of their real difficulties.**

How does this differ from unasked-for advice?

- (b) **words of present comfort and immediate consolation.**

Practice creating your own examples, perhaps with a thought along the lines of a beatitude.

- (c) **And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven. Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faith-son of this same God of love.**

What growth do we need in order to experience the love of God—receiving God's love, loving God in return, and sensing God's love for the other person—in such a way that we can express it to the other? What "various and sundry ways" can we imagine, ranging from direct proclamation to indirect ways? What is the difference between service-discovery and ministry-revelation?

Engage in social service as needed. Jesus' gospel ...is personally realized in loving ministry and social service. [Paper 94:4, page 1032:2]. There may be practical things that would be good to do for a study group participant.

Consider some of the things Jesus did and extend this list by recalling what you have done and imagining what you could do.

- (a) Restoring lost children to their parents [Paper 132:6, page 1465:5].
- (b) Visiting the lonely, as Jesus visited the woman whose husband had just died [Paper 132:6, page 1465:6].
- (c) Giving alms and in other ways assisting the poor [Paper 130:8, page 1440:4].
- (d) Helping the unemployed find work [Paper, 132:6, page 1465:6].
- (e) Helping someone on a wrong path to find a new life [Paper 133:3, page 1473:1].
- (f) Intervening to defend someone being attacked [Paper 132:4, page 1462:1]; [Paper 133:1-2, page 1468:4]. Study the example of Jesus' response to the man beating his wife. Ponder Jesus' gentle and considerate approach in his description of what the man was doing and his expression of appreciation for the man before asking his question, giving a kindly look and a sympathetic smile . . . and a parting discourse.

Once the apostles "began more specifically to carry out Jesus' instructions to minister to the sick," visiting every house in Jericho and seeking to comfort every

afflicted person, they ...made the discovery that the good news of the kingdom was very comforting to the sick; that their message carried healing for the afflicted. [Paper 141:8, page 1595:3]; cf. [Paper 158:6, page 1758:5]; [Paper 163:4, page 1804:5]; [Paper 164:3, page 1811:2].

What is the difference between personal ministry and social service? Why did Jesus make time for both?

Note the exceptions. Jesus did not attempt to minister to a man who did not have a normal mind [Paper 130:8, page 1440:4]; [Paper 133:0, page 1468:3], nor to a man who had no hunger for spiritual truth [Paper 132:7, page 1466:2]. Jesus was not outgoing when his mind was filled with much to ponder, e.g., at the end of the Roman tour, in Antioch, nearing Palestine [Paper 133:8, page 1480:7]. Jesus did not go to places of promiscuity [Paper 132:4, page 1461:3]; [Paper 133:8, page 1480:6].

Do you find that there are persons, times, or places where you do well not to attempt ministry?

Be ready to pray with and for the other person. In Jesus' friendship with Gadhah, after a long talk one evening, the two ...prayed together and for each other. [Paper 130:1, page 1428:3].

Take a half-hour to pray for someone with whom you interact. Jesus spent whole nights in prayer for the apostles—averaging, one might say, not taking this application of mathematics too seriously, at least a half-hour per apostle.

Smile. Jesus, the ...calm and happy laborer [Paper 136:0, page 1509:1], highlighted the proverb that **A merry heart makes a cheerful countenance and is a continual feast.** [Paper 149:5, page, 1674:4]; [Paper 131:2, page 1445:3]. When Jesus smiled on a man, ...that mortal experienced increased capacity for solving his manifold problems. [Paper 171:7, page 1875:1]; cf. [Paper 127:1, page 1395:6]; [Paper 133:2, page 1470:2]; [Paper 167:1, page 1834:2]; [Paper 171:6, page 1874:1]. Smiling was something that others could learn from the Master. Jesus and Ganid while in Naples ...thoroughly canvassed the city and spread good cheer with many smiles upon hundreds of men, women, and children. [Paper 130:8, page 1441:1]. What attitude must have been expressed in such a smile? Maintain a sense of humor [Paper 156:2, page 1736:5]; [Paper 143:7, page 1616:5]. What truths about God, what attitudes toward challenges, and what perspectives on the past, present, and future [Paper 48:4, page 547:4] nurture a sense of humor?

Shall we ask the Master to help us become better teachers?

Jeffrey Wattles, May 2010

This document is a revision of "Teaching and Receptivity"

<http://www.personal.kent.edu/~jwattles/teaching.htm> created for gospel teachers hoping also for opportunities to introduce *The Urantia Book*:

http://www.personal.kent.edu/~jwattles/share_ub.htm. ■

Consider some of the things Jesus did and extend this list by recalling what you have done and imagining what you could do.

Jesus' Revelation of God to Mankind

CAROLYN KENDALL
USA

JESUS NEVER ASKED MEN TO BELIEVE IN his father; he took it for granted that they did. He never offered arguments in proof of the reality of the Father. His teaching regarding the Father centered in the declaration that he and the Father are one; that he who has seen the Son has seen the Father; that only the Son really knows the Father; and that the Father sent him into the world to reveal their combined natures. [Paper 169:4, page 1856] *In fact, he taught only two things: That God is spirit, and, that in all matters of relationship with his creatures, he is a Father.* [Paper 169:4, page 1857:2]

Jesus is the lens in human likeness which makes visible to the material creature Him who is invisible. God who is spirit can be known only as a spiritual experience. God can be revealed to the material worlds, by the divine Son of the spiritual realms only as a Father.

[Paper 169:4, page 1857] Jesus declared: *...the time is coming when I will talk plainly to you concerning the Father and his kingdom. And I shall do this because the Father himself loves*

...only the Son really knows the Father.

you and desires to be more fully revealed to you. Mortal man cannot see the spirit Father; therefore have I come into the world to show the Father to your creature eyes. [Paper 180:6, page 1952:4].

"I have come into this world to do the will of my Father and to reveal his loving character to all mankind." [Paper 143:1, page 1608:1] *"I have come among you to proclaim a great truth—that God loves you, every one of you—as individuals. All these generations have you had a national or racial religion; now have I come to give you a personal religion."* [Paper 145:2, page 1629:5] *God is your Father, and religion—my gospel—is nothing more, nor less, than the believing recognition that you are his sons.* [Paper 141:4, page 1590:5]

"The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation." [Paper 140:10, page 1585:7]

"The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true." [Paper 130:2, page 1431:2]



Jesus poster

Knowledge and Truth

Jesus began a long dissertation on the nature of reality in the universe, which included the following distinctions between knowledge and truth:

Knowledge is the sphere of the *material* or fact-discerning mind.

Truth is the domain of the *spiritually* endowed intellect that is conscious of knowing God.

Knowledge is demonstrable;
truth is experienced.

Knowledge is a possession of the *mind*;
truth is the experience of the *soul*, the progressing self.

Knowledge is a function of the *nonspiritual* level;
truth is a phase of the *mind-spirit* level of the universe. [Paper 130:4, page 1435:2]

The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner.

[Paper 130:3, page 1433:2]

Human Versus Animal Mind; Human Survival

The young boy from India, "Ganid, wanted to know whether the dog had a soul, whether it had a will. Jesus said, "The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience." [Paper 130:2, page 1431:3]

Another time, Jesus explained, Animals, not having the adjutants of worship and wisdom, *...cannot experience superconsciousness, consciousness of consciousness. The animal mind is only conscious of the objective universe.* [Paper 130:4, page 1435:1]

The Greek philosopher, Rodan, elaborated on this theme: *Animals respond nobly to the urge of life, but only man can attain the art of living, although the majority of mankind only experience the animal urge to live. Animals make no inquiry into the purposes of life; therefore they never worry. Man not only possesses capacity for the recognition of values and the comprehension of meanings, but he also is*

conscious of the meaning of meanings—he is self-conscious of insight. [Paper 160:1, page 1773:2]

Jesus made it clear: “human wills which are fully occupied with passing only upon temporal decisions having to do with material problems of animal existence are doomed to perish in time.” [Paper 130:2, page 1431:4]

“If you would but believe that my Father loves you with an infinite love, then you are in the kingdom of God.” [Paper 137:8, page 1537:5]

My Father “...gives salvation to the children of men, and this salvation is a free gift to all who have the faith to receive sonship in the divine family.” [Paper 167:5, page 1838:2]

Overcoming Fear and Depression

Nothing ever seemed so important to Jesus as the individual human who chanced to be in his immediate presence. He was master and teacher, but he was more—he was also a friend and neighbor, an understanding comrade. [Paper 138:8, page 1546:0]

Jesus encountered a young man named Fortune who was depressed. Jesus counseled the boy: “You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of the world and the universe are on your side.” [Paper 130:6, page 1437:4] “You and your problems of living are real; you cannot escape them as long as you live. Set your mind at work to solve its problems; teach your intellect to work for you; refuse to be dominated by fear like an unthinking animal....The spirit which lives within you will inspire your mind to control itself, to enable your spirit nature to be delivered from inaction by the power of faith. A new, all-dominating love of your fellows will soon fill your soul because you will become conscious that you are a child of God. Trouble will invigorate you! Disappointment will spur you on; difficulty will challenge you; and obstacles will stimulate you.” [Paper 130:6, page 1438:0]

Believers’ Service in the World

The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become possessor of a mighty stimulus to all the inherent powers of a human personality. [Paper 178:1, page 1931:4] Jesus made it very clear that women were to be accorded equal rights with men in the kingdom. [Paper 138:8, page 1546:2]

The attitude of unselfish service of man, and intelligent worship of God, should make all kingdom believers better world citizens... [Paper 178:1, page 1930:5]

Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social and economic “...blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world.” [Paper 143:1, page 1608:1]

“You can only judge men by their acts, but my Father looks into the hearts of his children and in mercy adjudges them in accordance with their intents and real desires.” [Paper 140:6, page 1576:5] “I say to you: Love your enemies, do good to those who despitefully use you. And, whatsoever you believe that I would do to men, do you also to them.” [Paper 140:3 page 1571:2]

The kingdom of heaven is not a matter of meat and drink but rather a life of progressive righteousness and increasing joy in the perfecting service of my Father who is in heaven. For has not the Father said of his children of the world, “It is my will that they should eventually be perfect, even as I am perfect.” [Paper 137:8, page 1536:9] It is not the negative or thou-shalt-not type of righteousness. How could one ever hunger for something negative—something ‘not to do?’ [Paper 140:5, page 1574:2] Though Jesus taught that faith, simple childlike belief, is the key to the door of the kingdom, he also taught that, having entered the door, there are the progressive steps of righteousness which every believing child must ascend in order to grow up to the full stature of robust sons of God. [Paper 170:3, page 1861:9]

Jesus revealed a goodness equal to God. He exalted love—truth, beauty and goodness—as the divine ideal and eternal reality. [Paper 140:8, page 1583:5] He said, “And it will not be so much by the words you speak as by the lives you live that men will know that you have been with me and have learned of the realities of the kingdom.” [Paper 140:1, page 1569:4]

You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of the world and the universe are on your side.

“...henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world.” [Paper 140:3, page 1570:2]

The Service of Remembrance

Pass the wine.

This supper of remembrance, when it is partaken of by those who are Son-believing and God-knowing, does not need to have associated with its symbolism any of man’s misinterpretations regarding the meaning of the divine presence, for upon all such occasions the Master is really present. When you become spirit-conscious, the Son is actually present, and his spirit fraternizes with your indwelling fragment of his Father. [Paper 179:5, page 1942:5] Jesus had assured them years before, that, “...where two or three believers are gathered together, there am I in the midst of them.” [Paper 159:1, page 1763:0]

Pass the bread.

Jesus continued: “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.” [Paper 179:5, page 1942:6] When the Spirit of Truth comes he shall guide you into all truth. “This spirit will not speak of himself, but he will declare to you that which the Father has revealed to the Son, and he will even show you things to come... This spirit comes forth from me, and he will reveal my truth to you.” [Paper 180:6, 1951:5] “When I have returned to live in you and work through you, I can the better lead you on through this life and guide you through the many abodes in the future life in the heaven of heavens.” [Paper 181:1, page 1953:4] “And this Spirit of Truth will become (in those who receive him) a well of living water springing up into eternal life.” [Paper 181:1, page 1954:1]. ■

True Leadership – The Art of Self Mastery

“The servant-leader is servant first. Servant leadership begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.” *Robert Greenleaf*

SHEILA KEENE LUND
USA

WITH THE LEADERSHIP SYMPOSIUM OF 2011 approaching, I thought it would be timely to reflect on the history of leadership in the light of epochal revelation, and discover a deeper meaning in the concept of self-leadership—the process of leading oneself towards increasingly personal excellence.

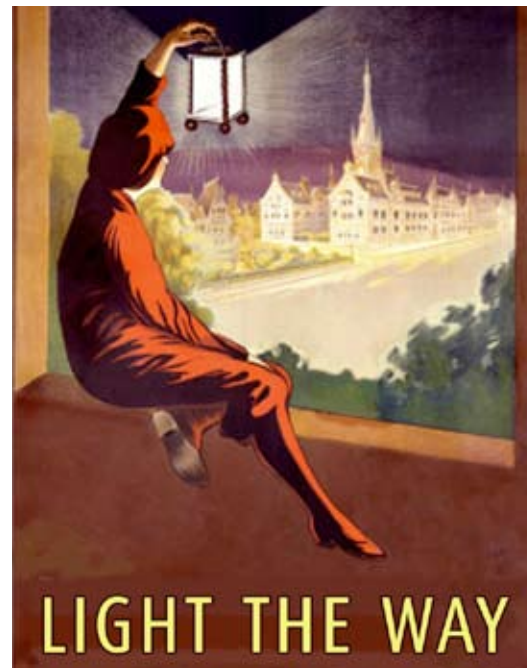
Leadership, and its study, has roots in the beginning of civilization. Egyptian rulers, Greek heroes, and biblical patriarchs all have one thing in common—leadership. There are numerous definitions and theories of leadership, which include the following:

“My definition of a leader . . . is a man who can persuade people to do what they don’t want to do, or do what they’re too lazy to do, and like it.”—Harry S. Truman, 1884–1972, Thirty-third President of the United States, Miller, *More Plan Speaking*

“The superior leader gets things done with very little motion. He imparts instruction not through many words but through a few deeds. He keeps informed about everything but interferes hardly at all. He is a catalyst, and though things would not get done well if he weren’t there, when they succeed he takes no credit. And because he takes no credit, credit never leaves him.”—Lao Tse, Tao Te Ching

“Leadership occurs when one person induces others to work toward some predetermined objectives.”—Massie

There are enough similarities in the definitions to conclude that leadership is an effort of influence, and the power to induce compliance. Our work, work environment, the motivation to work, leaders, leadership,



You cannot hold a torch to light another's path without brightening your own, illustration

leadership style, and a myriad of other work-related variables have been studied for almost two centuries.

The organizational focus of the leader has evolved over this same period. Early organizations with authoritarian leaders who believed employees were intrinsically lazy transitioned into ways to make work environments more conducive to increased productivity rates. Today, organizations are transforming into places where people are empowered, encouraged, and supported in their personal and professional growth throughout their careers. As the focus of leaders has changed over time, it has influenced and shaped the development and progression of leadership theory.

In the field of leadership studies, transformational leadership has been the theory of choice for the past several decades. The transformational leader asks followers to transcend their own self-interests for the good of the group, organization, or society. Through this interaction, followers are converted into leaders. It is generally accepted that transformational leadership is closer to the *ne plus ultra* that people have in mind when they describe their ideal leader and is more likely to provide a role model with whom subordinates want to identify.

Servant leadership is a logical extension of transformational leadership, although its origin goes way back: In the East, Chanakya (aka Vishnugupta and Kautilya), a strategic thinker from ancient India, wrote in his fourth century book *Arthashastra*: “The King (leader) shall consider as good not what pleases himself but what pleases his subjects (followers).” In the West, servant leadership can be traced back to Jesus of Nazareth, who taught his disciples: **“You know that those who are**

regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve . . .” [Mark 10:42-45]

The term *servant leader* was created and popularized in the early 1970s by Robert K. Greenleaf. Inspired by the vision of Greenleaf, other contemporary writers have produced an appreciable body of literature, embracing servant leadership as a means for renewing institutions and creating a more caring and compassionate society. While both transformational and servant theoretical frameworks emphasize a high concern for people and for production, servant leadership involves a higher concern for people because the primary focus of the leader is upon his or her followers, which implies that employees are an end in themselves, rather than a means to an organizational purpose or bottom line. Servant leaders develop people, helping them to strive and flourish; they provide vision, earn followers’ credibility and trust, and influence others.

Many people struggle with the meaning of “servant-leader.” Some think you can’t be a servant *and* a leader because those are two separate and opposite things that logically can’t be combined. If you think that a servant is submissive and compliant, and you think that a leader is powerful and commanding, then indeed the words will seem to be opposites that can’t be joined. It is true that service is not leadership and that servanthood and service may not involve leadership at all. However, focusing on the word “servant” is a fundamental, essential, continuing characteristic of a servant leader.

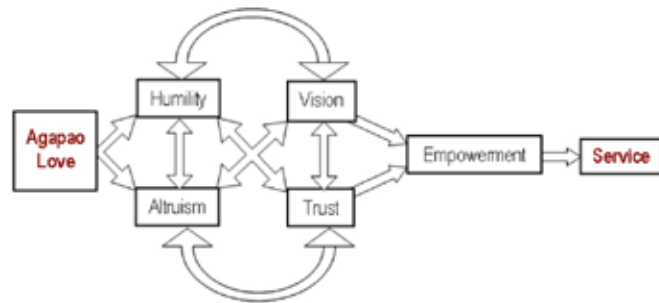
Robert Greenleaf’s concept of the servant-leader was stimulated by his reading of *Journey to the East* by Herman Hesse. It is the story of a group of travelers who were served by Leo, who did their menial chores. All went well until Leo disappeared one day. The travelers fell into disarray and could go no farther. The journey was over. Years later, one of the travelers saw Leo again—as the revered head of the Order that sponsored the journey. Leo, who had been their servant, was the titular head of the Order, a great and noble leader.

In *The Servant as Leader*, Greenleaf said: “. . . this story clearly says that the great leader is seen as servant first, and that simple fact is the key to his greatness. Leo was actually the leader all of the time, but he was servant first because that was what he was, deep down inside. Leadership was bestowed upon a man who was by nature a servant. It was something given, or assumed, that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first.”¹

A true servant-leader is *always a servant and sometimes a servant-leader*. And this is where the challenge and opportunity is found. Being a servant, having a servant’s heart, describes the person’s nature and true character. When the servant discovers the opportunity to make a difference by leading, and steps into a leadership role, then he or she becomes a servant-leader, bringing to the workplace the cultivated capacity to love others.

In her doctoral dissertation, Dr. Kathleen Patterson (2003) presented a theory of organizational leadership that was an extension of servant leadership first presented by Dr. Greenleaf. From her research, Patterson uncovered a combination of seven virtues or characteristics that she found indicative of those who demonstrated servant leadership. These seven behaviors are **agape** (love), **humility**, **altruism**, **vision**, **trust**, **empowerment**, and **service** (see fig. 1).

Figure 1. The theory of servant leadership model



The servant leadership model is already transforming the workplace, with one-third of the companies on *Fortune* magazine’s “100 Best Companies to Work For” list already practicing this thriving philosophy. With the current tight labor market, servant leadership is the natural model for the growing number of companies that compete for human capital. Company leaders are quickly realizing that if they want to increase productivity and employee loyalty, employees must feel appreciated, encouraged, and inspired. Servant leaders are felt to be effective because the needs of followers are so looked after that they reach their full potential, hence perform at their best. A benefit of looking at leadership in this way is that it forces us away from self-serving, domineering leadership, and makes those in charge think harder about how to respect, value, and motivate people reporting to them.

But do attitudes of love and respect come easily to humans? Can we value others simply for who they are? Can we get excited without any ulterior motive about helping others unleash their full potential? Unselfishness is not an inherent characteristic of human behavior; people outside the immediate family are not naturally loved or socially served. Growing intellectual

Many people struggle with the meaning of “servant-leader.” Some think you can’t be a servant and a leader because those are two separate and opposite things that logically can’t be combined.

1 The Meaning of the Compound Word “Servant Leader” by Dr. Kent M. Keith, CEO, Greenleaf Center for Servant Leadership

understanding and moral awareness, along with life experiences may give birth to the consciousness of duty for the sake of others. But is that enough to vault the sense of duty up to the affectionate level of intimate family morality (agape love) and inspire individuals not only to serve others but to consistently serve them with a wise and loving attitude?

When our lives are a living experience concerned with spiritual meanings, divine ideals, and supreme values; engaged in developing a well-balanced God-knowing personality, we cannot help but become a loving servant of all.

We have great models for transforming the workplace, our society, and the world, yet in our country we have reached a real low point in leadership, lower than at any other time in recent history. It has become increasingly commonplace for leaders in business, finance, politics, religious institutions, as well as the home (parents are leaders), to be associated with conflict, corruption, scandal, and even violence. What is missing in our individual understanding and experience that is preventing our society from truly

reflecting back to us the transformation that we think we have attained?

The art of spiritual self-leadership

In general terms, self-leadership is the process of developing self-mastery — the rigorous work of self-reflection and inner growth that is necessary to effectively control one's attitudes and behavior. From the spiritual perspective, it also includes the development of the capacity to think, reason, and make decisions in attunement with our inner guidance. Acclaimed leadership expert Dee Hock expresses the importance of self-leadership: **"It is management of self that should occupy fifty percent of our time and the best of our ability. And when we do that, the ethical, moral, and spiritual elements of management are inescapable."**² But despite the personal commitment of many to engage in self-development and embody the qualities that are known to be essential to progress and good leadership, society is far from reflecting the goodness and peace that we so desperately want to see in our society and world.

There are two things that are needed in our personal development efforts that can generate the spiritual power necessary to truly transform society: an accurate worldview and an adjusted philosophy of living. As readers of *The Urantia Book* we have the unique advantage of access to new knowledge that can clarify our beliefs and improve the accuracy of all existing worldviews. We know we have achieved this goal when we adjust our philosophy of living so that we are consciously assessing every thought, word, and action by the unvarying test: What does it do for my soul? Does

it bring God to me and others? Does it bring me and others to God? When our lives are a living experience concerned with spiritual meanings, divine ideals, and supreme values; engaged in developing a well-balanced God-knowing personality, we cannot help but become a loving servant of all. And it is then through this slow, but progressive transformation of ourselves that, as leaders we become most effective.

It requires time for men and women to effect radical and extensive changes in their basic and fundamental concepts of social conduct, philosophic attitudes, and religious convictions. [Paper 152:6, page 1705:1].

According to *The Urantia Book: The great difference between a religious and a nonreligious philosophy of living consists in the nature and level of recognized values and in the object of loyalties. There are four phases in the evolution of religious philosophy: Such an experience may become merely conformative, resigned to submission to tradition and authority. Or it may be satisfied with slight attainments, just enough to stabilize the daily living, and therefore becomes early arrested on such an adventitious level. Such mortals believe in letting well enough alone. A third group progress to the level of logical intellectuality but there stagnate in consequence of cultural slavery. It is indeed pitiful to behold giant intellects held so securely within the cruel grasp of cultural bondage. It is equally pathetic to observe those who trade their cultural bondage for the materialistic fetters of a science, falsely so called. The fourth level of philosophy attains freedom from all conventional and traditional handicaps and dares to think, act, and live honestly, loyally, fearlessly, and truthfully.* [Paper 101:7, page 1114:3]

During the Leadership Symposium we will devote three days to exploring the most meaningful aspects of leadership. On day two we will address spiritual self-leadership from *The Urantia Book's* perspective which offers the most advanced framework for spiritual living. If this subject interests you please consider attending the July 2011 event and discover the servant-leader within. ■

2 From: "The Art of Chaordic Leadership," *Leader to Leader* (Winter 2000), 22.

Until Your Last Urantian Breath

MARK KURTZ
USA

A TEAM SLAMMING HOME RUNS OR powering a soccer ball firmly into a net can expect fans to jump to their feet, cheering whenever the power players score. What catches their attention is success! Popular success! Baseball success comes with runs across the plate—more runs than the other team. Soccer is more fun when winning, even if only one score is made. Fans of any sport love a winning team.

Thinking analogously but reverently, Urantia Book readers realize the Universal Father has put together a winning Cosmos team of humanly unimaginable reach and purpose. The Trinity is the ultimate team model. The Revelators clearly are attempting to reorient mortals to an Eternal Winning Team (Cosmic consciousness), with a pathway through our local universe. Eternal life is the prize! Michael came to Urantia and lived a magnanimous model for finding success. His Universe is the only Urantian provision to the Father, a win of ultimate achievement. It is Michael, our “coach,” who teaches with his Spirit and his many Sons, many of whom we will see in the stages of resurrection ahead. Who would not want to be on his team? He will outlast us, far beyond our last Urantian breath.

I would like to know what will cause members and friends to “jump to their feet” for mission. If readers admire and deeply accept UB teachings, would readers become more interested if UAI would be more successful? I like to think if readers give high credit and respect to the Revelators, who advise us to work together as a team, they would increasingly **desire a part on a successful team**. They profoundly affirm what we mortals learned through painful experience: teamwork is beneficial. They confirm teamwork is paramount throughout the Cosmos; success is realized through teams. Someday this concept of working in harmonious teamwork for the Father’s will shall rise to popular acceptance and we likely will see marvelous teaming on our backward planet. We are destined to become a great Brotherhood of Mankind. This is a far future divine ideal. People following Jesus are asked to be “salty” here on Earth.

The Mission

This mission is Michael’s; we are humbly privileged to be his players. As stated in the UAI Charter, our entire efforts are to foster study of *The Urantia Book* and to disseminate its teachings. We are participating in an increasing worldwide mission to encourage study for the benefit of each person. Eventually Michael’s plan will prevail—in the opinion of this writer—to **transform mortals from human nature to**



Cheering on the team photo

divine nature. We are not to interpret the teachings, but only to disseminate, letting the teachings find good soil in the soul of each mortal. We are to remain loyal to Michael’s team and look at the Papers for ultimate guidance. Stated in a few words, I believe his mission is to teach love, as defined by the Father. We are to help each person to love God and our fellows. Our mission is to show the teachings and let each one choose as he is led. His revelation is an upgrade and a reorientation for we have been told how confused Urantian mortals became since two major errors. With Michael we are headed for a glorious future. Our mission is to cooperate with him for disseminating the teachings.

The Revelators have identified studying with fellow Urantians as a vitally important method for finding good soul soil for the teachings. They know we edify and inspire each other—they know of the Thought Adjuster spirit presence in each person. They know of Michael’s Spirit of Truth abroad in the world. They gave us a mandate to form thousands of study groups.

Emerging from these groups will be persons experiencing new cosmic consciousness, readers who realize new levels of the Father’s love, and persons who will assume leadership for a new generation. Some day the world will be ready for a great new spiritual urge—and surge for recognizing that brotherhood is needed for everlasting peace.

UAI sees greater need for growth and support. Preparing for greater effectiveness we are doing strategic planning to be more successful, taking seriously Jesus’ Great Commission to go into all the world. The International Service Board (ISB) developed its ISB Strategic Plan several years ago. We are reviewing the plan to attempt to stay on mission. **There is a strong urge from our President to stay focused** and to beware of any attempts to lead us away from mission. National and local associations would be wise to develop regional strategy to “keep all eyes on the ball.”

UAI is not alone at this effort, but with bright and effective mission planning, we are moving in the right direction. There is no benefit to being static or stagnant, but rather it is best to listen to the “Coach” and keeping moving in positive ways in service to fellow Urantians. We welcome anyone who wants

to help Michael, **people who are so transformed and moved in their souls that they want to serve fellow Urantians until their last Urantia breath.** What would that mean for you? Your teamwork support is needed. Would you jump off the bench and support UAI with significant endowing gifts?

Michael came to Urantia as Joshua Ben Joseph, Jesus of Nazareth, to teach us plus all the present and future mortals of all his inhabited spheres. It is he who has a plan to settle Urantia in light and life and it is he who will settle his entire Nebadon local universe in light and life. We learned of this great insight and goal from reading the Urantia papers.

There is no question in the minds of ISB members that success must involve personal time from each reader. We realize that projects in mission are planned by volunteers, but little gets done without dedication and money in sufficient amounts to give power to projects and ideas. Recall, the UB authors told us Jesus was an ideaist. He *acted* on his ideas! The Board and many members have ideas; more financial power is needed for the long mission in view. We are willing to act in service to our fellows! UAI is here to serve, not to be served—an exemplary model from our Master Son.

...little gets done without dedication and money in sufficient amounts to give power to projects and ideas.

The undeniable reality is we are on a material planet, living a material life, that requires material assets of books, office supplies, Internet communication development, charitable aid giving to regions with no or little resources, travel for Board or other personnel for ambassadorial visiting. President Gaétan Charland, Sheila Keene Lund, James Woodward, and Executive Administrator Rick Lyon learned in different trips that readers dearly appreciate personal visits. They witnessed renewed vigor as their hosts were affirmed they are important to their fellows and are part of a growing world team. Readers want to feel a part of a world family of willing team members; all persons want to know if program is going well. Travel is emerging as a sorely needed strategy for helping all of us to remain focused and **mutually supported** on Michael's mission plan.

We encourage readers and members from all nations to do ambassadorial visiting to encourage groups to study and to work in teams. Travel should not be exclusive for ISB members. We could work more effectively in targeting regional emphasis with regional cooperation and mutual service. What could your national association do for regional readership development?

The Annual Fund

Annual Fund is the traditional name given to general operations support and for empowering continuing program and projects. We strongly encourage your profound support of the Annual Fund as it supports the Annual Budget passed up from the ISB for UAI Representative Council (RC) review and adoption. The budget is a statement of how your support donations will be used, but more importantly it identifies those projects and programs we would like to emphasize in a given year. Annually, a proposed budget is accompanied by Board commentary, which summarizes each program objective. The budget with the commentary is a statement of priority and an administrative guide for committees. Civilized and responsible organizations give extensive thought to mission and its administration; the budget building process is valuable to each committee for determining annual program and project priorities.

It is our mission to participate by this simple definition: to help foster and disseminate. Will you join with profound and significant personal dedication and substantial time and money?

Annual Funding Emphasis

Since the early days after beginning autonomous operations the ISB has been planning for long term operations and identifying mission projects. The major emphasis needs are for books for charitable dissemination, membership development, new association chartering, communication, travel support, and maintaining a strong Central Office.

We purchased books printed in India and excess older version Urantia Foundation books and distributed them to study groups as needed. These books will be depleted in coming months, which means more funds are needed to continue aid. For clarification, let me say we are not involved in commercial distribution; that is the job of Urantia Foundation, our interdependent partner. The ISB Dissemination Committee will need long term support as books are expensive and being heavy, are costly for shipping.

The Membership Committee has experienced increasing need to travel as more local associations are forming, with more in the near foreseeable future. A lot of advance work is done for chartering a new association, as they emerge from study groups. It is necessary for at least one UAI officer and a Membership Committee representative to be present at the formal chartering ceremony whenever and **wherever** a new local is formed. As locals grow and a sustained minimum of 30 members is reached, a new national association may be formed and chartered, which creates new travel cost. These events are increasing and will continue to do so in the next decades.

The major 2011 event is the historic UAI 2011 Leadership Symposium, planned for July near Chicago; major support is sought for success. This is a high priority for current and potential leaders from all world continents. Major support is needed to fund **sponsorships** for those persons who do not have sufficient funds to register and travel. This event is emerging as the most important activity for long term undergirding of the planetary Urantia Revelation Movement. There likely will be more similar events in coming decades to address mission that will need significant support. The ISB expects \$30,000 will be needed for aid.

The symposium is needed to address leadership weaknesses, to stimulate greater understanding of *The Urantia Book* mission and purposes, understanding Urantia Foundation relationship to UAI, and the need for strategic planning.

A kind anonymous donor has challenged UAI to match a \$20,000 pledge for the symposium which includes sponsorships and event expenses. Most of the expenses will be paid from registrations, but many attendees will depend on aid. As of this writing we reached 66% of this challenge to raise \$20,000.

Now, today is the time to send in your support for leadership training.

Strong Central Office

An emerging significant need is a full time office with Executive Director and small support staff. The ISB realizes the obvious--the Central Office is increasingly asked to do more to support Board program and members. We have grown and now it is

realized the Central Office must do what volunteers cannot do. We don't know for sure at this time what this cost would be, but we know the time is coming when we will need full time coordination through the Office.

Strengthen Nationals and Locals

There is a strong emphasis herein to support UAI at the international level, which is needed. There is also great merit in asking nationals to become self-sufficient, to empower mission with time and funds. Each national governing board should strategically plan and then fund activities in harmony with Michael's plan. Also, what could one national do to directly support another national or a local not yet qualifying as a national association? Could our organizational teammates launch a program such as Adopt-A-National or Adopt-A-Local? What could the ISB do to aid such concepts? We will see aid needs for many centuries to come. How can we "pour teamwork over Urantia" in helping one another?

What Are the Possibilities?

Would you think of possible ways to strengthen UAI for enduring success potential? Would you give of your personality, every aspect of your personhood for Michael and the Universal Father? Would you help mortals make it to Paradise? Do you see value in every person as Jesus did while loving each one? To what degree could you increase your dedication and giving for the great Michael plan for planetary progress?

Could you think of ways for transferring a portion of wealth to UAI to empower the Revelatory mission? In the future we will address legacy methods for an enduring Association through estate gifting and a solid financial endowment. The central core for endowment is the mathematical reality of repeated use of funds through maintaining invested principal which yields annual interest and those dividends would augment donor support. Since Michael is the ultimate

Nebadon mathematician, we faithfully understand he knows how interest can repeatedly and substantially endow mission.

Surely we can see from the teachings that planetary progress is important and that peace is absolutely needed for increasing progress. Progress is nearly impossible without enduring financial support. The Urantia teachings are a mighty resource for bringing mankind to the Father, to increase our potential for final achievement. Keep the faith!

We ask for your donations to empower mission. Please call Executive Administrator Rick Lyon in the United States at 773-572-1180 to set up regular credit card charge authorization in the amount you see possible for you and your family. You may also send information via email to the Central Office at uaicentraloffice@urantia-uai.org, but this method is less secure if all information is in one message. You could use two emails to send a portion of a credit card number; for example, reserve the last four numbers and expiration date to a second email message. Send the two emails several minutes (or hours) separately.

We have grown and now it is realized the Central Office must do what volunteers cannot do.

ISB Members are giving regularly because they feel this strong desire to aid mission. They believe in this noble effort!

Please issue a donation through PayPal; our identity is uaicfo@juno.com Or please send a check to UAI at 559 West Diversey Parkway #351; Chicago, Illinois 60614-7640. For readers and friends outside of the United States we suggest using PayPal or a credit card charge through MasterCard or Visa because this results in less international bank fees. International checks also require more time to process and result in higher fees.

Can you say for yourself, 'I am in this Urantia Book Movement until my last Urantia breath?'
IAITUBMUMLUB ■

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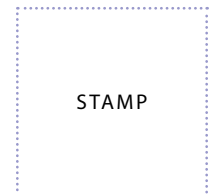
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