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July 21, 1994

Patty Mundelius
49 Bower Place
Danville, CA 94526

Dear Patty:

I received a cordial letter from Bob Solone, expressing concern over my use of a symbol of three concentric circles on my letterheads. I am sure Bob did not write his letter without the express authorization of one or more of the Urantia Foundation Trustees. Since the Trustees are the custodians of *The Urantia Book*, owners of the copyright to the Book, and owners of a registered trademark of three concentric circles, I am sure you are vitally and legally interested in my response. Therefore, in order that there be no misunderstanding in communications, I offer this response directly to you.

To further ensure that there be no misunderstanding in communications I am sending a copy of this letter to each of the other Trustees under certified mail with return receipt.

PART I: WORLD-WIDE USES OF THREE CONCENTRIC CIRCLES

1. The April, 1992 issue of *National Geographic* magazine carried an article on Australia. The article included a photograph of an Australian aborigine woman sitting on Corroboree Rock at Atula Station. On the rock are age-old carvings of three concentric circles used as a religious symbol. I do not use the three concentric circles under legal ownership by the Urantia Foundation. I use the three concentric religious circles used by the Australian aborigines.

Get Copy

2. On the Canary Islands are man-made caves used as religious worship sites. Those caves contain religious symbols painted on the walls. Among those religious symbols are three concentric circles. I do not use the three concentric circles under legal ownership by the Urantia Foundation. I use the three concentric religious circles used by the inhabitants of the Canary Islands.

3. The *Biblical Archeological Review* for July/August, 1992 contained an article on the exploration of an ancient religious site on the Golan Heights in northern Israel. That religious site consisted of a series of large stone concentric circles. The site had two construction periods separated by a period of several hundred years. The first period witnessed the construction of three concentric circles. Radio carbon dating of the site placed this original construction very closely around the time of Melchizedek's sojourn on this planet. I do not use the three concentric circles under legal ownership by the Urantia Foundation. I use the three concentric religious circles used by the builders of that ancient religious site.

4. On public display in a museum in Berkeley, California is an ancient Greek vase. The shoulder of the vase contains three concentric circles in azure blue color. I do not use the three concentric circles under legal ownership by the Urantia Foundation. I use the three concentric religious circles used by the makers of that ancient vase.

(Nancy Grimsley "discovered" this vase in the museum in Berkeley. Knowing Vern Grimsley's personality, I have often wondered if perhaps he had his fraudulent hand in this neat example. It is almost too good to be true.) **NO.**

There is now on sale within the Urantia community bumper stickers displaying the name URANTIA and three concentric circles. I bought a window sticker in Boulder two years ago with three concentric circles. I notice three concentric circles on letter heads from other individuals, and business cards are now circulating within the Urantia community with three concentric circles. I use one of those myself; a sample is attached.

I have been using three concentric religious circles on my publications and letters since January, 1992. You could not be ignorant of this use, since I displayed the circles prominently in my *Open Letter to Martin Myers*, a former Trustee, and since I sent a copy to you and to the other current Trustees. That document received wide public dissemination. Another example of my use was on the mast head of the 1992 issues of *Urantia Messenger*, which were mailed widely throughout the Urantia community, and my publication, *A Report on Channeling in the Urantia Community*, dated March, 1992, which also received wide public dissemination. I could cite other personal uses of the religious symbol of three concentric circles. This long and continued public display of three concentric circles without previous objection by the Urantia Foundation indicates a lack of concern by the Trustees of the Foundation for such public use. Why a concern should now suddenly be expressed is puzzling, to say the least.

I am sure a presentation of these facts in a Court of law would be more than entertaining to a hearing Judge.

PART II: FOUNDATION PHILOSOPHIES AND POLICIES

In his letter Bob invited me "to work interdependently with the Foundation by participating in its programs which are designed to patiently, wisely, and non-invasively disseminate *The Urantia Book* and its teachings."

By this time there should be no Trustee of the Urantia Foundation who is not aware of a general failure of Foundation philosophies and policies. Disillusionment and disagreement with those philosophies and policies is wide-spread. Spontaneous public reaction, originating in the religious aspirations created by *The Urantia Book*, and in deep disappointment with the history of Foundation conduct, is now pervasive. Continued failure of the Trustees to perceive the root causes behind those disappointments, disillusionments, and disagreements will ensure the ultimate failure of the Foundation as a viable entity.

I shall briefly list components which led to this failure.

1. The command to preserve inviolate the text of *The Urantia Book*.

This instruction, incorporated into the Foundation Declaration of Trust, did not specify how it was to be obeyed. The idea that copyright to *The Urantia Book* could achieve that purpose was strictly a human interpretation. The fault in that interpretation was the inability to perceive how the future would unfold, how copyright law would be used to suppress the Revelation, and how the world would react to that suppression.

Consider what can and cannot be done with copyright law.

The assumption behind this legal shelter is that other people will violate the text of *The Urantia Book*, and that it can be used to prevent them from doing so. It is also assumed that the Foundation will preserve the text of the Book intact. But consider actual history.

When Kristen showed us how the Foundation altered the text from one printing to the next we all were shocked. Even though some may have thought the changes slight, a few actually reversed the meaning of the text. The failure of the Foundation to offer public notice of those changes, with obvious intent to conceal them, created a deep loss of confidence in the fidelity of the Foundation. We no longer could trust the Foundation to preserve the text inviolate.

I am sure there were sound reasons behind the changes. I still trust that the caretakers did not make them arbitrarily. Some certainly were made because of logical inconsistencies. But what was the authority for other changes? There had to be a reference document, preserved in Foundation files. Otherwise the changes were, indeed, arbitrary. But the claim was made that all manuscript textual materials had been destroyed. Thus, suspicions of violation deepened.

Consider the psychology behind these actions. The Foundation acted with an arbitrariness which said it was not-accountable for its actions. The Foundation held itself above human accountability, certainly a contemptuous attitude at the least, a deranged attitude at the worst.

How easy it would have been to include an addendum page to the Book, in all printings after the first, showing all changes and the reasons for them. This would have allayed suspicions and fears. But, in order to preserve the aura of perfection, the Foundation concealed those changes, and thus entered into deception. The general body of believers could no longer trust the Foundation. Everyone recognized that

the Foundation did not obey its primary mandate.

On the other hand, use of copyright law to prevent others from violating the text of the Book is viable only if other people respect that commercial ownership. If, through general policy of suppression, the Foundation refuses to make Books readily available, others will arise who will reject commercial ownership. *The Urantia Book* is too big, too important, too majestic, and too powerful a religious force to keep under the lock and key of commercial law. Individuals will arise here and there who will print and distribute the Book. They will assume the purpose which the Foundation refuses. The very goal it wished to achieve will then be lost because of inane and inept policies. Thus, by its conduct,

the Foundation is forcing a process which it intended to prevent.

The integrity of the text of *The Urantia Book* is now open to danger of violation on two fronts. First, by the Foundation in arbitrary and concealed changes, and second, by general public contempt for Foundation conduct and consequent search for alternate sources of the Book.

High religious principles and moral trust as tools of public influence were rejected by the Foundation as a means of accomplishing the mandates. Instead, Foundation trust was placed in commercial laws. But when those laws receive contempt, and the public no longer respects them, they become useless. The Foundation Trustees did not recognize this fundamental fault in reliance on commercial law.

Kristen Maaherra would not have considered putting the Book on computer disk if the Foundation had actively done so, at a reasonable price. She had too much respect for the Revelation, and its custody, to violate that care. She was not attempting to usurp the role of the Foundation; she esteemed that role. It was the failure of the Foundation which led to her action.

Kristen's rebellion is symptomatic of a general frustration with Foundation policies. Your Admissions in Kristen's suit, brought about by your own pursuit of legal force, now give adequate basis to ignore copyright, even without legal opinions which say that a Book advertised and sold as a divine Revelation can have no copyright control. Time and funding, sooner or later, will bring other sources of the Book. You just simply cannot suppress a divine Revelation.

Please remember, copyright law is a tool to prevent someone else from usurping commercial rights. It was never intended as a tool to preserve any text inviolate. Thus, the Urantia Foundation, from the beginning, engaged in a fundamental perversion of copyright law. And it relied on this perversion of a secular vehicle to accomplish religious purposes. How very foolish, indeed.

2. The "possess-your-souls-in-patience" instruction.

For reader reference I quote here what I believe to be the authentic version of the instruction,

The Urantia Book is a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution of human society. The Book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the Book has been made ready.

But the publication of the Book has not been postponed to that somewhat remote date. An early publication of the Book has been provided so that it may be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.

You must learn to possess your souls in patience. You are in association with a revelation of truth which is a part of the natural evolution of religion on your world. Over-rapid growth would be suicidal. The Book is being given to those who are ready for it long before its world-wide mission.

Thousands of study groups must be brought into existence and the Book must be translated into many tongues. Thus will the Book be in readiness to comfort and enlighten the peoples of many languages when the battle for man's liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.

Although I discussed this instruction in my *Open Letter to Martin Myers* it deserves reconsideration. Numerous crucial questions arise from these remarks. Furthermore, I must be fair in explaining why Foundation interpretation of this instruction is so inept. I shall consider those portions which show the contradictions in current Foundation policies.

a. Those policies were based almost exclusively on the first paragraph, without thorough consideration of the meaning or impact of the remainder of the instruction. If the Book was intended for some future world age why give it now? Why not give it at its time of usefulness? This question was never adequately addressed by the Foundation.

b. The opening sentence of the second paragraph is directly pertinent to this seeming contradiction. Why train "leaders and teachers?" Who were they to lead and teach? Where are those leaders and teachers today? I am intimately familiar with many individuals within the Urantia community yet, except for a very few, none desire to lead or to teach. *The Urantia Book* is well nigh universally regarded as an instrument of personal religious gratification, not as an instrument of service to others. The most noble goal ever conceived by Urantia organizations was one of taking the Book quietly to others, "patiently, wisely, and non-invasively." The operating mandate was to build a body of "readers" through "study groups," certainly not a body of "believers" through "worship groups." But if there were to be teachers then certainly there must be those who are taught. And if there are those who are taught they certainly would be taught from *The Urantia Book*. Does this not imply a widespread teaching mission into new eras of religious instruction and devotion? It certainly implies a lot more than handing *The Urantia Book* to someone and casually inviting them, "patiently, wisely, and non-invasively," to read it. If this teaching mission is to issue forth from *The Urantia Book* in the present world context why would the Foundation want to ignore or oppose such activity? After fifty years this goal does not seem any closer than it did from the early days. The Urantia Foundation operated to frustrate this instruction because it feared that "readers" would become "believers," and that "study" would evolve into "worship." A driving religious force would then enter into domains of social influence to somehow become involved in "epochal revolutions."

c. The Book was "being given to those who are ready for it long before its world-wide mission." Who is ready for it? What makes them more ready than other human mortals? What role do they play in unfolding world events? What difference would it make if they were ready or not if they had no influence upon others? They

certainly must be the "leaders and teachers" who are to spring forth from the body of Urantians. Obviously, these statements demand intensive study and debate. The implication is that individuals within the body of Urantians will become a religious influence of sufficient magnitude to have an impact on the future religious development of mankind.

d. "Thousands of study groups," spread across this land, would have led to wide distribution of *The Urantia Book*. It would have infiltrated many segments of society. Unfortunately, no more than several hundred transient study groups ever formed. The thought behind this statement is not one of limited academic privacy, as some Trustees now look upon these instructions, but rather of sweeping social infiltration. Such penetration would be compatible as a mechanism for preparing groups to be receptive to new religious teachers.

When grouped together these elements indicate a purpose behind the Revelation within the current planetary context which has profound ramifications. Something highly unusual is about to take place which makes such teaching and leadership crucial to unfolding evolutionary progress. We are about to experience highly traumatic and revolutionary planetary events. Such conclusion is easily inferred from other portions of the instruction.

e. The Book apparently is "timed to appear in the wake of one such revolution of human society." What revolution? How will it come about? Is it social? Political? Economic? Religious? When will this revolution take place? What will cause it? How will events unfold leading up to it? Where is the viability of a philosophy which rejects the possibility of social, economic, political, philosophical, or religious revolutions? How can such policy be competent in meeting the demands inherent in world events of large dimensions?

f. If *The Urantia Book* "is not germane to the spectacular episodes of epochal revolution" how does the activity of the "leaders and teachers" relate to those spectacular episodes? How spectacular are they? They certainly will be revolutionary. Why should the Book not be involved in that spectacular revolution? Why should it be applied only to the "progressive evolution of human society." What is the role of the Book that seems to provide preparation for those spectacular episodes but is not involved in them?

The Urantia Book contains information which helps elucidate these questions.

The new and oncoming social order will not settle down complacently for a millennium.

This single sentence of revelation is perfectly compatible with the Foundation instructions. I know from remarks your father made on his famous audio tape series, and remarks your grandfather made to several individuals who discussed this problem with me, including Meredith Sprunger and Everett Johnson, there was a general faith in the present social order. The apocalyptic remarks within *The Urantia Book* were considered as warnings, not actual predictions. But if you compare those apocalyptic remarks with this instruction, you can see that the remarks were far more than warnings; they were notices to prepare ourselves. ?

I personally must be faithful to the Revelation. If it says there will be a new social order I believe it. This present social order will no longer exist. Our economic system, our political methods, our industries, our schools, and our general way of life, are all going to be replaced. *No-transformed*

Again, I must personally be faithful to the Revelation. This new social order is oncoming; it is at our doorstep. It will not appear hundreds of years from now. It will not appear through gradual evolution of the present system. The new social order will appear through spectacular episodes of epochal revolution.

That is why mankind needs *The Urantia Book* now. We must take it to the world. Men and women everywhere need it to help them through the oncoming and imminent episodes of spectacular planetary transitions.

If we align ourselves with the current social order, if we cling to it, if we rely on it for our economic security, if we support it and revel in it, if we find succor in it, and if we do not rely upon God, we shall as surely be lost as much as the order itself.

We really must come to grips with unfolding world events. Social and moral chaos proceeds at an ever increasing pace. The world is godless. And it will pay the price for that godlessness.

But beware! This present godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.

For all the fond hopes that *The Urantia Book* would somehow infiltrate into and uplift the world, the policies of the Urantia Foundation ensured that it would not. *True.*

Does no one recognize this mystifying contradiction? Without proper recognition of purpose, the Urantia Foundation fulfilled one of its mandates. It impeded circulation of *The Urantia Book*. It acted to prevent the Book from influencing unfolding world political and economic trends. The Foundation kept the Book from becoming germane to episodes of epochal revolution. But not through conscious reasoning. The Foundation did not recognize the reasons for this mandate.

Many believed this world would see a smooth and nonspectacular evolution into a new social order through the influence of *The Urantia Book*. But such philosophy was in direct contradiction to the Foundation instructions, and to revelations within the Book. Policies which cling to such foolish ideas are totally and sadly defective. And that is why the Urantia Foundation stands in default today. It did not fulfill its mandate out of conscious awareness, but out of unconscious bungling.

This brief review shows the elements which caused this advice to be given to your grandfather, and to all of us, to possess our souls in patience. We should not become involved in unfolding political events which are leading to spectacular episodes of epochal revolution. But there is nothing which says that we cannot now take the Book to the world in dynamic and aggressive fashion. We are now beyond the danger of influence upon events of epochal revolution; we are now free to take it to the world.

Once again, the manner in which this instruction was implemented was strictly one of human interpretation. Such interpretation was confined by the limitations of the individuals who implemented the instruction. Unfortunately, the Foundation continues to pursue such personal interpretation with total disregard to its reality context or impact. Again, policies generated from such limited human vision failed to recognize the repercussions of a divine Revelation upon the world.

3. *The Urantia Book* for today.

Numerous statements within *The Urantia Book* show that it was intended for world-wide use today. Any policy for care of the Book which does not include those teachings in its formulation can only end in calamity.

Page-2090: The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions.

Jesus - 9/1
If the time is now ripe why would we wait for a future world rearrangement? These words speak directly to me. And they speak to others. I cannot ignore them. I have a driving desire to use this Revelation to recover the living Jesus from the tomb of traditional theology. Now is the time. Will the Urantia Foundation deprive me of the thrill of engagement in such a task? Certainly not. I won't let it. I not only must struggle to execute such a task; I must oppose the human source of the inspiration which leads me to such task.

Page-380: The dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behavior. What the world of today needs is the truth which your teacher of old declared: "Not in word only but also in power and in the Holy Spirit." The seed of theoretical truth is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.

The world of today needs new religious insights and spiritual power. Spiritual renovations are not to be withheld for some mysterious future age. Secular minds who depend upon commercial law to execute their interpretations of divine mandates would not recognize the power of the Holy Spirit. If they had such recognition they would not oppose those who willingly yield to it. Yet surely we shall witness this power in mighty uplift of religious devotion.

Page-2084: Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.

Modern culture must become spiritually baptized. This baptism must not wait for some unknown future world. We shall shortly become baptized by a new revelation of love for God which secular minds can never entertain.

Page-2084: The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh.

What a magnificent call! This is a call to build a new and transformed human society! This is not a call for reformation of the present social order. And this will come about through the spiritual rebirth of the brotherhood of the kingdom. It will not come about through reformation of our economic and political systems. A new and mighty demonstration of spiritual power is about to burst forth upon this planet. The hopeless policies of the Urantia Foundation will be lost in the flood tide of such spiritual transformations.

Page-2084: No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilization. But Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement; especially is this true concerning the Orient.

If Christianity is the greatest single obstacle to the further advancement of human civilization then Christianity, as we know it, must pass away. This means further that a social order derived from the roots of Christian civilization must also pass away. ^{NO}

Page-2084: In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the second mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the first mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

Page-2084: Likewise, the Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel—the teachings of Jesus of Nazareth.

I know individuals within the Urantia community today who believe that these oncoming transformations will be brought about within the context of rejuvenated Christian churches. But this view is nothing more than an effort to cling to the present social and religious system. God is bringing far more than a simple transformation of the present system; he is bringing a new social and religious order. ^{NO - spiritually transformed men will transform social, economic systems, etc!}

Page-2086: The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the fatherhood of God and the brotherhood of man.

Page-2086: The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers.

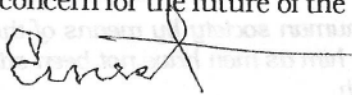
This is where *The Urantia Book* will come into its own. A new revelation awaits. And the Urantia Foundation does not have even a wisp of a clue as to how this will unfold. All to its imminent and sure demise.

In Summary:

A crisis situation now sits on your doorstep. It is within your hands how the future of the Revelation will unfold. **NO** You can grasp it and take control of it. But if you continue to fail to supply Books at reasonable prices, even the publication of the Book will be taken from you. Others will arise who will print and disseminate the Revelation. If you are to continue as the source of *The Urantia Book* you must act quickly.

Patty, I again emphasize: Unless you and the other Trustees have a dramatic change in attitude and in policy, speedily, you will lose control of the Revelation.

In sincere concern for the future of the Revelation, and in expectation of a mighty demonstration of God's power.



Ernest

Copies to:

- Kristen Maaherra
- Kurt Cira
- Barrle Bedell
- Dave Biggs
- Chris Hansen
- and many others.

no

no

No - Spiritually the spiritual world will have a social structure



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In Service To God

717-633-6705