



### From the President

It is truly an honour to be writing this for the *Arena* as the new President of ANZURA. The terms for the former President William Wentworth and former Secretary Rita Schaad expired at the last AGM. Merindi Belarski was voted in as the new Secretary. Robert Coenraads remains the Vice President and Trevor Swadling the Treasurer. Their terms expire next year. Marion Steward remains the ANZURA Representative for New Zealand.

I would like to take this opportunity to thank our outgoing President and Secretary, William and Rita for their tireless service over the last four years to ANZURA and the Urantia revelation. They will be a tough act to follow. I have always appreciated William's worldly wisdom, his frankness and his utter devotion to the revelation. He has been a trusting and loyal friend and I have often turned to him for his council over the years; I'm sure I will continue to do so. Rita has been a wonderful Secretary working quietly behind the scenes making everything happen. She is one of the most selfless, willing and able people I know and she has agreed to continue on as ANZURA's Administrative Assistant. The new Board looks forward to having Rita as part of the essential Support Committee.

This is the first time our new Secretary, Merindi Belarski has served on ANZURA's Governing Board. She is also the Vice-President of the UAI so she will bring a good international perspective to the Board as well as some excellent administrative and organisational skills. (Merindi and Vern Verass, who is the Communications

Chair of the UAI recently visited Chicago for some important meetings. You will read a report on their experiences in this issue.)

The conference in Tasmania was a great success thanks to Julian McGarry and his Tasmanian team. This is the first conference hosted by the Tasmanian readers and we trust that Tasmania will now be part of the rotating circle of conference destinations. You will read a report on the conference by Julian in this issue so I won't steal his thunder by telling you all about it. However I will say that I believe the theme chosen for the conference — "Worshipping and Serving our Father; Attaining the Highest Levels of Self-realisation" — was an extremely important one. It's the first conference I have ever been to where the entire theme focused on the subjects of worship and service and their hand-in-hand relationship as revealed in *The Urantia Book*. It was a great reminder for all present how this powerful aspect is at the very core of the Urantia teachings.

The Victorian readers have graciously agreed to host next year's conference so stay tuned for the details. I hope you enjoy reading this issue of *The Arena*. ■

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## ANNOUNCING

## ANZURA Annual National Conference 2011 for students of *The Urantia Book*

21 to 24 October 2011—Lake Dewar Lodge, Myrning (near Daylesford) Victoria  
Stay tuned for more details.



### New Zealand Corner

**Reflections** This time of the year, the turning of the calendar year, is when we often look back, thinking about what gifts and challenges the year just gone has presented to us, what we have learned and how we have grown. My family has a tradition of meeting around the summer solstice time, when we gather to share a mid-summer feast, catch up on the activities of family members, make the acquaintance of new additions to the family, and sometimes, but thankfully not too often as yet, remember those who have passed on—and celebrate their gifts to our family and to the community. This year, we asked what each person was celebrating for 2010, and there were some very interesting responses—my husband was celebrating being alive, after experiencing a heart attack earlier this year. My mother deeply appreciated the community bonds that are created when a disaster strikes—she was thinking of the Christchurch earthquakes, and the mining explosion in the South Island in particular, but also of many other smaller events that bring people together in times of need. My uncle was very appreciative of a young mother whose son was killed by a teenage driver, but who managed to forgive the young man and has been hailed as the New Zealander of the Year by public acclaim—a truly inspiring event! My nephews and nieces who brought babies into the world this year celebrated their children and the opportunities and new joy they had created in their lives.

I was deeply heartened by these reflections. My family is fairly typical of many New Zealand families, and it was clear that the things they felt were important were very much those of the spirit, although they might not say so in so many words.

The year has not been kind to many of us around the country, but the sense of community and looking after each other has been greatly strengthened by the various disasters that have occurred. In the Autumn issue of *The Arena*, I see the lines: “When we seek to do the Will of the Father in Heaven we find that the needs in our own community supply enough opportunities for us to extend that divine outreach and embrace we have come to experience in our hearts and minds.” I wonder whether this could also work in reverse. It is not a big step from treating strangers in need as your sisters and brothers, to starting to think about the possibility of a Divine Parent.

Meanwhile, our small but steady study group continues to meet. I can still remember the first time we gathered together, back in 1986. In those early years, sometimes our study group numbered about 12, but has waxed and waned over the years, and we are left now with 5 core members. We continue to share our feelings and ideas about what we read in *The Urantia Book*, even though we have read almost everything in the Book many times over, but our understanding deepens and our life experiences alter our interpretations, so there are always new insights to gain from our shared exploration of these great truths. Over the years, we have shared many aspects of our lives, work challenges, child raising, and now grandchildren for some of us, and it has been a wonderful experience to meet regularly with like-minded people and interpret life experiences from a Urantia Book perspective.

So 2010 draws to an end, and there are countless things to celebrate, not least the knowledge that our Father is with us all, presenting us with challenges, and giving us the great gifts of family, community, forgiveness, love and the endless exploration of greater truth and understanding.

Marion Steward [joemarion@xtra.co.nz](mailto:joemarion@xtra.co.nz) ■



## ANZURA Annual National Conference Report Hobart, 1–4 October 2010



\* *Worshiping and Serving our Father* \*

Tasmania conference attendees gather for a group photo with scenic Blackmans Bay behind.

25 readers of the Urantia Book from around Australia gathered together in peace and goodwill on the island state of Tasmania for a weekend of spiritual refreshment: fellowshipping, teaching, listening, laughing, singing, praying, and worshiping. We gave enthusiastic consideration to our theme: “Worshiping and Serving our Father—Attaining the highest levels of self-realization.” We marvelled at the superb example of our Master, Christ Michael, who lived a consecrated life of whole-hearted worship and service to his Father. We discovered why the Urantia Papers so often link worship and service—they are inextricably tied together in the same way that breathing in and breathing out are essential and complementary elements of the breathing cycle. We looked at worship as a spontaneous moment by moment expression of divine adoration or as a more formal act of setting aside time and space to communicate with our Father. In addition, we explored the possibility and place of group worship as a key component of our spiritual gatherings. In this regard, we read with awe and amazement the description given to us in Paper 27 of group worship on the Isle of Paradise. And then on Saturday night, Urantia Master Mind challenged our ability to recall *Urantia Book* facts as we were allocated to one of three teams, Lanonandeks, Melchizedeks, and Vorondadeks and then individually put in the ‘hot seat’ to answer questions for our team. If my memory serves me correctly, I think the Vorondadeks won! As well as all of the above, we were blessed with perfect weather, blue skies and sunshine, a spectacular location, and a very homely and hospitable venue. To all of you who journeyed to participate in this sacred event, a very big thank you; for me it was a foretaste of the Mansion Worlds and I eagerly look forward to seeing you all again at next year’s conference. In conclusion and on your behalf, I would like to thank our heavenly hosts, the Universal Father and his Son Michael of Nebadon for truly blessing us on this occasion.

With love,

*Julian McGarry*

Worship is the highest privilege and the first duty of all created intelligences. [Paper 27, page 303:5] ■

### Making Worship and Service the Centre of Our Lives (Conference Presentation Tasmania 2010)

*Kathleen Swadling*

Much of yesterday was spent on getting a good grip on the definition of worship and service. If I’m to talk on “making worship and service the centre of our lives” then I’d better concentrate on exploring the hows and wherefores of practicalising and internalising the profound truths we discover on these topics through our study of the book.

The key to serving our fellow man—to being a dynamically useful individual in the world is our personal relationship with the Father. I wonder how many of us, on a consistent basis, actually make a point of devoting regular times slots for going off on our own to a quiet place where we won’t be disturbed, to communicate with the Father—to pray and worship. I’d like to raise my hand and say “I do” but if I’m to be truly honest with you I must say that while I would ideally like to be more regular and consistent, it’s sometimes a bit like trying to allow regular times to exercise—sometimes I get all fired up and establish a regular routine, while other times I let it slip and get out of the habit.

How many of us can actually say that worship and service is at the centre of our lives? Regardless of how much we love God and desire to find Him and to do His will, finding time to worship can be hard when we have busy schedules. Many of us are on the go from the minute we wake to the minute we go to sleep at night. The demands of everyday living keep us from taking precious time out to go and find some alone time to commune with God. And often the busier and more involved in the daily struggles of living we are, the less we are able to slow down and take some time out. We may have small children, we may have a spouse that needs us, we

might have a heavy work schedule, (or all of the above) or we may be just too darn tired to take that walk to that favourite quiet spot. And most likely the times we need it most are the times we're less likely to make the effort.

In reality it ends up being all about the choices we make and how we go about organising not just our external lives but also our inner lives. From studying the Urantia Book we've learned how worship, communion with our Father, is the key to the development of our soul – to our becoming more real as an indestructible spiritual being. We've also learned that the call to service is the direct outpouring of love to our fellow man as we succeed in experiencing the true nature of God through the worship experience. And of course love and service are the precursors to the realisation of the Brotherhood of Man under the Fatherhood of God.

So worship is really the fountain head, the fundamental premise from which everything else of spiritual value springs. If we're not taking the time to commune with the Father, or if we're not succeeding in making a connection that gives us that sublime experience of feeling that we've actually touched on His loving divine nature in some small way, then our spiritual quest can become a lot more of a struggle than if we have regular intervals of successful communion with the Father. Also our desire to live a life of service to our fellows as a result of loving God may not be very strong.

As with any relationship—the exchange between personalities—nurturing a friendship with the Father is similar to nurturing any other relationship. Love is the key—worship is a bit like the expression of a personal love affair with the Father. And like with any love affair, you need to keep it alive—keep the flame of love alight, you need to give of your self to someone you love and admire. You need to show him you care, do things you know will please him, tell him you love him, thank him for his adorable nature and fabulous attributes, ponder his attributes of truth beauty and goodness, feel his love and the awesome power and inspiration it can bring. Contemplate the power of his love which is the source of everything and drives everything. Listen for feedback, have faith in that he's listening and attempting to commune back with you. Be still and listen... This is when you can start to feel and experience a spiritual presence.

But how do we get motivated to make those decisions to develop good habits that are conducive to worship and prayer. It may help to remember that we're the architects of own lives... Energy flows where the attention goes. Our personal choices are the key to our own well being.

The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them—advance in spirit status —by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always—in any sphere, in all of them—this is to choose to do the will of God. [Paper 39:4, page 435:7]



Attentive audience as Julian McGarry makes his presentation



Next generation reader Rose Belarski on dad Bernie's shoulders, Ian Esmore and uncle, Daniel Swadling on left, smiling on right, Nigel Nunn.



A moment of mirth as William Wentworth makes his point.



Nigel Nunn experiences the "Hot Seat" interactive and amusing.



Trevor and Kathleen Swadling provided uplifting music.

Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service. [Paper 117:5, page 1287:4]

The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. ... there is nothing which man can give to God except this choosing to abide by the Father's will .... [Paper 1:1, page 22:5]

And for anyone who might be agonizing over what it actually means to "do the Father's will":

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... [Paper 111:5, page 1221:2]

By this could we then say for anyone who agonises over what it means to do the will of God, worry no more—for here it is in a nutshell: Exhibit a willingness to share your inner life with God and the rest must surely flow on as a result of this simple choice. Shouldn't this be a motivation to ensure we develop the habit of finding time for regular communion with the Father?

Once we're motivated and the decision has been made it's time to work on our technique. What I mean by this is that it's one thing to go off alone to some place quiet (hopefully in a beautiful environment), but it's another to quieten and still the mind and to be receptive to spiritual realities. Somehow we need to develop a technique for preparing our minds in such a way that our spiritual antennae are tuned to the right frequency. Eastern religions are teeming with gurus who will give you a "meditation technique"; the New Age movement is big on relaxation therapies. Everyone needs to find their own technique for stilling the mind and getting relaxed enough—we need to be in a state of relaxation in order to focus the mind on communicating with God and then stilling the mind in order to ponder God's lovable nature and character and to be receptive to the experience that comes through the expression of loving God.

Being able to relax is in my view a most important aspect to all of this. Sadly, I believe that our inability to truly relax the body and mind is one of the key elements to people's unhappiness and one of the chief inhibitors to effective prayer and worship. We can create our own misery just by allowing ourselves to be in a constant state of stress. Stress management—developing the art of relaxation—is a prelude to entering into a state of prayer and worship, and when you hit the heights of true worship you become truly refreshed and recharged in body, mind and spirit. So once we're sufficiently relaxed, how can we direct our thoughts to lead them to the upstairs compartments of our minds? How about starting by pondering a few simple basic truths about the Heavenly Father.

God is Love [Paper 2:5, page 38:6]

...love is the dominant characteristic of all God's personal dealings with his creatures. [Paper 2:5, page 40:4]

Love is the desire to do good to others [Paper 56:10, page 648:4]

Some hints for making worship work for us can be found in statements like this:

...we simply worship God for what we comprehend him to be. ...we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes. [Paper 5:3, page 65:5]

So what framework should we use during our meditations or worship sessions to ponder the "lovable nature" and "adorable attributes" of the Father. Here are some more hints:

...the most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth.... If the incarnated life of Michael is taken as the background of the revelation of God to man, we may attempt to put in human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Father. [Paper 2:0, page 33:2]

...your greatest revelation of the Father's love is seen in the bestowal life of his Son Michael as he lived on earth the ideal spiritual life. [Paper 2:5, page 40:2]

As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters. [Paper 2:5, page 40:1]

The experience of loving is very much a direct response to the experience of being loved. (p.39:7)

And what about service? This quote pretty much says it all:

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. [Paper 117:6, page 1289:3]

Pretty powerful stuff—“...*The Father’s love can become **real** to mortal man **only by** passing through that man’s personality as he in turn bestows this love upon his fellows....*” [emphasis mine]

The impulse to serve God and man comes from an inner life experience—from the worship experience—of really feeling the power of God’s love and the inevitable urge to give our love back to him through serving our fellow man.

The motivation to serve is manifested in different ways. There’s the more unconscious serving “as we pass by” aspect which comes about automatically as a result of the “desire to do good to others”. If you live your life bearing the fruits of the spirit as a love saturated soul, then your spiritual fragrance will rub off onto those you pass by. There’s also the aspect of making more of a conscious decision to do some things in particular which you feel would be useful to mankind—like getting involved in some kind of project that you think will be useful. Everyone will have their own unique and personal journey in their service lives and the key is for each of us to discover how we can be most effective.

So if we’re so motivated to outpour this love to our fellow man—to give something back in selfless loving service, how do we then organise ourselves to get it together and to be effective in this department? For making service the centre of our lives.

Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. [Paper 100:3, page 1096:6]

I see this idea of “organizing the soul for dynamic service” as two-fold:

1. Establishing habit patterns and developing techniques so that we can actually communicate effectively with the Father, and
2. Getting ourselves into the right frame of mind, establishing the right framework for thinking that will help us to see more clearly what is the wisest and most effective way for us to serve dynamically – factual mediation.

This quote again:

Cosmically moral and divinely spiritual character represents the creature’s capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service. [Paper 117:5, page 1287:4]

Because the choices for dynamic service are so great and because you know you want to do things God’s way, your regular prayer life becomes key to this process of decision making—talking things over with the Father. Laying out all the facts about your personal life, being truly honest with yourself and with God, understanding

your abilities, skills and limitations. Taking everything into account and asking the Father for guidance and for strength, courage and wisdom to make sensible, practical choices about the best and most effective ways to serve.

Deciding on what to do and how to apply spiritual qualities to your service life is an incredibly personal thing and you should not allow outside pressures from people who try to tell you what you should do by way of service. Also beware of the guilty conscience—sometimes we feel guilt through conditioned programming or by people trying to tell you what you ought to be doing even though in your heart it feels all wrong for you personally. We need to learn to listen to our inner spirit to discern what’s best. We need to establish a healthy self-respect; everyone has to figure out their own journey and be the captain of their own ship. With God—the indwelling spirit—as the senior partner and with regular attempts at communication through prayer and worship, we should be able to navigate our ships through the most turbulent of storms in both our inner and outer lives and find ways of directing our urges to serve in wise and effective ways.

And to finish, let’s not forget the acid test of the fruits of the spirit.

**Fruits of the Spirit:**

- |                     |                     |
|---------------------|---------------------|
| Loving Service      | Unselfish Devotion  |
| Courageous Loyalty  | Sincere Fairness    |
| Enlightened Honesty | Undying Hope        |
| Confiding Trust     | Merciful Ministry   |
| Unfailing Goodness  | Forgiving Tolerance |
| Enduring Peace ■    |                     |

**The Meaning of Worship and Service**

*(Conference Presentation Tasmania 2010)*

*William Wentworth*

**The Meaning of Worship**

The urge to worship appears naturally with the activation of the sixth Adjutant Mind Spirit. In humans the urge to worship and the capacity for it are innate.

Although we all experience this urge as individuals, in our own way, in its most basic form, worship is the recognition and honoring of the mysterious and incomprehensible cause and motivator of everything. This has graduated through many phases—animal worship, nature worship, polytheism, pantheism and so on—until in monotheism we now recognize God, as revealed to us most recently by Jesus, as both the cause and source of everything, and as a benevolent personality who loves us and has a place for each of us.

So worship for us is the recognition and honoring of God as a father. Is it also the recognition of the non-personal aspect of deity? I think it is. On page 1616 Jesus defines worship as “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".

For Jesus, worship consists of both personal communion with the Father, and recognition of the Infinite as the source of everything. It is worth bearing in mind that this second aspect of worship is suggested by Jesus, and that our attempts at personal communion with the Father are also bound up with our recognition of the source of reality and the divine plan of progression. In a sense, we worship God because we know something about Him—about who He is and what He is doing.

Worship, then, is our attempt at communion with the Father, attempting to express ourselves to the Father, and is thus a very **personal** thing. The Father interacts with each one of us as individual personalities, and the form our communion takes depends on who is doing it and on the character of his relationship with the Father.

### Worship and Prayer

Worship is often contrasted with prayer. Prayer is also an attempt by the son to communicate with the Father, but differs from worship because it is a request for help. Prayer is asking the Father for something, a request for the exercise of divine power to assist the son in solving some problem. There is self-interest involved. Worship, on the other hand, asks for nothing. It is purely an attempt to commune with the Father and express the devotion of the son to the Father and loyalty to His purposes. There may be overtones of gratitude, of devotion, of adoration, of admiration, of co-operation—of many possible attitudes, depending on the personal attitude of the worshipper—but the flavour of loving communion permeates the interaction between the son and the Father.

### The Personal nature of worship.

The revelators emphasize the personal nature of worship. On page 22 the Divine Counselor points out that "The Universal Father never imposes any form of arbitrary recognition, formal worship or slavish service upon the intelligent will creatures of the universes." Worship is a personal matter. It is up to us how we go about it.

### A Continuum.

As I see it, the revelators suggest that there is a sort of continuum in worship, from highly structured formal worship to relatively informal and spontaneous worship. On the one hand the Divine Counselor on page 66 tells us that: "Sincere worship connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster."

On the other hand, on page 22 he says: "The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God; in fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by

the intelligent will creatures of the universes, constitute the reality of that true worship which is so satisfying to the love-dominated nature of the Creator Father."

Here we have the two poles of the continuum of worship. On the one hand the mobilization of all the powers of personality and on the other the doing of the Fathers will which constitutes the reality of true worship.

<b>Mobilization of all Powers of personality</b> -----	<b>Attempting to do the Fathers will</b>
Intense, Emotional	Reflective, Philosophical
Special Occasion	Everyday Life
Planned	Spontaneous

The mobilization of all the powers of personality suggests an enormous concentration of effort, the kind of thing which is unlikely to occur spontaneously or without considerable premeditation. And indeed the revelators point out that in our future careers we need to learn the technique of worship—to learn how to do it. Mobilizing all the powers of personality does not come naturally.

At the other pole we have worship as a part of everyday life as we attempt to do the Father's will.

I suggest that most of our worship efforts will fall along this continuum. There are times when we feel intense emotions of gratitude or adoration, and our worship experience tends towards the intense concentration of the entire personality. There are others when we find ourselves reflecting on our attempts to do the Father's will and our worship experience tends towards a more philosophical interaction with the Father at the other extreme of the continuum.

### The benefit to us

Although we undertake worship without any thought of gain or reward, the revelators make plain to us that we derive enormous benefit from worship. The spiritual growth resulting from worship is immeasurable. Our indwelling adjuster is constantly urging us to help improve its communication with our mind and personality by sharing our inner life with God, and it is worship which gives our adjuster its best opportunities.

Whatever the case, we work out our own way of worship. And we are warned on page 66 that we can never be highly **conscious** of the significance of true worship. Our material minds are not capable of making it conscious to us. However, Jesus points out that: "The spirit of the Father speaks best to man when the human mind is in the attitude of true worship" and also: "Worship....makes one increasingly like the being who is worshipped".

### The Meaning of Service

We can think of service as applied love. *The Urantia Book* defines love as the desire to do good to others; service is the attempt to actually do that good. When Jesus says to Ganid that a good way to make friends is to watch for the opportunity to do something for others which you are sure they want done [Paper 130:7, page 1439:0] he was pointing to a practical approach to service.



*William Wentworth flanked by sisters Elanora (left) and Franchesca Coenraads.*

### The Circuit of Love

The great circuit of love is described as being from the Father, through sons to brothers, and hence to the Supreme. Service is the practical acting out of this circuit. We express our love for our fellows by doing things for them that they want done, and this action of brotherly love repercusses in the Supreme. And at this point we can remind ourselves that Jesus called his apostles to love men—not just the souls of men [Paper 191:5, page 2043:1]. Service is not just to be aimed at the religious improvement of our fellows—it is to assist them in whatever way may be required, not just in their proposed salvation.

### Service is Voluntary

The Divine Counselor on page 22 points out that the Father imposes no service upon His creatures. Freewill personalities serve voluntarily, and they must choose their forms of service themselves. We are not slaves, and we decide how to serve.

The revelators point out that whereas seraphim and other spiritual personalities naturally take delight in service, animal origin creatures don't. We have to learn that it is better to give than to receive from personal experience. We have to discover by trial and error how satisfying it can be to lend someone a helping hand. The life of service which Jesus lived is a great inspiration to us to give it a go, to find out for ourselves what satisfaction we derive from serving our fellows.

### Service takes many forms

The situation is sometimes a bit more abstract than simply helping someone out. Sometimes we serve men by doing things not for particular individuals, but because we believe that some actions are good for our community. This form of service may influence professions we choose to follow, or causes we adopt, or some such action which we see as service. Some of us proceed through life with a gentle pressure on our motivation produced by our desire to co-operate with our indwelling adjuster and Michael's plan for his universe which urges us towards service of mankind, or Urantia perhaps, and which does much to determine how we react to the events of everyday life. There is something exhilarating

about realizing that we are in Michael's team, trying to co-operate with one another and our celestial administrators in advancing our people and our planet towards light and life. Even menial boring tasks and drudgery become easier if we remember what a wonderful operation we are all part of. If we hold this perspective in our minds as we go about our daily lives we are motivated to try to serve as the opportunity arises. It really does seem to inspire us if we keep in mind just what we are involved in and whom we are associated with. Then we remember that everything we do can help or hinder Michael's plan for our planet and the entire universe, and also that everybody has a part to play. The fact that others may not know this is of no consequence to our ability to serve them.

There seem to be as many ways of service as there are personalities to offer that service. It is entirely personal. Opportunities for service abound, and the more of those opportunities we seize, the more likely are we to do good and experience the satisfaction of having done it. To some extent, service is not so much what we do as how we do it, the attitude we take towards doing what we do.

### Sometimes we get it wrong

Of course, even when the motive is to serve, there are times when we get it wrong, and what we do does harm rather than good. We try to help where we can, and fail when we must. Experience is the teacher here, and all we can do is learn, dust ourselves off and try again. This may be one aspect of "fattening on disappointment" which the revelators tell us is such a large part of our future careers. As we often say, it is character building! And maybe we should remind ourselves that wise service can sometimes require us to resist giving in to silly demands for help. Sometimes this requires more determination than giving in.

### Jesus and the innkeeper

Service ultimately, is the attempt to do good. I really like what Jesus said to the mistress of the Greek inn: "Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

Finally, to put Worship and Service into relationship with one another, remember what Rodan had to say [Paper 160:3, page 1777:2] about how Jesus used meditative worship and spiritual communion to derive the spiritual power to perform great acts of service. This is how we can all go about our lives—communing with the Father through our indwelling adjusters, and applying the fruits of such communion to the service of our fellow men. ■



## Interesting Projects and Website

Use links at bottom to access website to find out more.

For non computer users Documents explaining this project more fully can be obtained from me—eg:

- “Horizons near and far,” a personal introduction to key concepts and themes [May 25, 2009]
- “Duty & Destiny,” an introduction emphasizing challenges and opportunities
- “Triumph & Vindication,” an introduction with a more philosophic tone

Rita Schaad—02 4956 2272

## The Global Endeavour—Partnership for Growth

Neal Waldrop, Chairman

The Global Endeavor will provide a new option, an additional path that may be attractive to readers of The Urantia Book who appreciate the opportunity to act on the teachings to benefit their fellow man. In practice, this approach will enable readers to apply their energy and idealism in ways that will foster the progressive growth and development of human society, while seeking to serve others in the spirit of the master seraphim.

This entirely independent project is intended to promote and encourage the process of imagination, innovation, and creativity that will be a pervasive and enduring theme throughout the next thousand years of life on our planet. Like the work of the twelve corps of master seraphim, the efforts of those who participate in the Global Endeavor will be closely identified with the inner life. As one of the authors of *The Urantia Book* states: “The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative.” [Paper 1220:3, page 111:4.4]

The path of idealistic service described in the plan will operate in parallel to study groups and in parallel to social organizations. This new path is neither a substitute nor a competitor, and it requires a very different kind of active engagement.

The phrase “entirely independent” means exactly that. In other words, the Global Endeavor is not a project of Urantia Book Fellowship, nor a project of Urantia Association International (UAI). The initial concepts were developed by an ad hoc committee that the Trustees of Urantia Foundation established in January 2004, but in January 2007 the Trustees decided that the project should be independent and encouraged individuals to pursue it.

Please feel free to download the documents that follow. We would welcome comments or questions; please use the E-mail address listed below.

[Info@GlobalEndeavor.Net](mailto:Info@GlobalEndeavor.Net)

<http://www.globalendeavor.net/> ■



## Irish Seeding Mission Adapted from an article by Mark Bloomfield (September 2010)

Mark Bloomfield

In Ireland’s case, buying an old van and running the two thirds of a ton of books around the 32 counties of all Ireland (26 in the Republic and 6 in Northern Ireland) would have seen the mission accomplished in half the time and probably cheaper. But as easily, old vans can become a financial bottomless pit. **A quick visit to a cycle shop saw this intrepid Field Worker kitted out with a stout second-hand pushbike...**

### Introduction

My ongoing Urantia Book World Seeding Mission (of which this Irish Seeding Mission is but the latest chapter) spans nearly twenty years and accounts for around twenty tons of books hand seeded in 50 of a total of 92 nations visited.

When revelations go wrong, people get hurt on a scale that makes all the blood-thirstiest tyrants of history look like so many yoghurt-eating tree huggers. Much of the misery and turmoil we witness today is a remote consequence of derailed revelations that occurred 200,000 and 38,000 years ago (epochal revelations #1 and #2). The World Seeding Mission therefore was, is and forever shall be, a mission of mercy primarily for the benefit of the voiceless, impoverished and oppressed of this world who are in no position to bear the brunt of yet another defaulting revelation.

As emphasised in the Urantia Book, organisational movements that are infiltrated and finally hijacked by the parasitic human priest caste inevitably deteriorate into the most serious competitors of the epochal revelations they grow around. Ironically, this is one of the surest hallmarks of a genuine revelation. They are a revelation’s characteristic trademark signature. The very leaders of that organised and hierarchical religion that grew around the teachings of Melchizedek (epochal revelation #3) were the very ones who brought about the nailing of epochal revelation #4 to a cross.

And so it is that today, five sixths of the entire human race would naturally fall in love with the carpenter of Nazareth and his heart-warming and world-saving teachings. Instead, they disdainfully glance at the 20,000 plus pitifully sub-divided organisational sects currently trading upon his name and tragically, though understandably, choose to keep their distance from him.

The worldly wise new discoverer of epochal revelation #5 (the teachings of the Urantia Book), should not be put off by a faltering and fallible organisational Urantia movement. Rather, they should draw a certain comforting assurance that they can witness in such a movement the inevitable outworkings of a genuine revelation.

### The Antecedents

A little bird from the Antipodes landed on my shoulder a while back and whispered of a large number of original Urantia Books being made available by the Urantia Foundation in Chicago for free library seeding. Trying to sound as innocent and as casual as possible, I then inquired as to where a fifth epochal fieldworker might think a good place to send them might be. Ship them to the Republic of Ireland where I'll have established an operational base and/or a safe haven for them in the meantime and be waiting for them when they arrive.

### The Consequences

Also from the Antipodes, and nearly instantaneous to the 'little bird's' whisperings, came to my side the best financial backer that any loyalist fieldworker could ask for should any books come my way.

Next, and having only arrived days before as a total stranger on the fabled Isles of Aran standing sentinel-like across Galway Bay in western Ireland, the 'lad of all chores' was already an Aran Island property owner, and without spending a single penny. A respectable looking holiday home with a living room view of the Galway mountains across the bay that would make a grown man weep, was given to me free of charge and mine to keep. Don't even bother to ask how come. Just accept it.

A discarded fishing line untangled from the nearby rocks, a beach pebble for a weight and limpets as bait, and an inexhaustible food source 200 metres from my front door in the form of good sized wrasse and pollack that whilst waiting for word of the books being sent, I'd catch for fun and flit back into the sea somewhat bewildered but otherwise unharmed.

Against this blustery backdrop of limestone briar and pristine seascapes came a single email communication from the Foundation: "Bloomfield, if all goes well, you'll have your books by July 17th or sooner."

### Behind the Scenes

My Jesusonian loyalist financial backer is behind me, the books are on their way, and the newly acquired property on Aran will serve as that safe haven that the revelation will be immediately transported to in any emergency contingency.

Now enter one Gary Rawlings, president of the United Kingdom branch of Urantia Association International (UAI). Gary once mentioned a small cluster of mobile homes in the Irish midlands near the town of Ballinasloe owned by fellow reader Max Fairclough that had been christened 'Fort Max', and this facility, with the books now in transit, was most kindly made freely available to me by Max to use as a base for book seeding operations.

Additionally and as graciously, local reader Barry Culligan had in the meantime kindly agreed to receive the shipment of books in his own name and on my behalf. Historically I've always been involved in receiving book shipments. But upon arrival of the books into Galway Port, Gary used his own funds to help the books through customs and then have them transported to Fort Max.

One day at the beginning of August 2010, 28 boxes of 14 Urantia Books (392 in total) arrived on my doorstep at Fort Max. The 'three B's' had finally come together: books, bucks and Bloomfield. And when that happens, history suggests there can only be one final outcome.

### Letting the Plan Unfold

The plan as always is to have no plan, but to allow each nation's ground realities to present themselves thereby dictating the best seeding method to employ. In Ireland's case, buying an old van and running the two thirds of a ton of books around the 32 counties of all Ireland (26 in the Republic and 6 in Northern Ireland) would have seen the mission accomplished in half the time and probably cheaper. But as easily, old vans can become a financial bottomless pit which is something I didn't want to risk imposing upon my financial backer.

Enter now this mission's most loveable character: One-eyed, pipe-smoking and quintessential chuckling Irishman, old Gerry Caughlin. A local hackney carriage driver, an old friend of Max, and unofficial caretaker of 'Fort Max', Gerry and I soon discovered that we shared the same bawdy and somewhat caustic brand of humour. A quick visit to his friend who owned a cycle shop saw me kitted out with a stout second-hand pushbike with panierbags and at a bargain price.

A week later, and a dozen or so books had been seeded into each county town of the midlands: back to back daily cycle rides in all weathers from between sixty to nudging a hundred mile round trips.

In each county town or city visited, priority was of course given to the county public library with over half the books being fed into the county library systems. Public libraries of the developed world being the bastions of political correctness that they are these days, and with the Urantia Book being as far beyond any society's fickle mores as it is, some library systems accepted more books than others, and none could offer any solid guarantees upon taking delivery of such.

Similarly, first world universities and colleges seem to be more occupied in not offending offendable minori-

ties these days than the fearless quest of higher truths, though such a tendency never prevented me from at least getting the book through their doors. The seeding of learned societies such as the Freemasons (and later the Orange Lodge in Northern Ireland) were easier and a pleasure to interact with.

But the real characteristic of the Irish Seeding Mission was the full frontal (loving) assault upon the Catholic/Protestant sectarian divide that runs the length and breadth of the Emerald Isle. In all 32 county towns and cities that I visited, all major religious centres and houses of religious orders were walked straight into and presented with the fifth epochal revelation, sometimes directly before some hallowed altar of some lofty, baroque cathedral. My residual sympathetic affection for mother church takes the form of wanting to help, (as in the words of *The Urantia Book*), the chrysalis that it has become to metamorphize into the more beautiful butterfly that is the unadulterated Jesusonian gospel that slumbers within it. To me, the teachings of the *Urantia Book* have always been that vital ingredient that can enable the Christian church to undergo such a vital transformation.

And when it finally does, as inevitably it someday shall, just watch that five sixths of the human race fall in love with the Nazarene carpenter and his matchless teachings!

### The Logistics

And so for the logistical record, that second week of seeding after covering the midlands by bike saw me hitch a ride in Gerry's minibus taxi to the city of Galway with 6 boxes (84 books) as he had to go in anyway to pick up passengers at the airport. That entire week was spent working out of a tiny tent, made all the tinier by the presence of the books precariously stored under the driving rain.

Back to back open road bus passes on Ireland's main bus carrier 'Bus Eirreann' then became the *modus operandi* as Galway was used as a hub to cater for all major western population centres. Then, back to Fort Max and another switch in seeding strategy best summarized by a shorthand description of a typical 48 hour weekday window:

- 6am: cycle with 22 books 8 miles to Ballinasloe, books and bike on to Dublin bus;
- chain up bike at Athlone bus station (24 hour security), re-board Dublin bus;
- seed Dublin (later Belfast), or nearby target, then overnight stay in Dublin/Belfast hostel dorm;
- next day (early morning), long distance target seeded, then return Dublin, return Athlone, pick up bike, return Ballinasloe;
- cycle back to Fort Max late evening;
- 6am next morning, repeat similar exercise.

The day target-rich Dublin fell was a minor jubilee but an even bigger one came when the last county town of the Republic was seeded (Dundalk on the 14th September) and attention was switched to strife-torn Northern Ireland. Though the same pattern of work there ensued, the tension of Belfast's sectarian divide made walking straight from one community to another seem exhilaratingly like being that human thread that attempts to stitch together a long, deep and gaping societal wound.

But whether seeding the mural-clad Catholic Falls Road district of west Belfast, or the Union Jack waving Protestant stronghold of the eastern city, the surprisingly gentle grace and goodwill of the Irish people I met on both sides of the divide would have profoundly touched any onlooker. You just couldn't believe that these two groups could be hostile to each other if you were to meet them as a neutral well-wisher in their own communities.

In the city of Londonderry in the far north, I was walking past some kind of peace and reconciliation organisational headquarters that appeared to be the city's neutral meeting place for rival communities, when I decided to just walk in and try my luck. Ten minutes later, sans one *Urantia Book* and almost shaking with a deep brotherly affection for those therein I had the pleasure to meet, I felt something seismic in the fabric of all I was trying to accomplish go 'crack' as if things had somehow reached a peak.

Only days later and in the small town of Enniskillen, Northern Ireland, the last of the 392 *Urantia Books* placed in my trust was graciously accepted by the librarian of the town's public library. That notable day in Enniskillen, which marked the end of the mission, was the 23rd of September, 2010.

Expect no visible, tangible results in your lifetime as that's not how these things work. Whether it be the near inverted fascism of almost hysterical political correctness that once flew from Nazism and never knew when to stop running to the point of becoming something hardly nearer any semblance of sanity, or else the agonizing contractions of a metamorphosing ecclesiastical chrysalis, the four phases of the terminally ill are denial, resentment, despair and resignation respectively. The higher truth has been imparted as it is the sworn duty of a fifth epochal fieldworker so to undertake. Now wait fifty years for the denial and resentment to burn themselves out, and then only expect a century of despair thereafter. One day, long after we've all moved on to greener pastures, resignation to the Father's will shall finally come.

All in God's good time gentle reader. All in God's good time.

In search of the Father's will,

*Mark Philip Bloomfield.* ■

## How to enter the Father's Kingdom

Harald Jacobsen

### The Father's Kingdom

Within the Master Universe, the “kingdom of God” or the Father's Kingdom is embracing all creature existence with his spirit reality, manifest as ‘Life, Light and Love’.

No thing is new to God and no cosmic event comes as a surprise. God, the universal Father inhabits the circle of eternity. He is without beginning or end of days. To God, there is no past, present or future. He is the great and only “I AM”.

The universal Father is absolute and without qualification, infinite in all his attributes. This fact, in and of itself, automatically shut him off, from all personal communication with finite material beings and other lowly created intelligences.

However, the Universal Father is present in man's life through the impersonal Mystery Monitor, the Thought Adjuster. This is the actual gift of God, a fragment of himself given to indwell mankind to guide the creature in consciousness towards or into his spiritual Kingdom. During man's material lifetime this Kingdom must be in his heart. Depending on the creature's perception and development, the reality of the Kingdom can commence to be felt during the traverse of the seven Mansion Worlds.

### How to enter the Kingdom

Man's way of life and attitude to his own inner self and thoughts is the determining factor to enter the “kingdom of God”. The human life on the planet is a very short period, where man has to do many things for the formation of his soul, including the development of his character, enrich his intellect, develop higher concepts and ideals, enhance his personality expression and so on, all leading to a deeper thinking.

It is not so important what man is today, it is important what he is going to be in the future. There is an old proverb, “when the pupil is ready, the Master will come”. This master, the Father who's kingdom the inner self of man is searching for, will speak to him, “I will show you the way”.

The Universal Father has fragmented of himself a pre-personal spirit entity, which is indwelling the human mind. This is the Thought Adjuster, the voice of the Master. To perceive his presence, it is a pre-condition that the creature has a well functioning mind, con-



sciousness and super consciousness and be willing to listen.

The human personality is endowed with mind and spirit, functioning in a material body.

This functioning relationship of mind and spirit does not enhance the qualities and attributes of either, but rather it results in an entirely new *existence*, original with unique universe value of potentiality for eternal endurance—the “Soul”.

The spirit dominance of the material mind is conditional upon that mind evolving through the ministry of the Seven Adjutant Mind Spirits and the Self must cooperate with the Adjuster:

“Doing the Will of God” is the

creature's willingness to share the inner life with God. The consecration of man's Will to the Father's Will is the first step towards entering the Father's Kingdom. Also the creature must authorize the Adjuster to teach him by whatever method the Adjuster chooses. The total personality realization on a material world is conditioned in the successive conquest of all seven psychic circles of mortal potentiality. This is preliminary to Adjuster fusion.

The Adjuster must evolve the morontia soul from the human mind with the cooperation of the indwelt personality. The material mind of mortal man is the vehicle that carries the morontia fabrics on which the Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings, a surviving soul, a potential Finaliter. During the earthly life, this is the objective of each man: to create a soul of survival qualities or capacity. The Adjuster will never manipulate or dominate man's mind against his Will, “mind is man's ship. The Adjuster is the pilot. The human will is the captain”. Man should trust the pilot who can take him across time and space up to the Father's presence at Paradise, the centre of his kingdom.

A small booklet—*The Destiny of Mankind*—is available to help the reader or student to find him self in the search of the Kingdom of God. ■

## THE "UB ENDEAVOUR"

The UB Endeavour is an ANZURA initiative for the purpose of raising funds for the Australian office of Urantia Foundation and its associated system of book supply throughout Australia and New Zealand. In order to achieve self-sufficiency without raising the price of the book too much, our goal is to raise \$10,000 a year. This covers all the necessary administrative and operations costs as well as keeping the Foundation registered as a non-profit organisation with the government authorities so we may continue to conduct business in the book trade.

To insure continuity of income, we encourage regular small donations. Therefore we ask readers to consider joining the "dollar-a day" brigade by donating, on a perpetual basis \$1 a day (or \$30 per month).

If you would like to assist with the promotion and distribution of The Urantia Book in our region by con-

tributing to the UB Endeavour, please either fill out the tear off contribution form below and return it with your contribution to:

### Urantia Foundation Australian Office

7 Walsh Street  
North Narrabeen NSW 2101

Or alternatively you may direct debit into the Foundation's bank account:

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BSB: 082-183

Account Number: 51-786-6050

Please consider a perpetual monthly or quarterly donation.

For enquiries phone (02) 9970-6200 or

**email:** [urantia@urantia.org.au](mailto:urantia@urantia.org.au) ■



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ANZURA National Conference photos—Tasmania 2010



Dave, Betty and Nigel, enjoying a light moment together.



Julian speaking on the theme of worshipping our Father.



Three amigos relax, Graham, Rob and Ian.



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