



*William Wentworth*

With our Annual Conference almost upon us once again, it may be timely to remind ourselves of the importance of balance in our lives. Sometimes we become so busy that we forget the ultimate goal in a welter of petty detail which overwhelms us. The pressures and problems of work and family can

sometimes preoccupy us to such an extent that we lose sight of the ultimate purpose of living.

This is why Jesus' habit of withdrawing into himself to commune with his indwelling adjuster was such an important part of his life, and such a useful habit for us to emulate.

If we can silence the cacophony of daily demands for a few minutes while we talk to the Father, we can remember why we are struggling through this life, that there is a purpose to it all, that it really is worthwhile. "Seeking first the kingdom of heaven" is the habit which keeps things in perspective and allows that balance in our daily life which makes the tedious bearable.

It will be a great joy to see you in Sydney at the conference where we have a whole weekend to encourage and enthuse one another.

### **Not too late to Register!** **ANZURA 2009 Conference**

25 - 28 September 2009  
Sydney Lakeside Holiday Park  
North Narrabeen

**"Happy are the Peacemakers:  
Religion — the Property of the Human Race"**

*Please see details next page...*

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## ANZURA 2009 Conference

25 - 28 September 2009  
Sydney Lakeside Holiday Park  
North Narrabeen

*“Happy are the Peacemakers:  
Religion — the Property of the Human Race”*

If you haven't already registered and are planning on coming to this year's Urantia Book reader conference, **please send in your registrations now**. If you haven't yet decided then perhaps by considering the following you may decide that it will be well worth your time and money.

We'll be holding this year's conference at the wonderful Sydney Lakeside Holiday Park in North Narrabeen. The park is situated right on the Narrabeen Lake and minutes away from the famous Narrabeen beach. It's a Big-4 holiday park and the accommodation will be in the lovely modern 2-bedroom villas. The conference room is right on the lakefront with uninterrupted views and wide verandas all around.

What do we make of statements such as... *religion is the property of the human race...* ?

At the conference we plan to explore the many facets of the term "Religion" as portrayed in the Urantia Papers with an aim to develop a clear understanding of the real nature of religion. We will contemplate how individuals who wholeheartedly embrace true religion become true peacemakers and find long lasting happiness. We will explore the pivotal role religion plays when fully embraced in an individual's life; how such transformed and enlightened individuals can actually change the world. With an enhanced understanding of religion in action, we will ponder the plausibility that the world's problem is in fact the individual's problem and that true religion has the awesome power of being the forerunner to the actuality of the Brotherhood of Man under the Father of God and thus, eventually world peace.

We promise there will lots to satisfy your truth seeking souls and plenty of opportunity to have lots of fun together.

For further details and a PDF of the brochure with registration form go to [www.urantia-anzura.org](http://www.urantia-anzura.org), or call (02) 9970 6200, or email Kathleen on

[swadling@bigpond.net.au](mailto:swadling@bigpond.net.au).

Please send your registrations to:

ANZURA  
PO Box 609  
Narrabeen NSW 2101

## Parliament of the World's Religions

Melbourne, December 3-9, 2009

***Make a World of Difference:  
Hearing each other, Healing the earth***

From the Parliament's program overview:

*"... the world's largest global interreligious event, held once every 5 years in a different city. The Melbourne Parliament will bring together more than 8,000 people from around Australia and across the world including renowned spiritual, religious, civic, academic, and political leaders, along with grassroots participants."*

Urantia Book readers have attended the last three parliaments—in Chicago, Barcelona (Spain) and Cape Town (South Africa). Anecdotal feedback from these participants is very positive and inspiring. There is little doubt that the Parliament represents a unique opportunity to share the teachings of The Urantia Book with truth seekers and other religionists.

The Parliament is organised by the Global Interfaith movement—encouraging “cooperative and positive interaction between people of different religious traditions (i.e., “faiths”) and spiritual or humanistic beliefs, at both the individual and institutional level with the aim of deriving a common ground in belief through a concentration on similarities between faiths, understanding of values, and commitment to the world.” (source: Wikipedia, “Interfaith”)

The theme of the 2009 Parliament is:

***Make a World of Difference:  
Hearing each other, Healing the earth***

We would like to invite you to get involved in this gathering of religionists—an amazing opportunity to

*continued on back page...*

### THE ARENA

PO Box 609, Narrabeen, NSW 2101, Australia

Email : [anzura@urantia.org.au](mailto:anzura@urantia.org.au)

Web : [www.urantia.org.au/anzura](http://www.urantia.org.au/anzura)

Phone : + 61 2 9970 6200

Fax : + 61 2 9970 6201

***The Arena is a quarterly publication  
dedicated to the promotion of goodwill  
and understanding among readers of  
~ The Urantia Book ~***

*Editorial contributions are welcome. Subscription rates:*

*Australia/New Zealand – \$A10 per year. Other countries – \$A15 per year.*

*Please remit in Australian currency, cheques made payable to ANZURA.*

*Interpretations and opinions expressed are those of the authors and do not necessarily represent those of ANZURA, The Arena, or Urantia Foundation.*

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## Touching The Divine

by Julian McGarry

*This is the second in a series of articles dealing with the ultimate human experience. In this article, I wish to explore the central and critical role of prayer and especially worship in both our individual and collective lives.*

In my last article, "The Ultimate Human Experience", I highlighted the extraordinary, breath-taking, and mind-boggling fact that God, our Father, constantly seeks our intimate fellowship with him, via the agency of our personal, individual Thought Adjuster, that undiluted fragment of absolute deity that is (at least potentially)



our everlasting companion and motivator leading us to the "portals of Paradise" and beyond into eternity:

*The Father desires all his creatures to be in personal communion with him. [p.63:6]*

*Man is spiritually indwelt by a surviving Thought Adjuster. If such a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like*

*him, honestly wants to do the Father's will, there exists no negative influence of mortal deprivation nor positive power of possible interference which can prevent such a divinely motivated soul from securely ascending to the portals of Paradise. [p.63:5]*

All that is required for this destiny to materialise is our choice to participate, the consecration of our will to the doing of our Father's will:

*The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God. [p.22:5]*

*If mortal man is wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since he is so certainly and so effectively spiritually endowed by the indwelling and divine Adjuster, there cannot fail to materialize in that individual's experience the sublime consciousness of knowing God and the supernal assurance of surviving for the purpose of finding God by the progressive experience of becoming more and more like him. [p.63:4]*

This superlative passage contains the two essential and complementary ingredients that make it possible for us to know God and to find God by becoming more and more like God, which is equivalent to our eternal salvation:

1. Our unreserved, consecrated decision to do the Father's will, and
2. The spiritual endowment of our Thought Adjuster

Our loving Father has bridged the gap, the gaping chasm that lies between absolute Deity and us lowly, evolutionary, mortal beings. He has done the work, he has smoothed out the way; all he is waiting for is our wholehearted decision to cooperate.

So what is the Father's will? And how do we do it?

*The doing of the will of God is nothing more or less than **an exhibition of creature willingness to share the inner life with God.** [p.1221: 2]*

*Obedience to the will of the Father, **yielding the fruits of the spirit in one's personal life**, is the law of the kingdom. [p.1596:7]*

*To do the will of God, therefore, is **the progressive experience of becoming more and more like God**, and God is the source and destiny of all that is good and beautiful and true. [p.1431:2]*

Our Father has provided the mechanism for us to do his will; it is a circular process: God's will is that we share our inner life with God, and by sharing our inner life with God, we are able to do God's will!

And you'll recall from the last article this extraordinarily clear and compelling statement:

*Worship is the highest privilege and the first duty of all created intelligences. [p.303:5]*

Did we grasp the magnitude of this point? God's will is that we worship him... it is our "first duty"! And what is meant by worship?

*The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul--the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. [p.66:4]*

*Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion. Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. [p.1616:9,10]*

*True religious worship is not a futile monologue of self-deception. Worship is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by worship to be better and thereby eventually attains the best. [p.2095:6]*

*Worship, taught Jesus, makes one increasingly like the being who is worshiped. Worship is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. [p.1641:1]*

Ah, now here is the key: not only is worship our highest privilege and first duty, but it is also the mechanism, the process, the engine that enables us to become like our Maker... which is of course the will of God!

How often have we tried... and tried... and tried... to be spiritual, to display the fruits of the spirit, to be more loving, more kind, more righteous, only to experience the frustration and despair of falling far short of our goal, of making what seems like painfully slow progress, only to slip back again to where we started from. This has been my experience... trying to achieve righteousness by 'pulling myself up by my bootstraps'!! It can't be done. God knows that, Jesus knows that, and that is why we have been told the above. The golden key that opens the vault containing "the highest experiential delight and the most exquisite pleasure known to created beings" (p.303:5) is worship... communion with our Father.

Now let us listen to this mild rebuke from a very advanced being of the superangelic order, a Solitary Messenger:

*I cannot but observe that so many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import, those very accomplishments which are concerned with the development of a more harmonious working agreement between you and your Adjusters. **The great goal of human existence is to attune to the divinity of the indwelling Adjuster; the great achievement of mortal life is the attainment of a true and understanding consecration to the eternal aims of the divine spirit who waits and works within your mind.** [p.1206:2]*

And in a similar vein...

*As prayer may be likened to recharging the spiritual batteries of the soul, so worship may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father. [p.1621:7]*

Let us take to heart these sayings and not gloss over them. Here is one of the critical keys to be found in the Urantia Papers, which potentially can unlock the power we need to rise above the primitive inertia of our material, mortal existence, to become more and more like God. "Attuning our minds to divinity" is just another way of saying "worship"!

Rodan of Alexandria, that zealous Greek philosopher who embraced Jesus' gospel so ardently, used the Master's life to illustrate to his apostles how they could mobilize the spiritual forces that lay dormant within them:

*The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, "Man cannot live by bread alone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go*

*of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. **The secret of all this problem is wrapped up in spiritual communion, in worship.** From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it. [p.1777:2]*

And Rodan adds this telling piece of advice, so pertinent to our modern, busy lives:

*The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies. [p.1777:3]*

Worship is a very personal experience; it is a personal communion with our Father. This, however, does not mean that when we gather together in groups, for example at readers conferences or in our local study groups, we are not able to worship together. To the contrary, the Papers make it very clear, that "...it is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and **to encourage group worship.**" [p.1092:2]

As an association of Urantia Book readers, perhaps we do not see ourselves as a religion per se; but who can deny that we engage in "group religious activities"? Much as we enjoy the social interaction that takes place at our gatherings, they are nevertheless religious rather than secular. Listen to how a Melchizedek describes the purpose and practice of a religious gathering and ask yourself to what extent our gatherings comport with this description:

*The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of communion. **In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group worship.** Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the worshipers. Even in Christianity the Lord's Supper retains this mode of communion. The atmosphere of the communion provides a refreshing and comforting*

*period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit Monitor. **And this is the prelude to true worship**—the practice of the presence of God which eventuates in the emergence of the brotherhood of man. [p.1133:1]*

The author of this passage deliberately chose the word “pervaded”, meaning “spread through” or “permeated”. Are our gatherings, local, national, and international, “pervaded by the atmosphere of communion”? Do they generate “a feeling of fellowship with the divine”?

Who could not be moved by the amazing description of group worship on Paradise? For me, it rates as one of the most powerful, poignant, and revealing accounts in the entire Fifth Epochal Revelation. It is highly worth reading the entire account but allow me to present just one or two choice quotes:

*While the Isle of paradise contains certain places of worship, it is more nearly one vast sanctuary of divine service. Worship is the first and dominant passion of all who climb to its blissful shores—the spontaneous ebullition of the beings who have learned enough of God to attain his presence. [p.303:6]*

*All the arts of all the beings of the entire universe which are capable of intensifying and exalting the abilities of self-expression and the conveyance of appreciation, are employed to their highest capacity in the worship of the paradise Deities. Worship is the highest joy of paradise existence; it is the refreshing play of paradise. What play does for your jaded minds on earth, worship will do for your perfected souls on paradise. The mode of worship on paradise is utterly beyond mortal comprehension, but the spirit of it you can begin to appreciate even down here on Urantia, for the spirits of the Gods even now indwell you, hover over you, and inspire you to true worship. [p.304:3]*

Such is the pleasure and joy experienced by these group worshipers, that were it not for the primary supernaphim periodically dispersing these assemblages, they would go on forever! (p.304:1) Wow! What insight can we gain from this sublime description of group worship at the highest level of reality? Let us come back to Urantia for a moment.

What were the Master’s disciples doing at one o’clock in the afternoon on the day of Pentecost, having just witnessed the ascension and disappearance of their Master from their presence? “...they were simply sitting there, having just been engaged in silent prayer.” [p.2064:2]

There is something profound that we need to learn from this quite touching account. Jesus’ disciples had just said farewell to their Master, the Fourth Epochal Revelation. They had been in disarray following the cruel and violent death of this Man that they had grown to love so much and for whom they had such high hopes. Now they were discouraged and fearful. What were they to do now? The Master had given them the keys of the kingdom, but they felt demoralised. So they decided to pray together for what the Master promised to send them – the Spirit of Truth – even though they had very little understanding

of what they were praying for. I believe that today, we find ourselves in a parallel situation: we have been entrusted with an extraordinary legacy, the Fifth Epochal Revelation, and whilst we may not be in disarray, we nevertheless face the daunting prospect of presenting this vital message to a troubled and largely disinterested world. Hence the need to learn from our first century brothers’ experience! Consider the following:

*Prayer did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship. [p.2065:8]*

Here is the crux of the matter! We need to augment our “capacity for receptivity”, to “dig out larger and deeper channels” through individual and collective prayer, wherein “the divine bestowals may flow to [our] hearts and souls”. But this is only possible for those who “remember to maintain unbroken communion with their Maker through sincere prayer and true worship” – both individual and collective!

It is my contention that the Urantia Papers do not portray worship, either individual or group, as something that we add on to all our other activities – as a mere token. Rather, worship must become the very epicentre of our life and existence; it is the crucial key that unlocks everything else! The greatest example of this is our Master, Christ Michael:

*The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices. [p.2089:1]*

Imagine what our gatherings would be like if they were characterised by “consciousness of the presence of God”, if they were permeated with “unbroken communion with God”!

In the final article of this series, I hope to portray what life would be like, both individually and collectively, if we were to maintain unbroken communion with our Father, if we truly lived life in the spirit.

Julian McGarry



## What can we learn from the World's Religions?

*“There is not a Urantia religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors’ living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals.” [p.1012:4]*

*edited by Verner Verass (Australia)*

### JUDAISM

This mighty monotheistic religion has much to offer a spiritually hungry world as can be seen by the following inspired passages:

The Lord, he is God; there is none beside him in heaven above or upon the earth beneath. Therefore shall you love the Lord your God with all your heart and with all your soul and with all your might. The earth shall be full of the knowledge of the Lord as the waters cover the sea. The heavens declare the glory of God, and the firmament shows his handiwork. Day after day utters speech; night after night shows knowledge. There is no speech or language where their voice is not heard. The Lord’s work is great, and in wisdom has he made all things; the greatness of the Lord is unsearchable. He knows the number of the stars; he calls them all by their names.

The Lord is near all who call upon him in sincerity and in truth. Weeping may endure for a night, but joy comes in the morning. A merry heart does good like a medicine. No good thing will God withhold from those who walk uprightly. Fear God and keep his commandments, for this is the whole duty of man. Thus says the Lord who created the heavens and who formed the earth: *There is no God beside me, a just God and a savior. Look to me and be saved, all the ends of the earth. If you seek me, you shall find me if you search for me with all your heart.* The meek shall inherit the earth and shall delight themselves in the abundance of peace. Whoever sows iniquity shall reap calamity; they who sow the wind shall reap the whirlwind.

Love your neighbor as yourself; bear a grudge against no man. Whatsoever you hate do to no man. Love your brother, for the Lord has said: *I will love my children freely.* The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever. Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: *Let them return to me, and I will have mercy on them; I will abundantly pardon.*

### ISLAM

The strength of Islam has been its clear-cut and well-defined presentation of Allah as the one and only Deity; its weakness, the association of military force with its promulgation, together with its degradation of woman. But it has steadfastly held to its presentation of the One Universal Deity of all, *who knows the invisible and the visible. He is the merciful and the compassionate. A magnanimous friend, Truly God is plenteous in goodness to all men. A comforter, And when I am sick, it is he who heals me. A companion to all For whenever as many as three speak together, God is present as a fourth, for is he not the first and the last, also the seen and the hidden?*

Islam is the religio-cultural connective of North Africa, the Levant, and southeastern Asia. It was Jewish theology in connection with the later Christian teachings that made Islam monotheistic. The followers of Mohammed stumbled at the advanced teachings of the Trinity; they could not comprehend the doctrine of three divine personalities and one Deity. It is always difficult to induce evolutionary minds suddenly to accept advanced revealed truth. Man is an evolutionary creature and in the main must get his religion by evolutionary techniques.

It is a fallacy for any group of religionists to conceive of their creed as *The Truth*; such attitudes bespeak more of theological arrogance than of certainty of faith. There is no religion on the world today that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors’ living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals.

Islam, like all religions has arisen as a result of man’s variable intellectual response to his identical spiritual leading. Religions can never hope to attain a uniformity of creeds, dogmas, and rituals—these are intellectual; but they can, and some day will, realize a unity in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men/women are equal.

### BRAHMANISM

Having started out to discover final reality, the Indian mind did not stop until it had speculated about almost every phase of theology excepting the essential dual concept of religion: the existence of the Universal Father of all universe creatures and the fact of the ascending experience in the universe of these very creatures as they seek to attain the eternal Father, who has commanded them to be perfect, even as he is perfect.

Brahman-Narayana was conceived as the Absolute, the infinite IT IS, the primordial creative potency of the potential cosmos, the Universal Self existing static and potential throughout all eternity. Had the philosophers

of those days been able to make the next advance in deity conception, had they been able to conceive of the Brahman as associative and creative, as a personality approachable by created and evolving beings, then might such a teaching have become the most advanced portraiture of Deity on earth since it would have encompassed the first five levels of total deity function and might possibly have envisioned the remaining two.

In certain phases the concept of the One Universal Oversoul as the totality of the summation of all creature existence led the Indian philosophers very close to the truth of the Supreme Being, but this truth availed them naught because they failed to evolve any reasonable or rational personal approach to the attainment of their theoretic monotheistic goal of Brahman-Narayana.

The karma principle of causality continuity is, again, very close to the truth of the repercussional synthesis of all time-space actions in the Deity presence of the Supreme; but this postulate never provided for the coordinate personal attainment of Deity by the individual religionist, only for the ultimate engulfment of all personality by the Universal Oversoul.

The philosophy of Brahmanism also came very near to the realization of the indwelling of the Divine Monitor, only to become perverted through the misconception of truth. The teaching that the soul is the indwelling of the Brahman would have paved the way for an advanced religion had not this concept been completely vitiated by the belief that there is no human individuality apart from this indwelling of the Universal One.

## HINDUISM

This, the oldest and most cosmopolitan of the world's religions, has undergone further changes in response to Buddhism and Jainism and to the later appearing influences of Mohammedanism and Christianity. But by the time the teachings of Jesus arrived, they had already become so Occidentalized as to be a "white man's religion," hence strange and foreign to the Hindu mind.

Hindu theology, at present, depicts four descending levels of deity and divinity:

1. **The Brahman**, the Absolute, the Infinite One, the IT IS.
2. **The Trimurti**, the supreme trinity of Hinduism. In this association Brahma, the first member, is conceived as being self-created out of the Brahman—infinity. Were it not for close identification with the pantheistic Infinite One, Brahma could constitute the foundation for a concept of the Universal Father. Brahma is also identified with fate. The worship of the second and third members, Siva and Vishnu, arose in the first millennium after Christ. Siva is lord of life

and death, god of fertility, and master of destruction. Vishnu is extremely popular due to the belief that he periodically incarnates in human form. In this way, Vishnu becomes real and living in the imaginations of the Indians. Siva and Vishnu are each regarded by some as supreme over all.

3. **Vedic and post-Vedic deities.** Many of the ancient gods of the Aryans, such as Agni, Indra, Soma, have persisted as secondary to the three members of the Trimurti. Numerous additional gods have arisen since the early days of Vedic India, and these have also been incorporated into the Hindu pantheon.
4. **The demigods:** supermen, semigods, heroes, demons, ghosts, evil spirits, sprites, monsters, goblins, and saints of the later-day cults.

While Hinduism has long failed to vivify the Indian people, at the same time it has usually been a tolerant religion. Its great strength lies in the fact that it has proved to be the most adaptive, amorphous religion to appear on the planet. It is capable of almost unlimited change.

God that lights every person is at the core of this monotheistic doctrine, together with other and previous concepts, became embodied in the subsequent teachings of Hinduism as portrayed in the following excerpts:

He is the great God, in every way supreme. He is the Lord who encompasses all things. He is the creator and controller of the universe of universes. God is one God; he is alone and by himself; he is the only one. And this one God is our Maker and the last destiny of the soul. The Supreme One is brilliant beyond description; he is the Light of Lights. Every heart and every world is illuminated by this divine light. God is our protector—he stands by the side of his creatures—and those who learn to know him become immortal. God is the great source of energy; he is the Great Soul. He exercises universal lordship over all. This one God is loving, glorious, and adorable. Our God is supreme in power and abides in the supreme abode. This true Person is eternal and divine; he is the primal Lord of heaven. All the prophets have hailed him, and he has revealed himself to us. We worship him. O Supreme Person, source of beings, Lord of creation, and ruler of the universe, reveal to us, your creatures, the power whereby you abide immanent! God has made the sun and the stars; he is bright, pure, and self-existent. His eternal knowledge is divinely wise. The Eternal is unpenetrated by evil. Inasmuch as the universe sprang from God, he does rule it appropriately. He is the cause of creation, and hence are all things established in him.

The Immortal One cares for all mankind. God's salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: *I dwell within their own souls as a lamp of wisdom. I am the splendor of the*

*splendid and the goodness of the good. Where two or three gather together, there am I also.* The creature cannot escape the presence of the Creator. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light! From death guide us to immortality!

## GAUTAMA SIDDHARTHA

This great teacher of truth and originator of the philosophy of Buddhism, was born in the sixth century before Christ in the north Indian province of Nepal.

Amid the confusion and extreme cult practices of India, the saner and more moderate teachings of Gautama came as a refreshing relief. He denounced gods, priests, and their sacrifices, but he too failed to perceive the personality of the One Universal. Not believing in the existence of individual human souls, Gautama, of course, made a valiant fight against the time-honored belief in transmigration of the soul. He made a noble effort to deliver men from fear, to make them feel at ease and at home in the great universe, but he failed to show them the pathway to that real and supernal home of ascending mortals—Paradise—and to the expanding service of eternal existence.

While Siddhartha did not have a very clear concept of the Universal Father, he took an advanced stand on salvation through faith—simple belief. He so declared himself before his followers and began sending his students out in groups of sixty to proclaim to the people of India *the glad tidings of free salvation; that all men, high and low, can attain bliss by faith in righteousness and justice.*

When proclaimed at its best, Gautama's gospel of universal salvation, free from sacrifice, torture, ritual, and priests, was a revolutionary and amazing doctrine for its time. It brought succor to millions of despairing souls, and notwithstanding its grotesque perversion during later centuries, it still persists as the hope of millions of human beings.

## BUDDHISM

To become a Buddhist, one merely made public profession of the faith by reciting the Refuge: *I take my refuge in the Buddha; I take my refuge in the Doctrine; I take my refuge in the Brotherhood.*

Buddhism took origin in a historic person, not in a myth. Gautama's followers called him Sasta, meaning master or teacher. While he made no superhuman claims for either himself or his teachings, his disciples early began to call him the enlightened one, the Buddha; later on,

Sakyamuni Buddha.

The original gospel of Gautama was based on the four noble truths:

1. The noble truths of suffering.
2. The origins of suffering.
3. The destruction of suffering.
4. The way to the destruction of suffering.

Closely linked to the doctrine of suffering and the escape therefrom was the philosophy of the Eightfold Path: right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and contemplation. It was not Gautama's intention to attempt to destroy all effort, desire, and affection in the escape from suffering; rather was his teaching designed to picture to mortal man the futility of pinning all hope and aspirations entirely on temporal goals and material objectives. It was not so much that love of one's fellows should be shunned as that the true believer should also look beyond the associations of this material world to the realities of the eternal future.

The moral commandments of Gautama's preaching were five in number:

1. You shall not kill.
2. You shall not steal.
3. You shall not be unchaste.
4. You shall not lie.
5. You shall not drink intoxicating liquors.

There were several additional or secondary commandments, whose observance was optional with believers.

Through more than two thousand years, many of the best minds of Asia have concentrated upon the problem of ascertaining absolute truth and the truth of the Absolute.

The evolution of a high concept of the Absolute was achieved through many channels of thought and by devious paths of reasoning. The upward ascent of this doctrine of infinity was not so clearly defined as was the evolution of the God concept in Hebrew theology. Nevertheless, there were certain broad levels which the minds of the Buddhists reached, tarried upon, and passed through on their way to the envisioning of the Primal Source of universes:

1. **The Gautama legend.** At the base of the concept was the historic fact of the life and teachings of Siddhartha, the prophet prince of India. This legend grew in myth as it traveled through the centuries and across the broad lands of Asia until it surpassed the status of the idea of Gautama as the enlightened one and began to take on additional attributes.

2. **The many Buddhas.** It was reasoned that, if Gautama had come to the peoples of India, then, in the remote past and in the remote future, the races of mankind must have been, and undoubtedly would be, blessed with other teachers of truth. This gave rise to the teaching that there were many Buddhas, an unlimited and infinite number, even that anyone could aspire to become one--to attain the divinity of a Buddha.
3. **The Absolute Buddha.** By the time the number of Buddhas was approaching infinity, it became necessary for the minds of those days to reunify this unwieldy concept. Accordingly it began to be taught that all Buddhas were but the manifestation of some higher essence, some Eternal One of infinite and unqualified existence, some Absolute Source of all reality. From here on, the Deity concept of Buddhism, in its highest form, becomes divorced from the human person of Gautama Siddhartha and casts off from the anthropomorphic limitations which have held it in leash. This final conception of the Buddha Eternal can well be identified as the Absolute, sometimes even as the infinite I AM.

This great religion with its quest for inner peace and harmony has brought comfort to millions as seen by these gems from Buddhist literature:

Out of a pure heart shall gladness spring forth to the Infinite; all my being shall be at peace with this supermortal rejoicing. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access. I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. I know my brethren will prosper if they become imbued with the faith of the Immortal, even the faith that creates modesty, uprightness, wisdom, courage, knowledge, and perseverance. Let us forsake sorrow and disown fear. By faith let us lay hold upon true righteousness and genuine manliness. Let us learn to meditate on justice and mercy. Faith is man's true wealth; it is the endowment of virtue and glory.

Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal. No man can rob you of the liberty of your own mind. When the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters. Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. While faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance. If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness. Cultivate

the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.

A righteous soul is more to be desired than the sovereignty of all the earth. Immortality is the goal of sincerity; death, the end of thoughtless living. Those who are earnest die not; the thoughtless are dead already. Blessed are they who have insight into the deathless state. Those who torture the living will hardly find happiness after death. The unselfish go to heaven, where they rejoice in the bliss of infinite liberality and continue to increase in noble generosity.

## TAOISM

In China, spiritual progress was advanced by the great religious, moral, and philosophic teacher Lao-tse the founder of Taoism. He declared Tao to be the One First Cause of all creation. Lao was a man of great spiritual vision. He taught that *man's eternal destiny was everlasting union with Tao, Supreme God and Universal King*. His comprehension of ultimate causation was most discerning, for he wrote: *Unity arises out of the Absolute Tao, and from Unity there appears cosmic Duality, and from such Duality, Trinity springs forth into existence, and Trinity is the primal source of all reality*. His spiritual insight conceived that *All reality is ever in balance between the potentials and the actuals of the cosmos, and these are eternally harmonized by the spirit of divinity*.

Lao-tse also made one of the earliest presentations of the doctrine of returning good for evil: *Goodness begets goodness, but to the one who is truly good, evil also begets goodness*.

He taught the return of the creature to the Creator and pictured life as the emergence of a personality from the cosmic potentials, while death was like the returning home of this creature personality. His concept of true faith was unusual, and he too likened it to the *attitude of a little child*.

His understanding of the eternal purpose of God was clear, for he said: *The Absolute Deity does not strive but is always victorious; he does not coerce mankind but always stands ready to respond to their true desires; the will of God is eternal in patience and eternal in the inevitability of its expression*. And of the true religionist he said, in expressing the truth that it is more blessed to give than to receive: *The good man seeks not to retain truth for himself but rather attempts to bestow these riches upon his fellows, for that is the realization of truth. The will of the Absolute God always benefits, never destroys; the purpose of the true believer is always to act but never to coerce*.

Truth as he perceived it, was: That faith in the Absolute God is the source of that divine energy which will remake the world, and by which man ascends to spiritual union with Tao, the Eternal Deity and Creator Absolute of the universes.

## CONFUCIANISM

Confucius (Kung Fu-tze) was a younger contemporary of Lao in sixth century China. Confucius based his doctrines upon the better moral traditions of the long history of the yellow race. His chief work consisted in the compilation of the wise sayings of ancient philosophers.

The Confucian preachment of morality was predicated on the theory that the earthly way is the distorted shadow of the heavenly way; that the true pattern of temporal civilization is the mirror reflection of the eternal order of heaven. The potential God concept in Confucianism was almost completely subordinated to the emphasis placed upon the Way of Heaven, the pattern of the cosmos.

Confucian precepts, while perpetuating the best of the past, were somewhat inimical to the very Chinese spirit of investigation that had produced those achievements which were so venerated. The influence of these doctrines was unsuccessfully combated both by the imperial efforts of Ch'in Shih Huang Ti and by the teachings of Mo Ti, who proclaimed a brotherhood founded not on ethical duty but on the love of God.

And China, once at the head of human society because of an advanced religion, then fell behind because of temporary failure to progress in the true path of the development of that God-consciousness which is indispensable to the true progress, not only of the individual mortal, but also of the intricate and complex civilizations which characterize the advance of culture and society on an evolutionary planet of time and space.

## CHRISTIANITY

The teachings of Jesus, even though greatly modified, survived the mystery cults of their birthtime, the ignorance and superstition of the dark ages, and are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century. And such times of great testing and threatened defeat are always times of great revelation.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spiritborn souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.

The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The

hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus.

Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded. Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth.

If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

But the Christianity of even the twentieth century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects. Christianity still contrives to move the minds of reflective men with mighty moral emotions.

Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus. But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This same Christianity conquered—absorbed and exalted—the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered

the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it.

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

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

## TEACHINGS OF JESUS

The teachings of Jesus fully embrace a harmonious co-ordination of knowledge, wisdom, faith, truth, and love completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus points the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provides for:

1. Salvation from material fetters in the personal realization of sonship with God, who is spirit.
2. Salvation from intellectual bondage: man shall know the truth, and the truth shall set him free.
3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.
4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of and the perfection of Paradise.
5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.

6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.

7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate.

The faith of Jesus approached the status of a universe absolute in so far as such is possible of manifestation in the evolving cosmos of time and space. On practicalities of living his teaching does address:

1. **Doing the Father's will.** Jesus' teaching to trust in the overcare of the heavenly Father was not a blind and passive fatalism. His instruction embraces the ideal principles of living near God in all ages and on all worlds. *Seek first the kingdom of God and all else will be added to you.*

2. **Political attitude.** He was always careful to avoid the political snares of his enemies, ever making reply, *Render to Caesar the things which are Caesar's and to God the things which are God's.* He was concerned only with the principles of man's inner and personal spiritual life.

3. **Social attitude.** Jesus came presenting the idea of active and spontaneous kindness, a love of one's fellow men so genuine that it expanded the neighborhood to include the whole world, thereby making all men one's neighbors. But with all this, Jesus was interested only in the individual, not the mass. *Judge not, that you be not judged.*

4. **Economic attitude.** He was not an economic reformer, although he did frequently call attention to the injustice of the unequal distribution of wealth. Declaring that, *a man's happiness consists not in the abundance of his material possessions.* He constantly reiterated, *What shall it profit a man if he gain the whole world and lose his own soul?* Jesus was the first to say, *it is more blessed to give than to receive.*

5. **Personal religion.** You, as did his apostles, should the better understand Jesus' teachings by his life. He placed great value upon sincerity—a pure heart. Courage was the very heart of his teachings, **Fear not** was his watchword, *I want to set men free so that they can start out afresh as little children upon the new and better life.*

## Building blocks of “life”?

(Reuters, Aug18–Steve Gorman): *The amino acid glycine, a fundamental building block of proteins, has been found in a comet for the first time,*  
<http://www.reuters.com/article/scienceNews/idUSTRE57H02I20090818>

*“The discovery of glycine in a comet supports the idea that the fundamental building blocks of life are prevalent in space, and strengthens the argument that life in the universe may be common rather than rare,” said Carl Pilcher, the director of the NASA Astrobiology Institute in California,*

*During a recent discussion on the UAI list about the efforts of scientists to evolve a materialist explanation for life, and pointing to amino acids in space as proof that life can arise spontaneously, Benet Rutenberg (USA) replied:*

Dear All,

In contemplating a discussion like this, the things we try to pin down or attach to a given meaning or set of facts or to what the *Tao* calls the “*rise and fall of the ten thousand things*”, can be only temporary. Agreeing again with James and Rick, it is these little, seemingly unimportant statements, which act as a tsunami to those beliefs living near the coast when the wave of new truth begins to wash away that which never was for that which has always been.

The efforts to explain the universe in an imaginary and wistful “Theory of Everything” (leaving out mind and spirit) allowing only the material considerations, are destined to be unfulfilled. While one can see the pattern of the whole in the part, only the truthful penetration of the whole leads to final knowledge and there can be no such thing as final knowledge. Though we fail a trillion times it is in God that we find our completion and that is but the threshold of a dream waking into a still better reality.

The UB tells us we are coming into a new and unrevealed destiny and that things will not settle down for a while. We are witnessing this. We may not see it all in our lifetimes but as each ego/materialistic scientist tries to make their beliefs come true in fact, new discoveries will show the other side of the coin just as we would never think, knowing their properties, that oxygen and hydrogen make water. Only God can make that kind of symmetry and repletensess. Against this unsettledness, it becomes us to live in settled,

peaceful, loving ways. We may not be able to affect uni-lateral struggles by entering the conflict but there are no limits to what can be done with love in our hearts as we uplift the fulcrums and focal points in partnership with God.

Conflicts often lead to paralysis but the inherent and God-given drive to discover opens these temporary deadlocks because the many spiritual influences live to share the love of God on the way out and upon making contact, lead us back to God having once found us. And though difficult to grasp, do this within every person and group without rest all of the time. Long and slow happens at the speed of light as the gift of light from the source of light.

It is said that the existence and reality of God cannot be proven through facts and logic. On this stubborn, self assertive world, it just may come to pass that a new revelation where the “leap of faith” which challenged so many believers in days gone by becomes but one giant step of faith made possible by those who will not believe having failed at disproving God.

If scientists keep moving forward then nothing can prevent the qualitative and quantitative improvements in knowledge. And if institutional religionists keep moving forward then nothing can prevent a rediscovery of the religion of Jesus enhanced by revelation.

Happy to be on this journey with all of you,

Benet



## New Zealand Corner

Frances Potter

### International Study Day — Paper 100

#### “Religion in Human Experience”

A small but enthusiastic group of three UB readers gathered in Wellington for the International Study Day on May 23rd. This gathering had been a long time in the making. I knew of the existence of two readers in Wellington, but had only contacted Colin Hemmingsen once, and despite having had Matthew Hall's email address for years I had never got around to using it. The Study Day seemed just the occasion to start the ball rolling - with Rita's help. I had not studied the UB properly for many years, so I wondered how I would react to its teachings after so long.

I was not disappointed!

Before tackling the Paper we got better acquainted over a cuppa with a discussion about the search for the meaning of life and the many and varied ways of approaching it. We agreed there are many paths on the journey and between the three of us we have followed many! Colin was full of enthusiasm over the recent discovery of a type of lemur which he was sure was mentioned in the UB. With the help of a concordance we investigated and found the reference to the "highest lemur types", said to have evolved into humanity as we are today (in Paper 62). After a further diversion via the first three paragraphs of Paper 102 (my all-time favourites for their stunning language and uplifting message) we settled to the appointed task.

Paper 100 struck me anew as one of the most densely packed repositories of wisdom I have ever come across. Almost every paragraph contains concise gems of real practical assistance in daily living. The strength and



quality of these messages left the Buddhist book I am currently reading for dead. It is hard to describe the personal difference I felt in returning to these words after a gap of several years. I was heartened to feel a certain subtle difference in my attitude - perhaps a little less struggle, a little less inclination to "take exception" and a greater sense of gratitude for the existence of these valuable teachings. A couple of us were even moved to tears at one point (although I can't remember the phrase which did it). One of us who shall be nameless said he finds this happening more and more as he gets older!

The experience of reading a section each in turn, with lively discussion in between, took me back to the days when this was a regular and inspiring event for me, in the company of the Sydney study group. That time seems both very long ago now, as well as a mere moment ago. It is not often that one shares a room with likeminded people who are sincerely dedicated to the search for spiritual truth. I felt a sense of honour that we were "gathering in God's name", and felt truly nourished by sitting down with two people I did not know well and feeling great fellowship with them. All of us were mystified as to why more people are not interested in taking this journey - not even our partners. Perhaps the fact that such an experience is sought only by the few is what makes it so special when you do get it.

We all enjoyed our morning together and as a result, have arranged to meet again soon to read another paper. I would be happy for this to become a regular occurrence.

Frances Potter,  
Lower Hutt, NZ



*Our day starts, typical to most days. We rise just before the dawn light breaks through the darkness of night. Ready to greet the new day, we get to our favourite place at the rear of our property where one can clearly see the sun rise. This morning, a beautiful brisk clear winter sky, with frost to give an edge. As the first rays of light break the morning air we inhale, feeling all that is good and new in the world.*

*We contemplate the superconscious effort of the night before.*

*As we exhale, we give back to the universe, giving light back to our Father, reflecting and affirming that superconscious effort with decision. We are ready to begin our day!*

*Torch-bearing is always the order of the day on our confused world with opportunity to shine light, never short in coming.*

*A new day, with more experiences to be had to intensify our light. More opportunity to increase awareness and joy. The shepherd's work of tending his Fathers flock is never done, and it is not long when days end approaches it is time to put this all behind us. As dusk nears and the last rays of light disappear over the horizon, we contemplate what was, we give thanks for that day, we give thanks for having lived and grown, we inhale and we exhale, it is time to confirm this day is done.*

*The day ends as it begun, with the LIGHT! an on-going fulfilment of better days and an opportunity to be part of it, that will sustain us as we walk on.*

Rangimarie

Ben Ahu

(Parliament of the World's Religions, from page 2)

disseminate the teachings of The Urantia Book, and to meet and socialise with other truth-seekers. We expect a large international group of Urantia Book readers to travel *down under* for the Parliament. We need readers in Australia to play host to these visitors in our country, and share the Parliament experience with them.

### What has already been organised?

- An exhibition booth has been booked for the entire Parliament, which will display and sell The Urantia Book to interested parliament attendees. We need volunteers to man the booth throughout the Parliament.
- A pre-conference ½ day workshop, followed by a social dinner, is being organised for Wednesday 2nd December. This will be a great opportunity for Australian and International readers to gather together and meet before the Parliament begins.
- We have applied to Parliament organisers to present a workshop on: ***The Urantia Papers – What's Love got to do with it?*** Speakers will be Nigel Nunn and William Wentworth.

This is going to be a once in a lifetime opportunity to share the teachings of The Urantia Book with truth seekers from around the globe. And what a great place to learn about the faiths of our brothers and sisters!

### Registration

If you haven't already done so, I encourage you to register your attendance at the Parliament as soon as possible. I have registered readers of The Urantia Book as a group, and we are eligible for a group discount – 10% off registration costs. To register, either go to

<http://www.cpwr.org>

and follow "Register Now" links, or print the registration form available from the above website, complete and fax to 02 9265 0880 (in Australia), or +61 2 9265 0880 (outside Australia).

Quote our group registration number – 148 748 – when making your registration booking.

Full registration (7-days) costs A\$624. With our group discount, this will be reduced to about A\$560.

I'm excited about this event, and encourage you to do what you can to be there. Registrations are being taken now – register online at [www.cpwr.org](http://www.cpwr.org).

With regard to our booth, it will be non-organisational, and will be named simply "*The Urantia Book*". As we need to man this booth for the full duration of the Parliament, we need to make sure we have enough volunteers. Please contact me if you'd like more information, or would like to volunteer.

In loving service,

Merindi Belarski ([merindi@hotmail.com](mailto:merindi@hotmail.com))

## Contacts in Australia and New Zealand

*If you would like to be listed as a contact person, advise about your study Group or if your details have changed—please contact the editor [see page 2].*

Peter Webb  
Kallaroo  
Perth, WA  
08 9403 3709  
[peter.webb6@bigpond.com](mailto:peter.webb6@bigpond.com)

Elizabeth Spencer  
Tailem Bend, SA  
(08) 8573 7019  
[bandbcombinedenterprises@bigpond.com.au](mailto:bandbcombinedenterprises@bigpond.com.au)

Verner Verass  
Duffy  
Canberra, ACT  
02 6288 4043  
[vern@designd.com.au](mailto:vern@designd.com.au)

Trevor & Kathleen Swadling  
Narrabeen  
Sydney, NSW  
02 9970 6200  
[swadling@bigpond.net.au](mailto:swadling@bigpond.net.au)

Nigel Nunn  
Belconnen  
Canberra, ACT  
02 6214 1465  
[nnunn@ausport.gov.au](mailto:nnunn@ausport.gov.au)

William Wentworth  
Towamba  
Southern NSW  
02 6496 7139  
[wentworth@acr.net.au](mailto:wentworth@acr.net.au)

Marion Steward  
Manukau City,  
Auckland, NZ  
09 263 5800  
[joemarion@xtra.co.nz](mailto:joemarion@xtra.co.nz)

Rita Schaad  
New Lambton  
Newcastle, NSW  
02 4956 2272  
[maritah1@optusnet.com.au](mailto:maritah1@optusnet.com.au)

Neville Twist  
Epsom  
Auckland, NZ  
09 630 1415  
[mainrl@clear.net.nz](mailto:mainrl@clear.net.nz)

Tony Rudd\*  
Seven Hills  
Brisbane QLD,  
07 3899 8330  
[tony@rudd.net](mailto:tony@rudd.net)

Colin Hemmingsen  
Wellington, NZ  
04 567 4868  
[colinhemmingsen@xtra.co.nz](mailto:colinhemmingsen@xtra.co.nz)

Julian McGarry  
Hobart, TAS  
03 6295 0813  
[jmcgarry7@bigpond.com](mailto:jmcgarry7@bigpond.com)

Bob Reynolds  
Whealers Hill  
Melbourne, VIC  
03 9562 0111  
[bob@thermofilm.com.au](mailto:bob@thermofilm.com.au)

## Thought Gem for Spring

*Those who know God have  
experienced the fact of his presence;  
such God-knowing mortals hold in  
their personal experience the only  
positive proof of the existence of the  
living God which one human being  
can offer to another.*

*The Urantia Book, page 24:6*