



From the President



William Wentworth

As the national study day comes round in June, it is a good time to reflect on how study groups are developing in Australia. Those of us who participate in study groups can testify to their effectiveness in extending our understanding of the Urantia Book. I couldn't count the number of times I have been perplexed by a concept I encountered in the book and been given understanding of it during a study group discussion.

I particularly remember an episode in Sydney many years ago when I was puzzled by the phrase "power personality synthesis". I kept reading it and reading it, with any notion of its meaning just going over my head. It just meant nothing to me. Then one day at study group Peter Toy explained it so simply that I was amazed that I hadn't been able to work it out for myself.

I imagine many of us have had comparable experiences, and this is a testament to the importance of sharing our puzzles, and our understanding, with other readers. A study group makes this sharing a regular event, and when a few truth seekers gather together sometimes surprising enlightenment results. As such truth seekers become familiar with the minds of others in the group over an extended period of time, the opportunities for growth in

understanding are multiplied enormously. And, of course, lifelong friendships are formed.

I look forward to the day when there is a functioning study group in every major city in Australia, where readers gather regularly for study of the book and further spiritual growth, where readers visiting that city can be made welcome, where new readers can be introduced, and from which friendly communication can be established with other study groups in Australia and around the world.

It is one of the purposes of Urantia Association International, with which ANZURA is affiliated, to work towards this goal.

The goal is a worthy one.

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Hot topic**The Publication Mandate—A dissemination question**

The original question raised by Oscar A. Morales V.P. Asociación Urantia Colombia, posted on the UAI list on the Ides of March 2007 (15th).

I would like to share to this list, in order to obtain some guidelines and answers from you.

In some south american countries there have appeared some readers of the Urantia Book who have self-appointed as Masters. We understand that they have the best intention to disseminate the book, and they sustain their work in a document shared by Urantia Foundation (UF), that talks about the Publication Mandate, in which the Revelators encourage the training of leaders and teachers.

However, this philosophy in certain ways results counter-productive, since the appearance of gurús, and self-appointed UB masters sometimes resemble the old evangelic churches with a Minister leading the congregation. Some readers love to be leaded, while some others find this behavior presumptuous, and therefore frictions and disagreements have naturally arised. It has happended that these new kind of leaders like to join together large masses of people, and the "show" (sermon) is very similar to those you see on TV. I personally find these methods sort of bizarre, and it just doesn't feel right, and for many people (including me) this preachings produce rejection instead of acceptance.

The situation has come to the point that some of us have been questioning the validity of such Publication Mandate, since it is not part of the Urantia Book, but it exists as a non official separated document published in the UF website.

Opinions have come in both ways: those who think that the leaders should do a one-per-one dissemination work, and those who see this as the opportunity to addrees to large masses, with the natural consequence of elevated egos and unwanted arrogance.

I would like to hear opinions from all of you, for I consider this a crucial subject that will somehow affect the way the dissemination efforts are being conducted.

Many responses have been since posted by the UAI readership. Following is one from Victoria Clark, a US reader.

When the Urantia Brotherhood was established, there were three papers [1955, 07 March, 04 Apr, and 05 May] which were purposefully entered into the Executive Committee files by "Certain Members of the General Council." These "Certain Members of the General Council" deemed it appropriate to bring to the attention "...certain wise comment and advices which were gathered over a period of time, relative to the future problems of the Urantia Brotherhood and its component societies."

This publication mandate you speak of is, "The Timing of the Urantia Book" is the 04 Apr 1995 document above.

Even though these documents are not from the Urantia Book, it is an *official document* entered immediately into the files when the Brotherhood was formed. These advices

are germane to the fraternal organization that bears its name. It is appropriate to an organization whose purpose is to be universal in its appeal to all cultures, traditions, and practices.

Many times in letters another idea was continually repeated, "One thing should be made clear: Nothing should be done to interfere with the energetic and enthusiastic efforts of any *individuals* to introduce the Urantia Book to his varied contacts and human associations.

"In the generations to come many who are not wholly worthy will do many strange things in my name, but I will not forbid them. I tell you that, even when a cup of cold water is given to a thirsty soul, the Father's messengers shall ever make record of such a service of love."

Paper 159 #2 The Strange Preacher

"Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations. Urantia Book, Page 1705

Whatever techniques are used by individuals, I believe non-interference is the policy. When it comes to the fraternal organization, there is a different standard than for individuals. If this distinction is understood, I believe there might be peace among all parties and the giving of blessings. If you ask any priest or minister of any organized religion, liturgy, or the method of talking about or approaching God, is one of the hottest and most reoccurring topics among a community of believers. That is what makes the Urantia Book teachings so unique is a personal religion that allows freedom of expression for all faith sons and daughters.

May we all play our chosen instrument in this song of the new creation, and when we create cacophony, may the hosts of light meld and form our songs in melodious harmonies in time and eternity.

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Famous Twelve Apostles



Melbourne turns on its lights



Caffe lined streets of Melbourne



Temperate rainforests, Victoria



Yarra Valley, Victoria

ANZURA CONFERENCE 2007

Victoria is beautiful in September

You are invited to Melbourne, Victoria On 28th September to 1st October 2007 to the annual conference of ANZURA at the Edmund Rice Centre (Amberley) in the suburb of Lower Plenty.

The venue is situated in parkland on the banks of the Yarra River with beautiful views. Full details will be published in the next issue of arena.

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UAI Elections

An important milestone for ANZURA

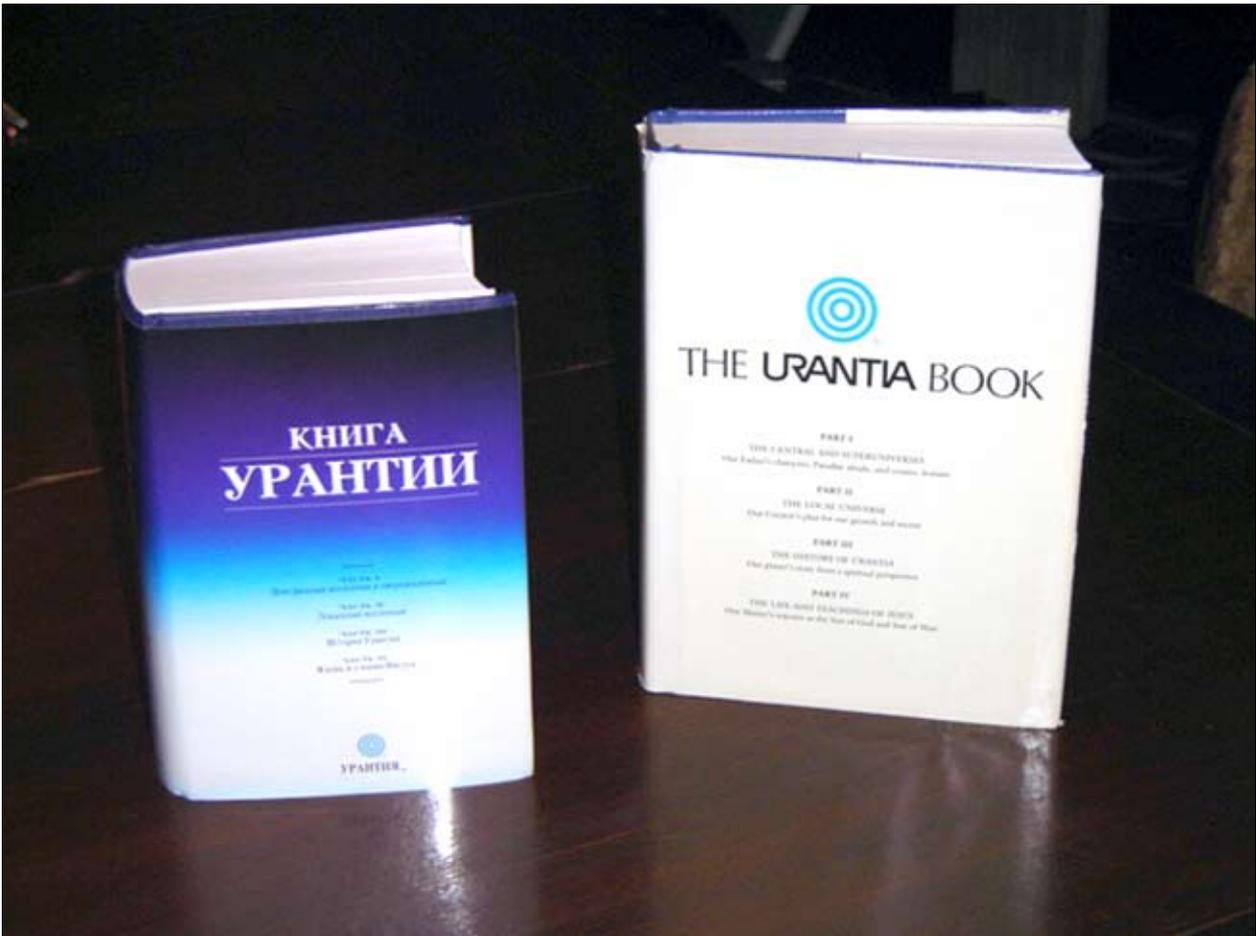
During March UAI conducted elections for six positions which had become vacant owing to the expiry of the terms of the previous office holders.

Of the six positions, two have been filled by ANZURA members. This is the first time that ANZURA has been represented on the International Service Board of UAI, and congratulations are due to **Merindi Swadling**, who becomes Vice-President, and **Vern Verass**, who becomes Communications Chair. We know that Merindi and Vern will serve with dedication and distinction. It makes us proud to know that ANZURA now has a place in the UAI governing body, and to know that our representatives are of such a high calibre.

The full election result is:

Vice-President	Merindi Swadling
Secretary	Judy Van Cleave
Communications Chair	Vern Verass
Charter and Bylaws Chair	Travis Binion
Dissemination Chair	Jimmy (Ronald) Mitchell
Study Group Chair	David Rick Lyon

Congratulations and best wishes to all the newly elected, and thanks to the outgoing office holders for their years of service.



Urantia books—Russian and English, representing a new 'glasnost' (Russian word for "transparency" or "openness").

From the Archives

In the February and March 1981 issues of Six-O-Six Newsletter, Michael Wilson included some of the feedback from people to whom he had attempted to introduce the Urantia Book. He concluded that no matter whether the reaction was positive or negative, it was always a strong one.

Some of his favourite comments were:

"That's the one written by the twelve angels, isn't it?"

"It's too much for me."

"It's too heavy."

"My father wouldn't have it in the house".

"It's one of those weird cult books—look at that design on the cover".

"The URANTIA Book...Dictated by Angelic beings, it describes in minute detail a universal cosmology and tells of the history of Urantia (earth) and the life and teachings of Jesus." (Post Magazine).

"It should be kept from the masses as only a few are ready for it".

"It is an attempt to control the minds of people by those wanting to take control over this planet".

"It's changed my life".

A librarian, when asked why the book had been off the shelf for months:

"I've been reading it myself."

Study Theme: the Lanonandek Dilemma

Nigel Nunn, Australia

Introduction

The Lanonandeks of Nebadon are part of Michael's innovative solution to a common local universe problem: how best to manage those first crucial steps his ascendant mortal children must take as they launch towards their finaliter destiny?

Michael's elder Melchizedek and Vorondadek sons form an ideal team for maintaining the integrity of Nebadon, but not so much for interacting with his ascending mortals. For this role he created his Lanonandek sons, whose nature allows them to "better understand, and draw near to" his ascending children. The result was a brilliance at managing mortal and morontia affairs, but there was a cost. As a "lower" order of sonship, their choices and plans are not constrained by that higher perspective which makes clear the true purposes of Nebadon. Michael can explain to them their context and responsibilities, their seniors can confirm these truths, but a young Lanonandek, like the mortals for whom he cares, find himself in a position that requires the exercise of faith.

"In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity."

[p. 215, a Divine Counselor]

The Universal Father has a plan for the evolutionary finite realms, and the Michaels are making it work. So any study of our Michael's Lanonandek Sons should consider the reason Michael made them:

*“Though the Eternal Son cannot personally participate in the bestowal of the Thought Adjusters, he did sit in council with the Universal Father in the eternal past, approving the plan and pledging endless co-operation, when the Father, in projecting the bestowal of the Thought Adjusters, proposed to the Son, **“Let us make mortal man in our own image.”** And as the spirit fragment of the Father dwells within you, so does the spirit presence of the Son envelop you, while these two forever work as one for your spiritual advancement.”*

[p.78:3]

Regarding the endowment of man with the divine Adjusters, the Father said: “Let us make mortal man in our own image.”

[p.110:7]

From the Father's absolute frame, He may simply see the 1st circuit of reality—personality—blossom into a family of sons. However, on sub-absolute levels, this request of the Father eventuated a master universe, created the finite realms, and triggered the processes of evolution. Making a family of “associable absolutes” [p.1226:13] out of mortals is a job of work!

Against this backdrop of the Father's purpose, his Michael Sons appear as “templates of Sonship”, personal ideals, perfect to help catalyse and realize the ascendant sons envisaged by the Father. On page 359, we read of Michael setting up Nebadon: the universe plan, Gabriel and the necessary administration. Then in paragraph 5, the main game is revealed:

“And then, when such a universe has been so completely organized and so repletely manned, does the Creator Son enter into the Father's proposal to create mortal man in their divine image.”

[p.359:5]

At last the creation of the Lanonandeks makes sense: they are the final down-grasp of the **Son/Spirit**, the last link in the chain of divinity reaching down to those ascending, a necessary interface for fostering the ascent of the Father's finite children.

Lanonandek freedom

Much of humanity's problem on this once ideal blue-green world can be traced to a series of poor choices by a few local universe Lanonandek Sons. In this brief study, we explore how it is possible for these divine Lanonandeks, “descending sons of god”, to make such fundamentally wrong choices; and what benefits may arise from allowing them the freedom to do so.

*“The chief executive of a local system of inhabited worlds is a primary Lanonandek Son, the System Sovereign. **In our local universe these sovereigns are intrusted with large executive responsibilities, unusual personal prerogatives.** Not all universes, even in Orvonton, are so organized as to permit the System*

Sovereigns to exercise such unusually wide powers of personal discretion in the direction of system affairs.”

[p.511:1, a Melchizedek]

As a “sevenfold Master Son” (hence a local expression of the Trinity Ultimate, p.1318), Michael knew his reserves of mercy and ministry would eventually become sufficient to help any member of his family recover from whatever excursions their free will may select. So when he chose to remove certain constraints usually imposed upon local universe children, it was not so much a risk, as a statement that he would meet all challenges arising from the free-will choosing of his sons. Some interesting repercussions of this freedom are to be found at the interface between the work of his Lanonandeks and the achievements of his mortals. These repercussions make Nebadon's contribution to the Supreme unusual, and thus of special interest to those observing from Paradise.

*“On Uversa it is the consensus that we have had so much administrative trouble in Nebadon because our Sons of the Lanonandek order have been created with such a large degree of **personal liberty in choosing and planning.** I do not make this observation by way of criticism. The Creator of our universe has full authority and power to do this. **It is the contention of our high rulers** that, while such free-choosing Sons make excessive trouble in the earlier ages of the universe, when things are fully sifted and finally settled, the gains of higher loyalty and fuller volitional service on the part of these thoroughly tested Sons will far more than compensate for the confusion and tribulations of earlier times.”*

[p.393:8, Chief of Archangels]

Nebadon's Lanonandeks find themselves in a testing situation. They are entrusted with the new-born finite children of the Paradise Father, yet they are divorced from the perspective necessary to truly understand why the Father requested such children in the first place.

*“They could have been made divinely perfect, but they were so created that they might **better understand, and draw near to, the evolutionary creatures dwelling on the worlds of time and space.**”*

[p.393:7, Chief of Archangels]

What attributes allow a Lanonandek to “better understand, and draw near to” we evolutionary creatures? What characteristics might differentiate a primary Lanonandek from one of those utterly dependable Vorondadek Most Highs? How is it that no Vorondadek Son has ever wavered in loyalty to Michael, while some of his brightest Lanonandeks find themselves teetering on the brink of rebellious self assertion?

“Being a later and lower—as concerns divinity levels—order of sonship creation, [Lanonandeks] were required to pass through certain courses of training on the Melchizedek worlds in preparation for subsequent service. They were the first students in the Melchizedek University and were classified and certified by their Melchizedek teachers and examiners according to ability, personality, and attainment.”

[p.392:2, Chief of Archangels]

Whatever “tuning” was required in the creation of Lanonandeks, it resulted in a range of outcomes. That some Lanonandeks were found to possess the capacity to manage a system of a thousand worlds, while some were deemed fit only for record-keeping, implies a deeply different mode of creation than that enjoyed by their Melchizedek and Vorondadek brothers. But recall that these Lanonandeks are the **final** link in the decent of the [Son/Spirit] as they outwork the plan of the Universal Father, to “**make man in our image**”. They form a fractal interface against the set of needs for perfecting the ascendant population of a local universe. A degree of organizational artistry rather than mechanical administrative perfection may have been essential.



“It is not possible, as it is with evolutionary beings, for these Sons to progress from one group to another. When subjected to the Melchizedek training, when once tested and classified, they serve continuously in the rank assigned. Neither do these Sons engage in reproduction; their number in the universe is stationary.”

[p.392:7, Chief of Archangels]

Given that these Sons are bound to their local universe, at least for the duration of the Grand Universe age, their continued contentment and reliability would require a belief in, and support of, their father Michael’s mission.

*“Since Lanonandeks are a somewhat lower order of sonship than the Melchizedeks and the Vorondadeks, they are of even greater service in the subordinate units of the universe, for they are **capable of drawing nearer** the lower creatures of the intelligent races. They also stand in greater danger of going astray, of departing from the acceptable technique of universe government. But these Lanonandeks, especially the primary order, are the most able and versatile of all local universe administrators. In executive ability they are excelled only by Gabriel and his unrevealed associates.”*

[p.392/3, Chief of Archangels]

The local systems are neither blessed with nor constrained by the Paradise perspective: all higher and larger universe administrative groupings enjoy the presence of at least one Trinity observer, one of the “Stationary Sons of the Trinity” (p.114). But at the cutting edge of the experiential realm, the Lanonandeks meet the Father’s ascending family constrained only by their inherent capacities and their loyalty to their creator parent (of Paradise origin) Michael.

“The System Sovereigns are true to their names; they are well-nigh sovereign in the local affairs of the inhabited worlds. They are almost paternal in their direction of the Planetary Princes, the Material Sons, and the ministering spirits. The personal grasp of the sovereign is all but complete. These rulers are not supervised by Trinity observers from the central universe. They are the executive division of the local universe, and as

custodians of the enforcement of legislative mandates and as executives for the application of judicial verdicts, they present the one place in all universe administration where personal disloyalty to the will of the Michael Son could most easily and readily intrench itself and seek to assert itself.”

[p.393:5, Chief of Archangels]

Since all the Lanonandeks are thoroughly trained and assessed by the Melchizedeks, we can be sure that before any responsibility is handed out, the **capacity** of each of these sons is sufficient for the task assigned. So it must be in the matter of **loyalty** that chinks and cracks appear. The UB gives three examples of Lanonandeks choosing awry. Firstly Caligastia: while he was perfectly able to fulfil his duties, it was a matter of choice to undo 300,000 years of wise and patient work with our ancestors, causing the complete collapse of a tried and proven scheme for planetary mortal evolution. How could he come to **choose** such a path?

“It was one of the most profoundly shocking episodes of this rebellion for me to learn of the callous perfidy of one of my own order of sonship, Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete.”

[p.576:2, a Secondary Lanonandek]

A second example involved Michael’s 2nd bestowal, as the Lanonandek System Sovereign of System 11 in Constellation 37. Lutentia, the previous sovereign, **chose** to rebel against Michael, and then to “*continue in rejection of the Paradise rule*” [p.1312]. What schemes or delusions arose in Lutentia’s mind?

And thirdly, Lucifer. How could the wonderful and brilliant Lucifer **choose** to claim that “*the Universal Father did not really exist*” [p.603]? Furthermore, once he removed the author of reality from his narrow finite view, Lucifer quite logically had to “[protest] against the agelong program for preparing the mortals of space for some unknown destiny”, this “preparation for some destiny of pure fiction”. [p.603] If there is no Universal Father, then (quite logically) this mythical “father” could never have issued a proposal to “make mortal man in our image”:

“1. The Plan of Progressive Attainment. This is the Universal Father’s plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father’s proposal, “Let us make mortal creatures in our own image.” This provision for upstepping the creatures of time involves the Father’s bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.”

[p.85:5]

Lucifer lost sight of the purpose of this brief age of transition, this embryonic age that sets the stage for *ultimate* unfoldings. With no grand vision to drive him forward in collaboration with Michael, what alternatives might have arisen in this precocious but confused local universe mind? Once he no longer believed in the Universal Father, what strange ideas might have arisen in the mind of Lucifer about the fabled “Adjusters”, that perfect priceless core said to light so many of the ascending mortals launched from Satania? If these “mystery monitors” were just another part of some universe-wide scam, what then to make of the **finaliters**?



“Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.”

[p.1260:2, a Mighty Messenger]

“With derision he pointed out that the finaliters had encountered a destiny no more glorious than to be returned to humble spheres similar to those of their origin. He intimated that they had been debauched by overmuch discipline and prolonged training, and that they were in reality traitors to their mortal fellows since they were now co-operating with the scheme of enslaving all creation to the fictions of a mythical eternal destiny for ascending mortals.”

[p.604 #3, Manovandet Melchizedek]

Lucifer strode more and more deeply into his increasingly polished delusion. And with no **personal experience** of the vast reality beyond his local stamping ground, the ideas and ideals that once must have motivated his work became, to his mind, increasingly cruel fictions.

*“Beyond the Supreme, concepts are increasingly names; less and less are they true designations of reality; more and more do they become **the creature’s projection of finite understanding toward the superfinite.**”*

[p.1262:1, a Mighty Messenger]

When the Mighty Messenger who wrote the above paragraph used the term “creature”, he may have had in mind not only ascendant mortals. It would appear that Lanonandeks too are prone to project their partial glimpse of finite reality onto the inscrutable canvas of eternity.

Synchronising local with transcendent frames

“In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.”

[p.215:1, a Divine Counselor]

Not only ascendant mortals are prone to succumb to a “circumscribed viewpoint”. To varying degree, all personalities originating in space and time, including the Lanonandeks of Nebadon, face a similar problem. The Mighty Messenger who wrote paper 115, “The Supreme Being”, alerts us to the necessity for, and the difficulties arising from, the **“partial, incomplete, and evolving”** frames of reference employed by all sub-absolute personalities at work in the grand and local universes:

If the Lanonandek “frame for thought” focuses their efforts on the perfection of their system, rather than the requirements of Michael’s mission, or the desires of the Paradise Trinity, then the opportunity to choose a less-than-perfect path must arise.

“Volition on any level short of the absolute encounters limitations which are constitutive in the very personality exercising the power of choice.”

[p.1300:1, a Mighty Messenger]

What urges and motivations are **“constitutive in the very personality of”** Lanonandeks?

*“Volition, the act of choosing, must function within the universe frame **which has actualized in response to higher and prior choosing.**”*

[p.1300:3, a Mighty Messenger]

For a Lanonandek, what might be the accumulating result of a career of such “higher prior choice”? To what degree can these specialist local administrators lift themselves beyond their local specializations into the higher and larger universe frame of their creator/father Michael? While the Michaels guarantee the success of the evolutionary adventure, it is the union of all local universe Lanonandeks that forms the cutting edge of God the Sevenfold at work in the finite creation.

Trinity Teacher Sons—the Daynals

The business of creature ascent, of lifting the Father’s mortal children from their finite birthplace to an absolute paradise frame, is so complex and ambitious a task that three orders of Paradise Sons have been entrusted with the responsibility to make it work: the Michaels, the Avonals, and the Daynals.

“The Daynal order of sonship is not an organic part of the local or superuniverse administrations. Its members are neither creators nor retrievers, neither judges nor rulers. They are not so much concerned with universe administration as with moral enlightenment and spiritual development. They are the universal educators, being dedicated to the spiritual awakening and moral guidance of all realms. Their ministry is intimately interrelated with that of the personalities of the Infinite Spirit and is closely associated with the Paradise ascension of creature beings.”

[p.230:5]

Our Michael and his fellow Paradise Creator Sons are part of the paradise technique to synchronize mortal ascension with the inevitabilities and patterns of eternity. These Michaels come from an absolute Paradise context, and form a living bridge from that absolute realm into the membranes of finite creation. But their families of local universe children are all born on the shallow side of this [absonite?] gulf. The need to bridge this deep divide, to synchronize the finite with the transcendent, is a cost of the evolutionary exercise. The Daynals are another part of the Paradise technique to bridge this deep divide.



“The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.”

[p.1129:1, a Melchizedek of Nebadon]

Do Lanonandeks have such a “cosmic window”? Can they access some equivalent of our faith-glimpse of divine purpose? If not, how do they assess their own purpose and destiny?

“In such a far-flung universe of universes there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherent in a segmentalized conception of reality and divinity.” [p.215:1, a Divine Counselor]

In a local universe of freewill finite persons, with mind systems ranging from the biochemical-adjutant rent-a-mind of material mortals to the near paradisaical mind of Gabriel, the Daynals find much opportunity to help align finite motivations with eternal realities:

“The Paradise Spiritual Sons [Daynals] are unique Trinity-origin beings and the only Trinity creatures to be so completely associated with the conduct of the dual-origin universes.”

[p.231:1]

“[] but they are not wholly occupied with the spiritual and intellectual advancement of mortal creatures; they are equally concerned with the instruction of seraphic beings and other natives of the local creations.”

[p.231:2]

While the ascenders for whom Lanonandeks care are rapidly bumped beyond their initial finite frame, the Lanonandeks themselves apparently are bound into their local frame for the duration of the Grand Universe age. **It may thus be among the brilliant but time-bound Lanonandeks that the Daynals find their most effective, and crucial, opportunity to serve.**

“In all universes all the Sons of God are beholden to these ever-faithful and universally efficient Trinity Teacher Sons. They are the exalted teachers of all spirit personalities, even the tried and true teachers of the Sons of God themselves.”

[p231:4]

While the Melchizedeks and Vorondadeks are born into a high estate, Michael’s Lanonandeks may be destined to lift themselves beyond their initial limitations. By means of a career of right and free-will choosing, by aligning themselves with the purposes of Michael and amplifying his [evolutionary effect], such final freewill synchronization of all Nebadon’s Lanonandeks with Michael’s local “frame for thought” may be the final piece in the evolutionary puzzle, the necessary precursor to the settling of Nebadon in light and life.

Faith, choice and eternity

Lanonandeks possess a supreme brilliance of mind, but are constrained by the bounds of finite knowledge and their own narrow, personal experience. On the other hand, we mortals begin with little more than a freedom to choose, a capacity for faith, and a private window that opens beyond the finite:

Faith may be “the supreme assertion” (p.51) not only of *human* thought. Faith appears to be part of the Supreme’s technique for orienting finite mind in the vastness of absolute eternity. (Hence the unusual value of agondonters?)

“The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.”

[p.1125:1]

If Lucifer declined to use the technique of faith to accommodate mysteries beyond his grasp, he must at some point have hit a wall beyond which his logic and brilliance could not reach. Pride makes it difficult to recover gracefully from such a failure. For Lucifer, the easier next step was to **believe** in his smaller polished delusion rather than accept his (self-perceived) inadequacies.

“Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates.”

[p.1114:6]

Given that all non-absolute creatures (including Lanonandeks) find themselves in that “troublesome predicament” where they ever know less than they can believe, faith may be an essential ingredient in the making of all children of the Supreme.

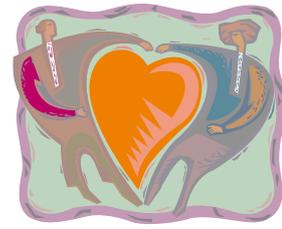
“Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living.”

[p.1114:5, a Melchizedek of Nebadon]

Lucifer and his fellow Lanonandeks are equipped with broad and intimate understanding of those things entrusted to their care. But when they consider the motivations and eternal purposes of the infinite absolute IAM, it seems that they—not unlike morals—must exercise faith:

“Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of TRUTH.”

[p.1141:5, a Melchizedek of Nebadon]



Study Theme: The Art of Living

Verner Verass, Australia

Responsibilities of universe citizenship

p 557

Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love

Our celestial family continues to enlighten us using every means possible short of breaking quarantine, such as, landing a space craft on the roof of parliament house. The fact that we already have such a blatant message from the universe community at large in the form of *The Urantia Book* cannot be overstated. In the absence of an ancient cultural centre we have been given the story of what happened, why it happened and what's going to happen to put things right. Having information to drag us out our state of isolated ignorance carries with it responsibility, responsibility that comes of a dawning awareness of universe citizenship. Enhanced knowledge and enlarged meanings require practise of the Art of Living. There's even a paper with that topic for reference, whose author is the philosopher Rodan of Alexandria, who surely must have had a significant violet inheritance. His emphasis is on the importance of communication between people as a social civilizer and cultural enhancer. Remember, "Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love"

Secret of a better civilization

p 2064

The secret of a better civilization is bound up in the master's teachings of the brotherhood of man, the good will of love and mutual trust.

Though the media of secular world around us seems to thrive on stories of fear and sensation, the average man and woman stands equipped to rise above such sophistry. Each one of us is endowed with the capacity to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and challenge the evils of hate and anger by fearless acts of love and forbearance.

Family, the most effective social grouping

p 942, p 1775, p 940

The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities

The most effective social grouping is the family from which spring associations of friendship and mutual affection. The sense of belonging arising from family life is a certain antidote to feelings of isolation. The family life of Adam and Eve was the wellspring of social evolution.

Adam and Eve exerted a lasting influence on all mankind; for the first time in the history of the world men and women were observed working side by side in the Garden. The Edenic ideal, the whole family as gardeners, was a new idea on Urantia.

As we embark on the 21st century, equality of the sexes remains work in progress. Global communication, trade, and education are practical means by which men and women can grow to regard one another as equal partners in planetary destiny. Individual spiritual growth will undoubtedly be a result as equality becomes the norm.

Mutual self expression and self understanding

p 1775

Without the genuine love of a home, no child can achieve the full development of normal character

Family associations are socializing and ennobling, worthy of study because they facilitate the following 4 essential factors of the higher levels of the art of living:

1 Mutual self expression and self understanding. Every one has a unique story to tell, some degree of recognition and a certain amount of appreciation are essential to the development of human character. We've all come up with our own theories and ideas from time to time, it's the legacy of having a creative mind, only when we communicate these notions to our friends and associates can we get an appreciation of their value, whether we're spouting hot air or profound wisdom. In the reciprocity of interpersonal communication is to be found the reality of any proposition.

Union of souls—the mobilization of wisdom p 1776
 Fear envy and conceit can be prevented only by intimate contact with other minds

2 Union of souls—the mobilization of wisdom. Wisdom is superknowledge, in the union of wisdom, the social group, small or large, mutually shares all knowledge. So too with Urantia Book readers, we happen to have acquired a commonly agreed conceptual framework reconciling the events of this world with a certain vision of the next, thereby fostering soul growth in this pooling of respective spiritual possessions. This also happens to avoid the ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint and narrowness of judgement. Fear envy and conceit can be prevented only by intimate contact with other minds.

The Union of Souls p 312
 Of all the problems in the universe requiring an exercise of the consummate wisdom of experience and adaptability, none are more important than those arising out of the relationships and associations of intelligent beings

The Union of Souls. Completing the triune staff of attachment to the Perfectors of Wisdom, are these reflectors of the ideals and status of ethical relationships. Of all the problems in the universe requiring an exercise of the consummate wisdom of experience and adaptability, none are more important than those arising out of the relationships and associations of intelligent beings. Whether in human associations of commerce and trade, friendship and marriage, or in the liaisons of the angelic hosts, there continue to arise petty frictions, minor misunderstandings too trivial even to engage the attention of conciliators but sufficiently irritating and disturbing to mar the smooth working of the universe if they were allowed to multiply and continue.

Therefore do the Perfectors of Wisdom make available the wise experience of their order as the “oil of reconciliation” for an entire superuniverse. In all this work these wise men of the superuniverses are ably seconded by their reflective associates, the Unions of Souls, who make available current information regarding the status of the universe and concurrently portray the Paradise ideal of the best adjustment of these perplexing problems. When not specifically directionized elsewhere, these seconaphim remain in reflective liaison with the interpreters of ethics on Paradise.

These are the angels who foster and promote the teamwork of all Orvonton. One of the most important lessons to be learned during your mortal career is teamwork. The spheres of perfection are manned by those who have mastered this art of working with other beings. Few are the duties in the universe for the lone servant. **The higher you ascend, the more lonely you become when temporarily without the association of your fellows.**

The enthusiasm for living p 1776
 Association with one’s fellows is essential to the renewal of the zest for life...

3 The enthusiasm for living. Experience has taught me that isolation exhausts the energy of the soul. Association with one’s fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause. If we are able to quicken and enlarge appreciative capacities of our friends through wise counsel sincerely put, we may yet perpetuate the inevitable spiritual revival.

The enhanced defence against all evil p 1776
 positive strength in the knowledge that you live for the welfare of others

4 The enhanced defence against all evil. Personality association and mutual affection is an efficient insurance against evil. There is positive strength in the knowledge that you live for the welfare of others, and that these others likewise live for your welfare and advancement. We languish in isolation, difficulties, sorrow, disappointment and defeat are more painful when borne alone. A sympathetic friend surely lessens the sting of such arrows of misfortune.

temperance and consistency p 1673 ...overmuch sympathy and pity may degenerate into serious emotional instability

Andrew—stable ...many times failed to encourage...

Peter—enthusiastic p 1550, p 1551 ...enthusiasm of dramatic indulgence...

Socialise inner life by sharing p 2053, p 2042, p 1801, p 1102, p 1584, p 1764 Freely you have received, freely give

Jesus always preached temperance and taught consistency--proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. He discussed one of their former associates whose imagination had led him off into visionary and impractical undertakings. At the same time he warned them against the dangers of the dullness of overconservative mediocrity.

Andrew was a man of clear insight, logical thought, and firm decision, whose great strength of character consisted in his superb stability. His temperamental handicap was his lack of enthusiasm; he many times failed to encourage his associates by judicious commendation.

Peter was not so much of a dreamer, but he disliked to descend from the clouds of ecstasy and the enthusiasm of dramatic indulgence to the plain and matter-of-fact world of reality.

Rodan emphasises the need for us to socialise our inner life by sharing. Sharing what we have experientially discovered, through artful and wise discourse with our fellows. Ever mindful of the privileged information we've had the good fortune to recognise and accept as true, let us share these benefits and qualify as possessors of knowledge worth having. Freely, have we received, freely, let us give.



National Study Day – 16/17 June 2007

Paper 151

“Tarrying and Teaching by the Seaside”.

As every year, ANZURA arranges a National Study Day to provide an opportunity for everyone to participate in a study group where readers discuss the same topic on the same day in Regions throughout Australia and New Zealand.

If you would like to take part in the event to meet, study, share and fraternize with other readers in your region, simply contact the host (see back page) closest to you before the 16. June and he or she will give you details about the day. More information:

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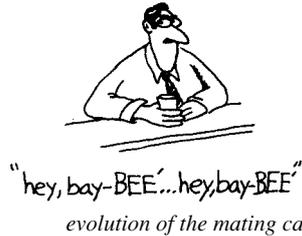
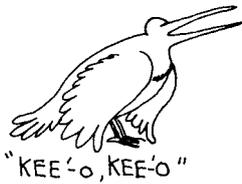
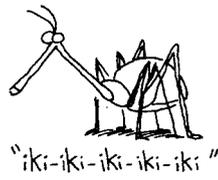
New Zealand Corner

Neville Twist has replaced Ian Campbell as New Zealand's representative on ANZURA. Ian replaced Marion Steward when her term expired last year, but he accepted a position in the UK earlier this year, and the kiwis decided to appoint Neville in his place.

Neville writes that a study group hosted by his wife Trish and himself in December attracted two new readers. It was a great success, but they have not followed up yet.

Neville is in the process of updating listed contacts in New Zealand in preparation for the annual study day in June.





evolution of the mating call

“How should we think.”

Ralph Bartley, Australia

Should students of The Urantia Book (referred to as UB below) seriously address some basic questions before even contemplating other contents of UB. 1. Does Jesus really exist? and, 2. Is He who He says He is? and, Is the explanation of reality and, in particular, the teachings of Jesus faithfully reproduced in A. the Bible and B, the UB.

And if we answer, in full or partially, in the affirmative, how should we live and develop the faith-trust in Jesus (P1325, last para, UB) and also make sense of the activities of humanity in this world. In other words, how do we turn the abstract into real life experience during our lifetime on Urantia and should we try?

To illustrate, could we look at evil. The UB suggests that evil is not real but is a “shadow” of good in order to provide contrast between the two extremes. Is evil, in fact, just wrong thinking which becomes real only when acted upon: thus descending into sin and developing into iniquity.

Contemplate a current issue in world affairs: The Iraq war. A number of nations, acting in concert, committed an act of war upon another sovereign state by invading Iraq. The given reasons for such action have since proved to be fallacious. (It may or may not be true that the reasons given were just an excuse used to mask the real motivation of the invaders which would make the situation even more suspicious.) A side issue: Who is ultimately responsible for the actions of the invading states?

It appears that, prior to the invasion, wrong thinking existed. But was such thinking evil. If it was evil, are we looking, as a result of acting upon the evil, at sin on a national level? Does iniquity follow due to the determination to continue the war even though it is now proven that the reasons for the invasion were totally without foundation.

Is it reasonable to consider the above political/economic situation from the point of view of the enlightenment of the UB or should we just ignore it and confine ourselves to purely religious teachings?

If anyone is interested in the above or other issues, you could contribute/disagree/whatever by email to me at ralphb@virtualcity.com.au. Perhaps an informal discussion group, by email, could develop so that a range of subject matter, relative to UB enlightenment, could be explored within such a group.

Please note these views are based upon my personal understanding of the enlightenment of the UB and do not necessarily reflect the views of any other parties. My thinking could also be wrong and I would be happy to be corrected if that is required to broaden my understanding. Regards, Ralph Bartley.

Contacts 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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Thought Gem for April

*Love is the desire to do
good to others.*

(648:04)