

THE ARENA

ANZURA

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THE MIND ARENA OF CHOICE

"Mind is your ship, the Adjuster is your pilot, the human will is captain." (page 1217)

Editor's notebook

This universe, which blossomed from the passions and patterns of our Father, is a family affair.

To readers of the Urantia papers, this is obvious. It is one of the fundamental threads running throughout all 2097 pages. Yet even though we may know that "all men are our brothers", it can at times be hard to feel that "he" is my brother, or "she" my sister, or that "they" are one with us.

If it is our destiny as a planet to become emotionally as well as factually bound together as a family, how might this come to pass? Is nationalism compatible with a global family? Will festering tribal vendettas evaporate? Can the inertia of group revenge be cast off? Can the pit of individual mistrust be sidestepped?

Recall the notion from Urantian mythology suggesting *The URANTIA Book* was proposed centuries ago, that its execution has been mapped for centuries to come, and that our social landscape is continuously and artistically adjusted by agents of the Most Highs. The outworking of such design may be difficult for us to see, caught up as we are in the relentless swirl and flow of daily life. Local and current events may carry the importance of being seen and demanding response, but they can hardly reveal the large picture: the Most Highs meticulously and patiently weaving together the persons of this world into another branch of the family of our Michael.

Our Midwayers remain chief stakeholders in all affairs Urantian. We may assume that the infusion of *The URANTIA Book* into the cultures of our world is on their minds too – perhaps even high on their agenda. After all, *The URANTIA Book* is their project. But their orchestration is panoramic, spanning many of our brief generations.

The articles in this edition are evidence that our best efforts are coordinated. On page three we find Janet Farrington, president of Urantia Fellowship, reminding us of our family nature; on page four Richard Keeler, president of Urantia Foundation, reminds us that love works, and that we are a family; on page six we meet a whole new branch of our family with who knows how many members, secretly and lovingly weaving with their Adjusters. On page eight we are reminded that an old branch of our family has been forged stronger than ever

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by surviving decades under the pressures imposed by a deranged State.

What a world. The main game may unfold in the absolute. Transcendental causation may map the flows of eternity; but it is the passage of supremacy that seems to color the cosmos. It is the childhoods of trillions of Finaliters that has the natives of Havona intrigued. They see the Supreme in context – a truly surprising flower unfolding from a conditioned hot spot, the moving zone of focus of the seven master spirits, projecting onto a belt of absonite responsiveness, fuelled by the power of trans-ultimate desire poured upon energies proposed by the Architects, called up by the qualified absolute, bequeathed into ultimacy, channeled by the master spirits, harnessed by their directors and sculpted by hosts having a really great time, surfing and shaping the abundance gushing from the unqualified reservoir.

All this so that the intentions of Deity can wash upon the phenomenon of a human zipping together its endowments of Deity, two threads that span eternity – Adjuster and Person.

The universe pours so much of itself into us and through us and upon us. Surely the finite continues to surprise some in Havona. Surely our little world continues to surprise and delight the Most Highs. But as they say:

"we must love one another."

News from Urantia Foundation Australian Office

After being overseas for the past two and a half years working at the Foundation's office in Chicago, as exciting as it was, it is good to be back. I just want to give a warm hello to all my dear Urantia friends scattered throughout Australia and New Zealand. I look forward to catching up with you all.

I wish to give a very special thank you to Michael Pither for caretaking the Foundation office while we were away, he has done a great job, getting all the books out, calling readers and bookshops while also holding down a day time job. Also, to Valerie Billington, Robert Coenraads and Rita Schaad for their continued support. It was an exciting time working at 533. Kathleen and I had the opportunity to meet with many readers. The Urantia Foundation office looks forward to implementing and improving ways to service bookshops and readers over the next few years. Everyone's continued support is much appreciated. If anyone has any questions, or if we can be of assistance please give the office a call on (02) 99706200 or send us an e-mail: urantia@ozemail.com.au

Trevor Swadling

Changes to ANZURA's By Laws

ANZURA is a task-oriented, social and service organization for readers of *The URANTIA Book* in Australia and New Zealand that was founded to foster in-depth study of *The URANTIA Book* and the orderly dissemination of its teachings.

Recently ANZURA (The Australian and New Zealand Urantia Association) members voted to change their bylaws to accommodate readers who wanted to be involved in ANZURA but hadn't yet finished their entire reading of *The URANTIA Book*. Previously, to become a member of ANZURA readers had to have read the book in its entirety. Now readers may also join as a "friend of Anzura". The only difference is that Friends of Anzura don't participate in voting or holding office. So, if there are any readers out there who are interested in joining Anzura, you are most welcome! Please contact Anzura for more information and for a copy of their charter and bylaws. Write to: ANZURA, P.O.Box 609 Narrabeen, NSW 2101 Australia.

ANZURA became a Chartered National Association of International URANTIA Association (IUA) on March 6, 1994. The Charter for IUA has been adopted by ANZURA. ANZURA is designed to encourage the study of *The URANTIA Book* and to assist in the dissemination of its teachings by non-invasive, moderate, evolutionary growth. It supports URANTIA Foundation's aims and objectives for the dissemination of *The URANTIA Book* and its teachings. It has a simple organizational structure of readers dedicated to serving this purpose, without seeking recognition. ANZURA is not a religious

association, is not associated with any religion and is not a competitor of any religion. We welcome people of all faiths, races and cultural backgrounds where individuals are free to express their own views as their own views. ANZURA as a group, has no opinions to express on religious, political, economical or social issues. It is made up of individuals who have come to recognise the significance of *The URANTIA Book* and the integrated beauty of its teachings, individuals who have a natural desire to help in the dissemination of *The URANTIA Book*. *The URANTIA Book* encourages us to develop our own philosophy through study, experience decisions and actions. We hold the view and recognise that, collectively there are certain things we can support and achieve together.

Thanks!

Hi my IUA friends,

I was at the Vancouver conference where Richard gave his momentous speech. While I was not able to see the speech in person, a ripple moved through the conference as word of it moved from person to person. There was a sense that something great had been communicated in that speech, something that left everyone feeling inspired. It was said that he cried as he delivered these words, and that his sincerity was unassailable. There was hope in

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Letter to the Members of The Urantia Book Fellowship

Janet Farrington Graham
President, The Urantia Book Fellowship
August 30, 1999

Dear Friends,

During the first week of August in Vancouver B.C., over 900 loving souls experienced a family reunion filled with an outpouring of genuine friendship, enlightening scholarship, inspiring worship, and energizing entertainment. On behalf of all who attended IC99, I would like to thank the organizing team, the workshop leaders and plenary speakers, and the musicians and producers, every one of who committed their skills and abilities—and their valuable time—to create an experience that will forever exist as a treasured memory.

Although this memory will surely provide comfort during inevitable difficulties, the most valuable aspect of our time together was the opportunity to experience true brotherhood, and the influence of this unfailing love upon our children. The youth were aglow as they moved among us in bonded units of two or more; the teens were transformed by their midnight meetings in the rose garden with the young adults who shared with them a personal passion for the revelation. The harvest of these new relationships will sustain our community throughout the great struggle of revelation service to which we have each dedicated our lives.

As you can read in my 1999 Annual Report, The Fellowship has been transforming itself as well. We are fully committed to an embrace of the entire readership through an encompassing philosophy of service; we actively seek to meet the needs of each individual and group regardless of their interest in, or affiliation with, any other organization. To that end, the General Council, in the annual meeting following the conference, passed two resolutions that represent our vision of community. The first resolution states: The General Council of The Fellowship supports the recommendation of the Millennium Initiative Committee (MI) to form a formal working alliance with the International Urantia Association (IUA).

The MI consists of twenty individuals associated with the IUA, The Fellowship and other organizations who agreed to meet and discuss potential ways in which our two organizations could better work together. The committee proposed a formal working alliance, and although we understand that the council's decision does not activate this alliance, we look forward to hearing from the IUA regarding their interest in pursuing the MI recommendation. We envision cooperative outreach projects, shared educational resources and study group information, and other progressive initiatives that serve the community of readers.

The second resolution states: Whereas questions have arisen within the readership concerning the attitude of The Fellowship towards the recent private publication of "The Life and Teachings of Jesus" as a separate book, the General Council hereby reaffirms The Fellowship's

constitutional purpose, e.g. the study and dissemination of the teachings of *The URANTIA Book*.

The council also directed me to briefly review our recent history regarding the separate publication of Part IV. Our hope is that the membership of The Fellowship will better understand our consistent behavior regarding this issue. At the August 9, 1996 General Council meeting [during the time *The URANTIA Book* appeared to enter the public domain and after we had completed our publication of the Uversa Press edition] a proposal for the publication of Part IV as a separate volume was debated. During that meeting, a proposal was made by a councilor concerning publishing Part IV of *The URANTIA Book* as a separate volume. The money for this project would be privately provided and would not come out of The Fellowship's budget. Another councilor indicated strong interest in this project. However each had different requests of the General Council: one was seeking our approval for acting as a private citizen to insure there would be no conflict-of-interest; the other was requesting the use of The Fellowship's new architecture for a Part IV publication. The council was reminded that when *The URANTIA Book* first went into the public domain, the council voted unanimously to protect and preserve the text inviolate; this project of publishing Part IV as a separate volume would conflict with that resolution. After discussion, the two councilors withdrew their request, stating that they needed time to rethink the project and the various opinions expressed to them.

The General Council feels it is very important for the membership, and the readership at large, to understand that The Fellowship, as an organization, does not pass judgment on the dissemination efforts of private individuals. In addition, the clause in our constitution that states The Fellowship will be "...ever obedient and subservient to the laws of this country..." relates to the activities of the organization, not to individual members. We would remind the community that in keeping with this constitutional requirement, The Fellowship immediately ceased printing and selling the Uversa Press edition of *The URANTIA Book* when the copyright was returned upon appeal to URANTIA Foundation in June of 1997.

We consider the Michael Foundation's publication of "Jesus – A New Revelation" to be a private matter between the Michael Foundation and URANTIA Foundation Trustees.

We now head into the final four months before the year 2000. During this time, I plan to engage in a season of communion and personal creative work, and to honestly evaluate the progress of the past, the prejudices still held in the present, and to envision a unity of purpose for the future. To prepare, I have been carefully reading the Jesus papers from beginning to end. It has been an enlightening and inspiring experience. There is no doubt in my mind that we can find answers to our complex material problems by contemplating the life and teachings of Jesus. I pray for the wisdom to comprehend the Master's ennobling truth, and for the courage with which this truth must be lived.

In fellowship,
Janet Farrington Graham

A Call To Unity

Infighting Versus Outreach—The Choice Before Us

A speech made by Richard Keeler, President of Urantia Foundation, Vancouver Conference IC99

In the closing years of the 20th century, the Urantia movement has survived several perilous periods. Many of the organizations involved with *The URANTIA Book* have come under attack—not from atheists, Christian fundamentalists, or militant materialists, but from readers of *The URANTIA Book*!

The Urantia movement has suffered its most bitter and divisive attacks from individuals and factions within the Urantia movement itself!

But it's time for healing.

As never before in the history of this epochal revelation, we need to talk, to fellowship, to meet and mediate, to support each other, to love each other, and to pray for each other. We need a spiritual renaissance right here and right now within our own community, the community of readers of *The URANTIA Book*.

How can we teach or lead others to have a spiritual renaissance unless we first have one ourselves—as individuals and as a group of religionists?

“Only transformed individuals can create a transformed world. Only better men and women can fashion a better society. Only spiritually advanced citizens can architect a spiritually advanced civilization.”

These words are true of the Urantia movement as well.

During her last days at St. Joseph's Hospital in Chicago, Emma Christensen spoke of the need for spiritual unity within the Urantia community. Her expression of the need for spiritual unity became a Urantia Foundation policy when, about two years ago, the Trustees formally called for unity and cooperation among readers and reader groups.

The Trustees felt that fences needed to be mended and bridges needed to be built. We still feel this way. We must accept one another as we are—with all our faults, failings, sins, and shortcomings. We need to get out of the swamps of interpersonal and inter-organizational animosity.

If we don't stop fussing and fighting, this revelation may falter, and it would be all our faults.

You may disagree with me on many matters and I with you. But we must ever remember that we are still brothers and sisters.

Everyone who reads and believes *The URANTIA Book* is part of a divinely blessed family. But the bitter sibling rivalries among our numbers have simply got to stop.

We may not all like one another, but we are **COMMANDED** to love one another. Said Jesus, “Love one another even as I have loved you. And by this will all

men know that you are my disciples if you thus love one another.” (1944:04) And this we must do!

There once was a teenaged boy in Oklahoma, where I grew up, who asked a young woman, who was resisting his advances, if she thought she could learn to love him. And she replied, “I suppose so. I learned to eat spinach.”

Likewise, it may be difficult to make friends with people with whom we have had dire disagreements, caustic confrontations, and acrimonious arguments. We may never in this lifetime—nor in eternity—come to full agreement with each other on every single matter. But we absolutely must forgive one another. And we must learn to love one another.

We are all in the same boat, and that boat has been leaking in several places. We need to repair it and resume our thrilling voyage through the uncharted waters before us as one unified crew doing the many tasks at hand, as best we each are able.

We cannot go on in ill will any longer.

WITH good will, almost anything is possible; WITHOUT good will, almost nothing is.

We may not all agree on what to DO about disunity in our young movement. But perhaps we CAN agree on what NOT to do.

We may disagree about what ARE the solutions to our present problems, but perhaps we CAN agree on what are NOT the solutions to our present problems.

Cruelty and suspicion are not the solutions. Malice and defamation are not the solutions.

We must learn to love and to forgive. None of us want to see our young movement become just one more desperately divided denomination, spending more energy in infighting than outreach.

Nor do we want to devolve into some cult of Fifth Epochal Fanatics who systematically stone their prophets and lampoon their leaders.

I have long believed that if each student of *The URANTIA Book* were to give a quick kick in the rear to his or her greatest enemy, none of us would be able to sit down for a week. We would all be sore from kicking ourselves! Luckily, God made it difficult to kick ourselves and to pat ourselves on the back.

We create the majority of our own problems. If you've got your guardian angels drinking three bottles of Maalox a day, it's time to reevaluate your life. It's time to reassess your plan. It's time to make some changes.

It's time to stop shaking fists and start shaking hands.

If we would transform this world, we must not hammer it with hatred but illumine it with love.

And now is the time for action. In the words of Yogi Berra, when you come to a fork in the road, take it.

We have come to that fork in the road. Some of us may like each other, others of us may not like each other—but we all have to live with each other. And we are supposed to love one another.

The Urantia movement needs fewer pointing fingers and more helping hands. We must turn our focus from the gossip of the kingdom to the gospel of the kingdom.

The former U.S. ambassador to Russia in the early 1990s, Robert Strauss, said in a CNN interview, “You can have allies in this world with whom you have many disagreements, but you can still be allies because you have so much in common with each other in your purpose and direction.” He cited U.S. relations with China, Japan, Israel, and Russia as examples.

In the Urantia movement, we need to maintain alliances with other God-knowing kingdom believers, even if we may have many points of disagreement with them.

After all, if Israel and the Palestine Liberation Organization could finally sit down and talk together, why can't the different factions in the Urantia movement?

If we are to bring spiritual renewal upon this planet, we first must bring it to our own ranks.

But in order to renew the Urantia movement, I will have to begin with me. You will have to begin with you. The Trustees will have to begin with the Trustees, the Fellowship with the Fellowship, the IUA with the IUA, and so on down the line.

As tempting as it may be for each of us to call somebody else to repentance, the uncomfortable truth is that I will have to begin with MY self, just as you will have to begin with YOUR self.

My father use to say that if each of us sweeps the sidewalk in front of his house or business, then all the sidewalks in town will be clean. And that is what we need to do today. All of us—Foundation people, IUA people, Fellowship people, Jesusonians, Foggers, Synergists, Undershepherds, Morningstar people, Teaching Mission people, channelers, anti-channelers, and everybody else, including those without name and number who don't know what on earth to think about all the controversies of recent years—we, each and every one of us, must become a representative of reconciliation, a focus of forgiveness, a person of contagious kindness and love. Only then can we fulfill the mandate of the master—that we love one another.

In Abraham Lincoln's first inaugural address in Washington, D.C. on March 4, 1861 he said, “...in your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict, without being yourselves the aggressors. You have no oath registered in Heaven to destroy the government, while I shall have the most solemn one to ‘preserve, protect and defend’ it.”

Lincoln continued: “We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearth stone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better

angels of our nature.”

This statement of Lincoln's, changed slightly to apply to all of us who read *The URANTIA Book*, might read something like this:

“Though passion may have strained, it must not break our bonds of affection. The mystic cords of memory and love—which stretch between each one of us and between every heart, mind, and soul of every participant in our young movement and beyond—will yet swell the chorus of unity and brotherhood when again touched, as surely they will be, by the better angels of our nature.”

There is an old saying that “life is too short to live in ill will.” And that is true. But life is ALSO too LONG to live in ill will, for soon the days become decades, the years become lifetimes.

Who among us can bear to live in smoldering resentment until his dying day? Who among us, in his right mind, would willingly nurture and brood over personal and organizational animosities, over past wrongs and grievances “til death do us part?” Surely, not one of us!

The hour has come to call a permanent cease-fire to the interpersonal and inter-organizational civil war which has raged for more than a decade in the Urantia movement. We must make peace.

Back in my home state of Oklahoma, every spring we would ride along the property lines of our ranch, mending fences. And today, in the springtime of the new millennium, the mending of interpersonal fences should be our paramount task. We must repair our broken relationships with love, forgiveness, and reconciliation—with kind acts and cooperative behaviors.

Remember when the Apostle John was so old, weak, and feeble that he had to be carried into meetings in a chair. Remember “when at the close of the service he was asked to say a few words to the believers, for years his only utterance was, ‘My little children, love one another.’” (1554:04)

That is exactly what we have to do... beginning here and beginning now.

We have tried other remedies and had precious little success. We know love works—if it's true love, for...

“All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured. It is alive, free, thrilling, and always moving. Man can never take the love of the father and imprison it within his heart. The father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows.” (1289:3)

Where there is love, there are always miracles.

We know love works. It always has, and it always will.

We are called to experience and then share God's love.

We must love one another. We must love one another.

Trustees Richard Keeler and Georges Michelson-Dupont, and Georges wife Marlene, recently visited readers of The URANTIA Book in Senegal in Africa. Here is a report of the visit written by Georges.

A visit to Senegal

The Muslim World and The URANTIA Book

I always wondered how *The URANTIA Book* would be received by the Muslim world. Politics, business and our occidental cultural worldwide expansion has somewhat damaged our relationship between East and West, North and South and a “clash of culture and belief” was inevitable, thought I.

Well, our trip to Senegal brought some answers.

From time to time, our Parisian office receives mail from readers in Africa. 5 years ago, I intended to visit some of them from Ivory Coast, Gabon, Zaire, and other African countries. Because of the lack of time I always postponed my trip. One and a half years ago I got mail from a man, Moussa Ndiaye, from Dakar, Senegal, who told me about his group of students of *The URANTIA Book*. I was so intrigued that I booked a ticket in January '98 to go to Dakar but unfortunately I had to cancel for health reasons.

When Norman Ingram and his friend, Rogers visited our Parisian office in September '98, I gave them a list of names and addresses from African readers along with about 100 Livres d'Urantia. Rogers and Norman visited this group in Dakar. My intention was to visit Moussa a few months later. Richard Keeler, my wife, Marlene, and I booked tickets and I called Moussa to make hotel reservations for us but he insisted to host the three of us. We gladly accepted and we arrived Dakar May 13, 1999.

OUR TRIP

When we landed at Dakar airport at 10:40 p.m., Moussa and about 12 individuals waited for us at the airport. After a warm welcome and a song from Richard and me, we went to Moustapha's home, one of the four sons of Moussa. We had a short dinner and we went to bed.

The next 3 days were wonderful. We had several meetings, conversations, study groups with different people, and visits with families. We listened to individual testimony of their religious life and shared our understanding of the teachings of *The URANTIA Book*. Very quickly I came to the conclusion that they all lived the teachings of the book and it became obvious that they all showed the fruits of the spirit. Immediately I felt this indescribable feeling of belonging to the family of God that I experienced in Nashville. Marlene and Richard felt the same. During all of our stay an atmosphere of understanding and love was omnipresent. Beyond our differences of culture and skin color, it was apparent that we were only one human race, the children of God. After a short visit to Goré Island, we left Dakar for Paris on Tuesday morning, 00:20 a.m.

HOW THE STORY BEGAN

Moussa N'Diaye, the leader/teacher of the group, is a 68 year old professor of Social Psychology at Dakar University. He is also a truth-seeker and all his life has been devoted to finding the truth about God.

Growing up as a Muslim, he exceeded his belief and entered into a spiritual journey that led him to find *Le Livre d'Urantia* in 1973. After a careful reading he started to study its teachings. Soon he was convinced of its revelatory nature and decided to share the new truth with his fellow countrymen.

HIS TEACHING TECHNIQUE

Knowing the nature of the religious thinking and the cultural background of the Senegalese (basically Muslim) he thought it was not appropriate to introduce the Book itself without a careful intellectual and spiritual preparation. Therefore he studied how Jesus taught his apostles and his group of believers. The presentation of new truth needs a soft, non-invasive, and loving approach that will not hurt the individual beliefs. He also selected in the Koran some basic principles and concepts that were close to *The URANTIA Book* teachings and on which he could start the introduction of expanded ideas.

During 7 years, from 1973 to 1980, he conducted sessions of questions and answers without telling anyone its source of inspiration. During all that time, and through his wise personal ministry, he expanded the understanding in the minds of his students and prepared them to accept new truths. He also gave lectures and conferences to his fellow professors, religious leaders, and political officials based on the teachings of *The URANTIA Book*.

Finally, in 1980, he decided to tell a group of very engaged students about *The URANTIA Book*. A new group, including his four sons, was formed and started a systematical study of *The URANTIA Book*. Most of Moussa's work was based on personal teachings. Soon a core of students appeared.

WHAT MOUSSA TAUGHT FIRST

The Muslim tradition says that God has already decided everything for each and every human being, therefore if they do bad or good it's God's will. Moussa started his teachings with the lessons about the Seven Mind Adjutant Spirits, followed with Personality and the Thought Adjuster (allowing the students to understand the functioning and interaction of those three elements in their own mind.)

The realization that their personality has a relative free will allowing them to conduct their own life and can survive death by making their own choice, the realization that God lives in their mind and can help their soul to make those decisions, were for most of them a great discovery and a relief. Women were particularly sensitive to such teachings and felt liberated from the Muslim tradition which says that only a husband can give a woman access to Paradise.

Having expanded their understanding, the new truths were easily accepted. We can appreciate the wisdom of such a slow and wise approach in teaching new truths.

EACH STUDENT BECOMES A TEACHER

Moussa trained his students to become teachers. He asks them to make presentations on various topics as well as sessions of questions and answers as a method of training. When new readers come to the group, each new comer is assigned to one of the teachers; female with female teachers and male with male teachers. The teachers gave individual teachings twice a week starting like Moussa did and focusing on practical and spiritual matters. The emphasis is put on practicing the teachings everyday. This non-invasive, respectful, and loving method works very well. The group of teachers is growing and expanding outside Dakar.

THE UNDERLYING REASONS FOR SUCH A SUCCESS

When the Revelators advised the early leaders back in the 1950's to form thousands of study groups from which leaders and teachers would emerge, we experience the wisdom and insight of such a method. Two factors are instrumental in the success:

1. The presence of a leader indwelt by the Spirit who is wise, patient, persevering, educated, respected, respectful, loving, showing the fruits of the spirit in his daily life, and moved by the desire for unselfish service.
2. The practice of a wise method based on Jesus' method in introducing new truth to the individual. Respect of the individual's beliefs, positive and loving approach, methodic expansion of the understanding, exuding new truths step by step, showing the new light with "wisdom and discretion".

"My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you." (*The URANTIA Book* p.1692) said Jesus to his apostles.

PERSONAL CONCLUSIONS

Before the trip to Dakar, I believed the Muslim world would be the last to accept the teachings of *The URANTIA Book*. I also wondered how illiterate people (over 60% of the world population) could have access to those teachings. It becomes clear to me that the Revelators' plan, the practice of Jesus' method, and the truth contained in the teachings of *The URANTIA Book* are instrumental to the success of the 5th Epochal Revelation.

Moussa's students were not specially skilled to teach the concepts of *The URANTIA Book*. There are some basic concepts and methods to learn by training. Rather they were transformed by living in their daily lives the teachings and, as a result, they were attractive because they showed the fruits of the spirit: the loving and unselfish service,

and the tactful ministry to others. At this time, and according to Moussa, more than a thousand individuals were taught about the new truths and *The URANTIA Book*.

Last Nashville conference's theme was about ministry and we shared some good examples. Everyone can minister to others while at work, at school, in the family. To minister is not a profession reserved to an elite, it is a joy of service and a natural consequence of being a son of God. There is more joy and happiness to give than to receive and this is particularly true when ministering to others.

The new truths are amplified when personally presented. (This is demonstrated in the recent Fellowship survey: 70% of the readers were introduced to *The URANTIA Book* through friends or family.) The person-to-person approach is far beyond any other method. Jesus exercised a personal ministry to the individual because he knew that every human being is different from another. He adapted his teachings to the level of understanding and maturity of the person to whom he was ministering. *The URANTIA Book* is instrumental in this process but not necessarily at the beginning. During 25 years only one *URANTIA Book* was available in Dakar but more than a thousand women and men were introduced to its teachings through this group. To give away *The URANTIA Book* may help but personal introduction to the Book and loving ministry is much more efficient.

To start the spreading of the teachings of *The URANTIA Book* in a given country requires a strong leader/teacher who is enlightened by the teachings of *The URANTIA Book*, native of his country, understands the needs of his fellow countrymen, and knows about their cultural, social, and religious background. He will minister by teaching students, organizing the growth, and forming a core of teachers that will minister to their surroundings. With care, perseverance, and patience, the new truths will soon become contagious and will replace, in the hearts of hundreds and thousands of individuals, the old beliefs. We can see the results of such plan in Estonia, Finland, France, Lithuania, Senegal, and other countries.

I have full confidence that slowly but surely, the Muslim world, as well as other cultures will be exposed, with success, to the teachings of *The URANTIA Book* if we keep our souls in patience. Evolution is the patient and slow technique provided by God to make the human being Godlike. Revolution is the impatient and unwise technique used by Caligastia to prevent human beings from becoming Godlike.

"You cannot force a horse to drink but you can make him thirsty" says the wise. By our spiritual flavor we can attract our fellow men for new truths.

We are planting seeds but we should not expect to harvest, for that is God's privilege and delight, and if we love him, we want him to be delighted.

Georges Michelson-Dupont

A Visit To Russia

Cathy Jones

My invitation to visit St. Petersburg came from Vitaly Kondratjev, a retired physician, who is in process of becoming the URANTIA Foundation Representative in Russia. It was Vitaly's idea, and working through much bureaucratic red tape, he has become a book distributor, making it possible to distribute *URANTIA Books* in Russia. Vitaly stated emphatically that he was trained to be a doctor, not a communicator or businessman. In 1997 the Russian translation was presented to the people of Russia by Georges Dupont and Tom Burns. At that time a limited number of copies were brought in by Georges and Tom. Because of Vitaly's relentless efforts, on July 29, 1999, **nine hundred copies** of the Russian *URANTIA Book* were received at Vitaly's office!

I was met at the airport on August 25th by Vitaly and Andrey Resnikov. Andrey had agreed to be my translator while in St. Petersburg. Andrey, a Russian native, is a university professor of English and a brother of Michael, who now lives in Finland. These two brothers, both reading the book in English over 5 times, were the primary translators of the book which is now in the hands of their fellow countrymen.

The first afternoon and evening were spent meeting with Vitaly and his wife, Irina Mulchrskaja, a retired but youthful and talented lawyer. The meeting was held in a library near Vitaly's residence. Mrs. Kondratjev had prepared a lovely meal and presented me with a beautiful floral arrangement. The head librarian, who has been graciously providing Vitaly with meeting space, also attended the luncheon and part of the meeting.

Andrey, translator-supreme, was at my side throughout the visit and I was able to look in the faces and carry on uninterrupted conversations.

We first discussed office procedures and needs which I will relay to the Foundation. Then the focus was on a reader update. Vitaly reported that he has posted meeting notices here in the library, announcing *URANTIA Book* lectures which he has presented. They have been attended irregularly by a few people. He has given reading assignments to be discussed at the next meeting but the participants were not willing to open up for discussion. Because of the Communist control for so many years he felt people were not accustomed to openly expressing their feelings. This was Wednesday and a meeting had been announced for Friday, stating that a representative from America would be attending. He advised me not to expect too much response but thought some people would attend.

On Thursday the magnificent world of St. Petersburg was opened to me. The work of the Emperor, Peter the Great, the genius military strategist, city planner and builder of The Venice of Russia, was explored. The islands are connected by bridges and an underwater metro-transit system used by over four million residents and another

million world tourists. The Hermitage, Catherine the Great's sprawling castle, has been made into a museum that displays the unbelievable grandeur and elegance of her day. The art collection on display in the many, many rooms is breathtaking and one of the most valuable in the entire world.

By boat we crossed the Navor River to Peter's Garden of Fountains. This park for the people is a masterpiece in architecture and landscaping, unique on the planet. That evening we attended one of the two summer presentations of the ballet, Swan Lake. The elegant four-tiered theater was built in the 18th century and was equaled in beauty only by the brilliantly talented cast of performing dancers.

During the years of German occupation and Communist rule, the city has had very little repair to its buildings and wide streets. There was a sharp contrast in eras and I was amazed to see young women in stylist dresses and high-healed shoes walking on the cobblestone sidewalks.

As I observed the people I noted many mature people wearing old-styled peasant garb. Looking at the serious and unsmiling faces, I saw a proud, strong, courageous people who had survived long, cold winters, economic ups and downs and a suppression of individual freedom.

Vitaly's wife did not attend the long-anticipated Friday meeting. The library had provided a theatre-style room with about 50 red-velvet stationary chairs, divided by an aisle. As we entered we were greeted by about 15 people who were waiting, with *smiling* faces. As we three were seated at the front table, more people arrived, almost filling the room.

Many of the faces were unfamiliar to Vitaly. Evidently, word had circulated about the meeting as a result of the library posting. Opening remarks were made by Vitaly. He announced the formation of the book business and the role he was playing as Foundation Representative. He then told of the first arrival of the books, which caused an applause to erupt. He then introduced me and Andrey.

I came with no prepared script, bringing greetings from the Trustees, Executive Director and Staff, Council of Presidents and Vice/Presidents and the Coordinating Committee. More applause.

Questions were invited. The first question was regarding the Trustees, their names, occupations, how the system worked, their responsibilities. I explained their primary duty was to print the book, keep it inviolate and provide for a group to disseminate the teachings, which led to an explanation of the IUA. I told them the organization was simply a scaffolding, a task-oriented organization that meets for the purpose of doing something – to study and practice the teachings of *The URANTIA Book* and to give to the world the message that God lives in their hearts and minds and will give them guidance for their lives. We are a group of religionists who believe in the religion OF Jesus, not ABOUT Jesus. At that time, a beautiful, glowing woman who was sitting on the front row stood up and said, "We believe all that you have said. We have been practicing these things for nine years. We

are ready to join the IUA now! At that time 14 people spontaneously stood up, smiling and nodding agreement.

Irina (a usual Russian name) said she been out of town in 1997 when the Russian Translation was introduced. However, she had already received the English book in 1990. With the help of a translator she read the entire book and started giving URANTIA lectures in many cities.

She, and the group that had come with her, then said they would like to hold a special meeting at her home the next day and would like me to attend in order to meet the rest of the group.

After further questions and answers, it was agreed to meet the following afternoon. This had not been in our plans, but took priority over all else.

The Saturday afternoon meeting was one to remember forever. We met at Irina's third floor, typical Russian apartment. Twenty people had prepared a feast of food primarily from their own gardens. They are vegetarians. It was delicious.

Before eating, everyone seated around the living room began telling their individual search for truth. Present were men and women who were teachers, engineers, accountants, pensioners. Many told of being taught Communism, but down deep they knew there was something more – some knew it was God's leading. After searching for years one lady joined the Russian Orthodox Church. After confessing to the Priest her continued search, she was ex-communicated. Their search ended when they attended Irina's lectures. Sometimes their meetings are held daily. Their second-stage goal, after achieving a firm understanding of the teachings, is to each pattern a group like Irina's. One lady said "after meeting you yesterday, we fell in love with you and plan to learn English so we can speak with you." Over and over they expressed their gratitude to the Foundation and the translators for giving them *The URANTIA Book* in their native language.

Throughout the soul-bearing stories I was reminded of:

"Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and moral consciousness." (page 1107)

In a demonstration of how they contact their Thought Adjusters, we stood in a circle, holding hands, shoulder-to-shoulder, with Irina praying the most beautiful prayer I ever heard. The feeling that was present in the room is beyond words of description.

In conversing with Irina, I learned that she holds Masters Degrees in Philosophy and Psychology, is an

economist, a play writer and producer. Apart from her work she has traveled and presents URANTIA lectures to groups in many cities. Besides many in the peripheral areas, there are nucleus groups in St. Petersburg (32), Kiev (56), Kharkov (100+), Chernovtsi (50), Dnepropetrovsk (80), Odessa (100+), Voronezh (50), Zhitomir (40), Moscow (30), and Andrey's hometown (15).

I made a promise we *would* have an IUA in May, 2000. I will work out the details with Seppo and the Trustees. Vitaly's wife will help with the legal steps of starting an organization in Russia.

In parting, I told the group: Lenin attempted to conquer the world *without* God. The people of Russia *will* conquer the world *for* God through love.

A response to Cathy's Report

Mo Siegel responded to Cathy's report:

Cathy,

You put it so well, the Russian people have earned the Revelation. Some years ago we were lucky enough to travel on the Tran-Siberian Railway across the Soviet Union. Today, I have journeyed 3 times into Russia, ever thankful that my grandfather on my father's side escaped from the Soviet Union in 1917. Throughout Russia you see the seeds of the brilliance of Tolstoy, the richness of their lost spiritual heritage, and the potential for the Supreme. Yet the vast population lives in poverty, has suffered under intellectual and spiritual slavery, and remains deeply scarred from the repercussions of centuries of evil practiced upon these people.

With hard work, **patience**, and love, maybe this Revelation can participate in the construction of a better Russia. One thing's for sure – Urantia Foundation's generous policy of providing *URANTIA Books* at a loss will give everyday Russians the opportunity to read these life transforming truths. And the work by you, Seppo, together with that of our unseen friends and countless others organizing to gently spread the revelation in Russia, will lay a solid foundation for future generations.

THANKS!

"Anything that smacks of meaning and value to me is divine. Mind as a temporary bestowal is from the realm of the divine... via the mind adjutants. When we use mind to derive meanings and give structure to those meanings, we are forming values that adds to the Supreme. I suspect that many people search too far afield for their divinity. It's as close as the next thought if that thought is fraught with God-like qualities... and is acted on."

Larry Gwynn

Recently, an organisation known as “Michael Foundation” published part IV of The URANTIA Book as a separate volume. This action triggered reactions and responses from sincere readers, both for and against. Out of this fray came the following piece from Rob Davis. Your editor was so moved by its wisdom and insight that he reproduces it here for your enjoyment.

Authorship In Nebadon

Rob Davis

To my friends, known and unknown,

Is it greater to be a book salesman or a spiritual ambassador?

Is the material fact of revelation greater than the spiritual truth revealed?

Does “publishing” part IV of the Urantia papers serve the interests of a mere religion about this book or the living faith of which it speaks?

If you think the questions above are worthy of consideration, I would invite you to consider the following.

The very concept of “authorship” is a purely commercial/legal one, its modern form being derived from the period just preceding the era of the printing press hundreds of years ago. In fact, our modern copyright law has an ancestry which reaches back to a decision rendered by a monarch in the case of one monastery complaining of another who had copied a manuscript which was in their possession. Needless to say, the conflict which ensued was charged with accusations of spiritual peril, but, fortunately, cooler heads knew otherwise, that indeed this was a legitimate and purely human dilemma. A decision was rendered which granted definite though limited rights to the owner of the “original” and prohibited the other from making copies though recognizing the difficulty of keeping anyone from making a copy for personal use from memory. Thus was born the foundation of the notion of copyright restricted by fair use. It was roughly this period in time when initial preparations and formal proposals for the Urantia papers were being made. Clearly, the “revelators” knew the difficulty which would attend the novel and bold experiment with an epochal revelation in textual form.

Consider for a moment that “authorship” is an attempt by humans to identify a point of “origin”. We know, of course, that the human mind, when confronted with an inability to identify origins, will invent them nonetheless so as to create a frame of reference within which to think. Though necessary, this is always erroneous. In effect, it is the source of all our myths, which however wrong they may be in fact, are often very much the embodiments of

truth. Our thinking is then effectively embedded in the structures of our language and governed by its own laws of grammar and syntax. We may compose various arrangements, but always borrowed from the palette of colors received within the context of our native culture. This does not preclude our contemplating thought occurring within another context and by the exercise of faith, perhaps even a more expansive one. Nonetheless, we are bound to the laws, even if unwritten, which rule the medium of our thinking.

In acknowledgement of this, copyright law wisely grants only limited proprietary claims to an “author”, usually extending less than a century past their death. This concedes limited temporal and material gains to the “author” and/or their designated successors which accrues from their work but acknowledges the debt which the author owes to the matrix of culture from which his thinking was derived. Thus, the long term rights i.e. those in perpetuity, are granted exclusively to the public domain.

When we come to the consideration of the Urantia papers and their origin, we must first bear in mind several things: 1. this was a hugely collaborative project planned for hundreds of years by many persons; 2. authorized by a commission hailing from the Superuniverse government; 3. employing many writers identified later by title only who were subject to editorial panels for intensive review, and 4. perhaps most important, was initially drafted into a far more superlative language better suited for the purposes of expressing the nature and function of divinity and Deity. This was all done likely before any contact was made with “the human subject” who would later become an instrument, albeit indifferent to the process, for writing the text in the English language. Before this could occur, the “original” Urantia papers, those composed in the universe tongue, would have to be translated into the English then in use at the outset of the 20th century. To accomplish this, they needed to learn the language.

Any good missionary will tell you that when entering another culture to share with them your own values, immersion in the target culture must occur first. Later, success will be found proportionate to the depth of appreciation gained of the language and habits of those with whom contact is desired. This is not possible without real and extended conversation.

The original Forum was gathered for this purpose, and the ensuing process over the course of a number of years was that essays were presented for comment. It would be reviewed for necessary changes and presented again, many times, over and over, until there was confidence that the “original” had been translated as effectively as could be expected given the profound limits of the target language of English. In this way, the human participants in this process inescapably shaped the English translation, and the anguish of the revelatory commission over the eventual distortions is evident throughout the text. This process though is not unique to any special “revelation” but is a given fact in the business of making translations.

Now it becomes ever more obvious that the “human

subject” was but a small part of this vast project even if a critical part. In this context, it would be absurd for he or anyone else directly involved to lay claim to the status of “author”. To avoid a cult of personality which would certainly surround him otherwise, and perhaps further to give us an unwritten lesson that our fascination with “authors” is somewhat more closely related to superstition, the “author” or “human subject” divested himself of any interest which would otherwise be legally available to him through copyright. This is certainly the more noble position; even Michael, disclaims originality of expression by referring to his words being derived solely from the Father. However, these models are by comparison with prevailing standards a very idealistic practice.

Because we inhabit a selfish and material culture, one driven principally by commercial interest, pragmatic minds recognized the need to secure this text admirably disclaimed by its “authors” against others who later would not be so unassuming. Copyrighting the text of the Urantia papers was therefore essential and in accord with the conventions prevailing then and now for submitting a written work for sale to the general public. This convention of copyright and the laws that govern it are just as necessary and meaningful as the laws which govern the language into which it was translated and by which we share these thoughts. Since an “author” was deemed unsatisfactory to those appreciating the real nature of the “origin” of the Urantia papers, yet was required for securing a copyright, the Urantia Foundation, being the institutional outgrowth and successor of the human component of the “authorship” including the “human subject”, was legitimately named as the “author” for the legal purposes necessary to obtain copyright protection. In effect, the papers became the corporate property of the Foundation for the sole purpose of keeping others from using it for their own gains, at least for a season. Up to this point, the mandate for this action proceeded from the commission that initially sponsored the papers on the Superuniverse level, but beyond this stage, it was released entirely into the course of human affairs where it stands now.

As a human participant in the “Urantia Movement” do you seek to annul or affirm the above? The Supreme awaits your decision.

Sincerely,
Rob Davis

P.S. For those who have chosen:

I hope you may have found the description above of some interest. Copyright, as it stands now, is a finely tuned pragmatic adjustment balancing the mystery of “origin” with the material means of expression.

It seems unfortunate that human involvement in the writing of the Urantia papers is a stumbling block for so many as the human component of “authorship” is a given by virtue of the physical writing of the papers as well as

the task of its translation into English and subsequent production into book form for general distribution. Such thinking seems to overlook the real human contribution made to the evolving wisdom of the Supreme. The fact that the papers were explicitly initiated by “non-human” personalities itself affirms the seamless connection which weaves together the finite and infinite and resolves in artful expression, linguistic and otherwise, both human and divine. In this light revelation becomes simply the engagement of a lesser conversation by a greater one and occurs constantly even if oftentimes in an unrecognized manner.

It is an unappreciated fact that most of the “non-human authors” would not identify themselves by name. It points to the universal recognition that only the Father is original and can legitimately lay claim to the title “author”. He alone initiates all things good, true, and beautiful and by his word and action, invites us all into the swirling melodies of conversation which identifies the culture of the cosmos. The Urantia papers are a wonderful human expression of the evidence of this culture and its corporate nature borrowing as it does even from “human” expression. This corporate nature does not however preclude nor wish to preempt the limited and temporary rights and obligations accruing to those whose personal labor is the material means of its emergent expression. Doing so would yield to a collective tyranny and discourage the creative impetus which, for all its ills, has given us the semblance of civilization we now enjoy. On the other hand, if personal ownership were unqualified, it would reflect a culture which failed to account for that Original which precedes the emergence of the personal and succumb then to the darkness of isolation.

Our Father wisely governs our cosmic home with ample provisions needed to balance these conflicting tensions, and however imperfect the reflection manifesting in this world, our laws do function to accomplish here what is done in other worlds more sublime. Our copyright law is no exception, and I am afraid the publication by the *Michael Foundation* may be afoul of the lavish allowance for “fair use” granted by the Trustees of the Urantia Foundation. I do not formally judge this action for these functions are entrusted to others. It is my privilege to simply love you, and I would close by saying to you what I have said to others, that the generous manner in which the Urantia Foundation publishes the text of these papers, offering them as they do often below cost as well as for free distribution over the Internet effectively lifts any restraint upon the use of these writings by comparison with the existent norms of publishing today. In effect, the copyright does not exist even if it does very much live in fact. I would urge you to enter the joys of the former while avoiding the entanglements of the latter that you may more fully serve the religion of spirit than the business of books, but whatever, I will respect your decision and await the creative repercussions which I know will rebound to the glory of God.

With affection,
Rob

Report on the Australian Prison Placement Program, 1998

ADAM GORMLEY, WARREN TAYLOR
AND ROBERT COENRAADS

SUMMARY

During 1998, 66 soft cover versions of *The URANTIA Book* were placed in prison libraries throughout Australia. A further 13 books were placed in New Zealand prison libraries. This was achieved by personally telephoning each prison librarian (Education Officer), offering a book donation and then posting the book to that librarian. The total cost per book, including average cost per phone call and postage was about A\$5.00 per book. This does not include the cost of the books themselves as book store returns (books with some minor fault) were used. A success rate of 98% was achieved in Australia (i.e. 66 of the 68 Australian prison libraries now have *The URANTIA Book*) and 100% in New Zealand (13 of the 13 prison libraries now have the book)

AIM OF THE GLOBAL LIBRARY PLACEMENT PROJECT

The placement of *The URANTIA Book* in every public library, prison library and university library in the world.

INTRODUCTION

A book in a public library has been the first point of contact for many people to the teachings of *The URANTIA Book*, often through casual, accidental browsing. Later, an unknown percentage of these people contact Urantia Foundation for more information, and often join a study group becoming active, productive members. Placement of *The URANTIA Book* in public libraries is one of the many non-intrusive ways in which we can assist the spread of the book's valuable teachings.

Prison, college and private libraries must also be included in this list as more books, and willing volunteer workers, become available. The placement of books in U.S. prisons has already been completed, being coordinated by Liz Engstrom who is, upon receipt of a US\$5 donation, placed soft covers in U.S. and Canadian prison libraries (Northwest Urantian, July 97, contact begstrom@aol.com).

Individual placement by keen individuals by means of personal contact with acquisitions librarians remains the most valuable method of library placement, as borne out by statistics presented in this report. This is exemplified by the work being carried out by volunteer individuals such as Mark Bloomfield in India (see IUA Journal vol.4 no.2, June 1997), and Norman Ingram in South America and Africa (The Arena V.5, no.2, Dec 1998)

THE GLOBAL DATABASE (AUST. AND NZ PRISONS)

The global database has been set up on Microsoft Access database using Windows 95, with a data column format (Library Type, Library Name, Branch, Librarian,

Address, Suburb/City, State, Country, Regional Area, Telephone, etc.). The Australian prison database was extracted from the telephone directory white pages for the capital city of each of the Australian States. All of the prisons for each State were listed in the phone book under "Corrective Services Dept of" and extracted by hand. A total of 80 Australian prisons were recorded, which later reduced to 68 prisons containing prison libraries. A further 11 prison libraries were recorded in New Zealand.

REASONS FOR THE DECISION TO CONTACT LIBRARIES DIRECTLY BY TELEPHONE

1. Failure of Earlier Mail Out Experiments

In 1997, 500 Australian libraries (both public and prison) were selected from the database and sent a letter and reply form. Each letter cost us about A\$0.40 (Total \$200). The mail out returned a 10% success rate, or 1 reply for 10 letters sent. That is we received approximately 50 replies, half of which indicated that they already had the book on their shelves, the other half requested a book. So in total, we had about 50 responses and placed 25 copies of *The Urantia Book* into Australian libraries through this mail out. In conclusion, the direct mail approach is thus incomplete and costly. The cost of soliciting each of the 50 responses was about A\$8.00 each (not including the cost of the book).

2. Success of Follow Up Telephone Experiments

A number of suburban libraries, which did not respond to the above-mentioned mail out, were then contacted directly by telephone. Study Group members, John Lusk, Ruth Lusk and Faraday Rampe, volunteered to take part in this experiment. The results were astounding with success rate of 80% or 90% (many of those that did not accept stated that they were either too small or could only receive donations through a main branch acting as a regional centre. It is clear that this is far more cost effective than the approach by mail. Therefore it was concluded that this direct approach will be used for libraries in all city and country areas in all future library donation programs.

TECHNIQUE USED WHEN CONTACTING PRISON LIBRARIES BY TELEPHONE

A number of tips and pointers have been included here by Adam Gormley based on over 150 phone calls which were made to the Australian prisons (some individual libraries up to 15 times). These comments may help those undertaking similar projects in the future:

"I sat down before each calling session and offered a form of prayer asking for help, based on the "ask and you shall receive" principle when working in the name of God. This process helped me center myself, to concentrate on the task that I was about to undertake for the spread of this most-important revelation. I made a direct appeal to the Farther for success in the goals that I hoped to achieve, to try and obtain harmony between his will and mine.

“I worked for about an hour (15 or 20 calls) followed by break if I felt that I was tiring and becoming less effective). Sometimes I went on a lot longer if fuelled by the fires of enthusiasm.

“I used a friendly, relaxed and polite approach, but nevertheless, acting from a seat of authority (as I was, at that particular moment, God's particular representative for this task), rather than a seat of weakness. It is important to remember that you are representing the kingdom, representing the Father, so to always go about your business in that manner. Take the stance that you are calling from a very large and powerful organization, and not some backyard shed (although materially it may look like that!)

“I tried always to recognize and speak directly to the spirit of the individual. In this way I could tailor my description of *The URANTIA Book* to that personality on the other end of the line. I tried not to emphasize just one aspect, such as religion. If asked by the librarian the common question, “Is this some kind of a new religion?” I would answer, “No, the Book is not about changing people but enlightening them”, or, “No, it has been published by a Foundation, a self funded, non-profit organization (carefully avoid the idea of association with a some kind of sideline religious organization).

“Write all details given on the Library Placement Form (one page for each library), especially the name of the Education Officer or Inmate Librarian, name of the prison, and postal address. Careful attention to all details of the address is important; double check these details by reading back the information after writing it down. Note any comments and impressions of the librarian in the comments section at the bottom of the page (or at least a quotation from their reply). The comments on these forms (included in the Appendix) will aid in the process of calling back to check on the situation in the library, which should be carried out in about two years time

“I found that the bulk of people were friendly on the other end of the phone, very few had problems related to the task that I was undertaking. I could reach most of them by talking in a sensible manner.

“Finally, I was thankful for a receptive ear and, at the end of each call, reflected upon how each successful contact is a chance for victory for the Kingdom.”

MAIL OUT OF *THE URANTIA BOOK* DONATION

The most effective way to mail *The URANTIA Book* to the individual libraries is via the surface mail facility of national postal service, where this is sufficiently reliable. In major cities, volunteers have been willing to hand deliver books to the libraries. This is especially useful where the librarians have requested to inspect the book prior to accepting it.

COVERING COSTS OF THE SOFT COVER DONATIONS FOR PRISON LIBRARIES

During the National Conference in Sydney, Australia about A\$70 was raised for the Prison Placement Plan. Savings in postage due to volunteers hand delivering *The URANTIA Book* to metropolitan libraries was A\$68.30. That is a total of A\$138.30 which has covered the cost of 27 of the books donated.

CONTACTING *URANTIA BOOK* READERS IN PRISONS.

Since the project began, we have already received letters from prisoners asking for more details, to which we ask a volunteer to reply and send more information. Perhaps we can even hope that this placement program will lead to the development of close knit groups within prisons that will hopefully blossom into a study group once a critical number develop

ACKNOWLEDGEMENT

We would like to thank URANTIA Foundation for the opportunity to participate in this Australian prison placement program, serving in the dissemination of the teachings of *The URANTIA Book*. We are also indebted to Liz Engstom in whose footsteps we follow. Her work with the prison placement in the United States and Canada fuelled our desire to complete this project in Australia and New Zealand.

(“Thanks”, continued from page 2)

people’s voices as they spoke of his talk. There is hope within me as I now read the words which were spoken. I am both inspired and proud to be associated with an organization with Richard as it’s president. So few words spoken of late in our organizations speak of the divine Truth and Goodness which must be the foundation of our efforts. Without that foundation all of our efforts are destined to do more harm than good, no matter how good the intent. Where there is a divine foundation, however, “all things work for the good”. I pray we let these words of the Foundation’s president touch our hearts, that we might be better able to carry forth our work for this great revelation, *The URANTIA Book*.

“Where there is love, there are always miracles. We know love works. It always has, and it always will. We are called to experience and then share God’s love. We must love one another. We must love one another.”

Thank you Richard. I am profoundly proud and honored to stand with you.

*Sincerely,
Bruce Porter*

Study Groups in Australia and New Zealand

If you would like your study group listed here, or if details have changed, please contact the Editor.

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William Wentworth
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Of which I am.

How wondrous indeed! That I,
A creature of universe origin.
A being wrought from dust,
To be filled with an essence,
That is, the substance of cosmic reality,
Which contains the seed,
Of eternity potential.

A substance which may be shaped,
by the desire of human will.

How sublime this potential.

How profound, when this mind
comes to terms with this power.

A power which follows the design,
the pattern of this principle.

Which in this form, this motion,
this act, may come to know.

Even, of "itself".

To think even of this!

Or even write of this!

Is a conclusion of this!

To become, each thought, each word,
each meaning thus, there in.

Is but an act of creative principle.

An act that brings "new knowing".
"new understanding", "new realities".

What humility this may bring to the
discerning mind?

To know of "itself".

To be conscious of its part in the
evolving nature of all that is.

I give of my "self", my all, to
my "self" which is a part.

Of ALL.

Spiritually Yours...
John Percival Jones