



Kathleen Swadling

From the President

A very belated Happy New Year to you! I hope you had a safe and happy festive season and are now well and truly settled into 2012.

In this issue you'll find details on ANZURA's annual conference which will be held 14 to 17

September at Alexandra Headland on Queensland's gorgeous Sunshine Coast. The theme is: *"More Things in Heaven and Earth—Adapting to an expanded description of reality"*. If you've never experienced an ANZURA Urantia Book Readers' conference before, or if you haven't attended one for a while, or if you're simply 'umming and aahring on whether or not to go this year, why not contemplate a holiday on the Sunshine Coast to coincide with the conference? If you live in that region of the country this is a great opportunity to meet up with other readers from interstate. There'll be day rates available if you don't wish to attend the full conference. Whatever the case, this conference promises to be a very special event jam packed full of meaningful and valuable experiences and encounters.

Another annual event looming on the horizon on the weekend of 26th and 27th May is the Annual National Study Day where readers all over Australia and New Zealand meet in their local areas on the same weekend to study the same topic from *The Urantia Book*. This year's study will be Papers 4 & 5—*God's Relation to the Universe*

and *God's Relation to the Individual*. These two papers really give us an insight into the inspiring nature of our Father in Heaven and how he holds it all together while at the same time loving and valuing every single individual as if they were the only child in the Universe. I hope you'll be able to find other readers in your region to join you on this special day. If not you may wish to join the on-line Study Day on the UAI Forum by going to the Urantia Community / Events, Conferences and Meetings section at <http://Urantia.invisionzone.com>.

ANZURA's Strategic Planning Committee held its annual meeting in Sydney over the weekend of 31st March. Nigel Nunn has virtually completed all 3 parts of the Introduction DVD that he has been working on and he showed them to the group for feedback and review. They are truly amazing... you must see them for yourself. The visuals and the messages are superb. The 3 parts are: 1. *Universe Frames*, 2. *The Personal Universe*, and 3. *A family Affair*. They can be viewed on-line >>

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from the President cont.

at Nigel's YouTube channel at www.youtube.com/sangik7. We will have hard copies on DVDs available shortly. Meanwhile, since this work has come to the attention of some in the international readership, requests have been made to have the presentations translated into other languages. Work is now underway to "make it so".

William Wentworth agreed to represent ANZURA at this year's UAI International Conference which is being held in Colombia as I write. (The UAI International Conferences are held once every 3 years.) He will be giving a presentation and representing readers from our region of the world. He has also packed a few copies of the introduction DVD to share with the international readership. We look forward to hearing about his adventures.

Vice President Julian McGarry and I continue to participate in the continuous on-line meeting of the Representative Council of the UAI (the RC). See further on in this issue for a report on some recent resolutions passed that may be of interest.

Enjoy your reading of this *Arena*. ■



New Zealand Corner

April was unseasonably warm in New Zealand this year—the school holidays just finished were absolutely delightful and almost made up for the summer that we didn't have. It made it quite easy to get up at 5 am on Wednesday 25th to attend the local dawn ANZAC service. I was surprised at how many people were there—nearly 200, of all ages and ethnic backgrounds. This is a trend that became evident some years ago, and continues to grow—this enthusiasm for attending ANZAC services, particularly among young people. It was heart warming to also read about the Australian military presence at the main service in Auckland City—a strong reminder that the A and the NZ have ties going back nearly a hundred years that remain strong today.

My local dawn service was quite traditional—a few well-known hymns, a short address about the sacrifices made by the fallen, who fought so we could enjoy the peaceful life we enjoy today—the Last Post and the lowering of the flag, followed by Reveille and the flag rising, then the march back to the RSA clubrooms. One comment made in the address gave me food for thought—that the campaign at Gallipoli, and the experiences there of NZ and Australian soldiers fighting in the joint army corps forged our respective sense of national identity. I'm not sure how this is interpreted by Australian people, but it is a common idea here, perhaps not accepted by all, but certainly reasonably widespread. It seems that it also led to "a process of national revival" for the Turks, and the 'hero of Gallipoli, Kemal, would eventually become the founding President of the Turkish Republic". ('The end of the campaign - the Gallipoli campaign, 2011).

The Urantia Book has an interesting section on the social value of war (pp. 785-786). It talks about the impetus that war gives to social change and innovations, and mentions, among other values, that it "fostered and solidified nationalism". Although this was in the context of ancient warfare and olden wars, it seems that this was still true up to World War I, for New Zealand, Australia and Turkey at least.

Whether this is still true is highly debatable—the Melchidezek of Nebadon who wrote this paper (Evolution of Human Government) certainly didn't think so, and went on to comment that although 'war has served many valuable purposes in the past, [and] been an indispensable scaffolding in the building of civilization, ...it is rapidly becoming culturally bankrupt', and industrialism is now a far better way to promote social advancement. The paper goes on to state that the "peace of Urantia will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning" [p. 787]. We can all be proud that ANZAC has evolved into CER, described as "one of the most comprehensive, effective and WTO-compatible free trade agreements in the world" (Closer Economic Relations, n.d.).

Marion Steward joemarion@xtra.co.nz ■



ANZURA's Annual Urantia Book Readers' Conference 2012



Alexandra Park Conference Centre

14-17
Sept 2012

More things in Heaven and Earth

Adapting to an expanded description of reality

Alexandra Park Conference Centre, Mari Street,
Alexandra Headland, QLD.

14-17 September 2012

We invite you to join us at this year's ANZURA conference as we make good use of *The Urantia Book* to guide us in the appreciation of "more things in Heaven and Earth" than we might have dreamed possible by ourselves.

In a year, apart from merely orbiting the Sun, those who have read almost any fraction of this book will have accumulated in their minds much that is new or newly understood. And much to share and amplify in the atmosphere of friendly participation that the conference affords.

It is hoped that this ANZURA conference will again provide a time in which to enjoy special encounters with surprising interpretations that seem to spring so inexhaustibly from the minds of others. Conversely it is hoped that there will also be a healthy share of what is comfortable and familiar.

We envisage a speaking program as balanced as it can be, drawing inspiration from all four parts of the book accompanied by at least one opportunity to take a topic from the speaking program and study it more deeply in small groups. Also, some pleasant quiet space for thinking and recreation will be available, only a short walk away at the beach. These are all potentially good experiences with every prospect of delivering real rewards and progress in the highest sense.

About the conference theme "There are more things in Heaven and Earth, Horatio than are dreamt of in your philosophy"—Hamlet Act I, Scene V.

This is a thought which has surely inspired many individuals down the centuries and most probably a few group conferences as well. It also makes a good theme for our own conference because surely all of us would like to add "more things" to our own respective philosophies, especially high minded ones, as may be found in *The Urantia Book*.

Even as we begin to read *The Urantia Book* for the first time we are treated to a steady stream of depictions of worlds, persons, personalities and realities and so on. It is apparent, for example that we must go from shallow thoughts about the Universe to much deeper thoughts about a Universe of Universes.

Still right at the beginning, the stated purpose of the foreword has to do with establishing definitions, but its first order of business is to add more "things" to our awareness, so many things in fact that our ability to discern and classify simply must improve. And with that improvement comes the necessary improvement in our ability to comprehend at least some of the definitions. This is good teaching and it is apparent right away that the teaching agenda of the book is taken seriously by those who wrote it. On the receiving end the serious



Glasshouse Mountains

student, having uncovered one of the teacher's methods, is that much better prepared.

The theme is primarily invented to suggest some benefit that can be taken away from the conference, but so much the better if it echoes some of the teaching style of the book as well.



Venue Alexandra Park Conference Centre, Mari Street, Alexandra Headland, QLD 4572.

The Alexandra Park Conference Centre is set in a pocket of neatly preserved bushland about a fifteen-minute walk from the Sunshine Coast beach of Alexandra Headland. The conference room and accommodation are semi-attached in one complex. Other facilities include swimming pool (25m), games room and outdoor chapel. The hint of holiday atmosphere and the promise of an early taste of summer perhaps suggest the playful description, "sojourn at Alexandra".

Catering Dining is in a central facilities building a short garden walk away from the conference room. The centre provides breakfast, lunch and dinner every day. Tea, coffee and other refreshments will also be available.

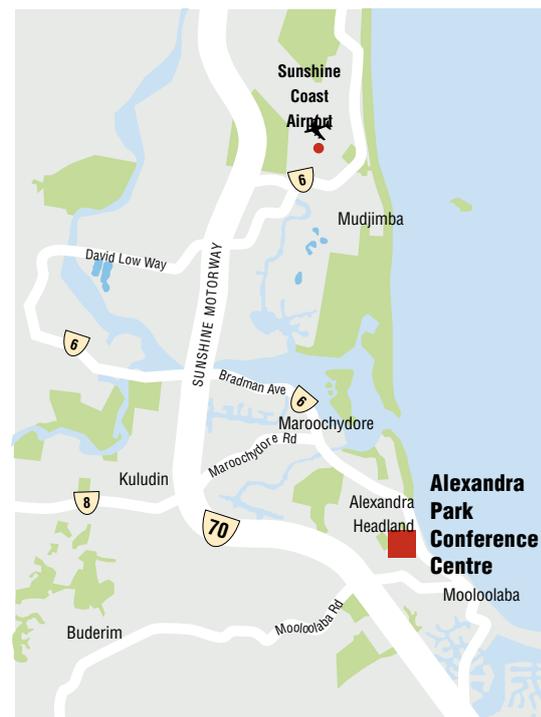
Post-conference On this occasion the conference centre will need to be vacated soon after breakfast on the Monday. But friends from the conference may like to enjoy the rest of the morning informally touring the Buderim hinterland, its eating places and views from the coast to the volcanic peaks of the Glasshouse Mountains (see painting above).

Cost Full conference \$370 — includes 3 nights of twin-share accommodation with en-suite bathroom, bed linen and all meals.

Daily Rate \$80 — includes both lunch and dinner.

Daily Rate \$50 — includes only lunch.

Transport The recommended mode of travel from Sunshine Coast Airport is the bus operated by "Sunair" www.sunair.com.au which takes passengers from the airport right "to the door", if booked ahead, with an estimated travel time of 20 minutes.



Enquiries and registrations

For further information please contact ANZURA:

Ph: (02) 9970 6200 • Fax: (02) 9970 6201

anzura@urantia-anzura.org

Please send completed registration forms to:

ANZURA, PO Box 609, Narrabeen NSW 2101, Australia

With love,

Editor ■

National Study Day

Urantia Book Reader's Conference and the National Study Day are both designed to assist students of *The Urantia Book* with an in depth study of the book and its teachings, as well as to give us an opportunity to meet and socialise with fellow readers in an atmosphere where we can relax and enjoy sharing with one another those supernal spiritual teachings that are so dear to us.

Each year ANZURA arranges a National Study Day to provide an opportunity for readers to participate in a study group in their region and to read the same paper on the same day. This year study groups will meet over the weekend of the 26th of May and will study Papers 4 & 5:

God's Relation to the Universe and God's Relation to the Individual.

The Universal Father has an eternal purpose pertaining to the material, intellectual, and spiritual phenomena of the universe of universes, which he is executing throughout all time. God created the universes of his own free and sovereign will, and he created them in accordance with his all-wise and eternal purpose. It is doubtful whether anyone except the Paradise Deities and their highest associates really knows very much about the eternal purpose of God. Even the exalted citizens of Paradise hold very diverse opinions about the nature of the eternal purpose of the Deities. [P54:1]

For ages the inhabitants of Urantia have misunderstood the providence of God. There is a

providence of divine outworking on your world, but it is not the childish, arbitrary, and material ministry many mortals have conceived it to be. The providence of God consists in the interlocking activities of the celestial beings and the divine spirits who, in accordance with cosmic law, unceasingly labor for the honor of God and for the spiritual advancement of his universe children.

[P54:4]

Again we have invited the international readership to join us on this weekend to study the same paper from *The Urantia Book*. It's uplifting to know that such unifying connections are possible for us readers who are spread far and wide across Australia and New Zealand—indeed the whole oceanic region—and even the entire globe.

You will find over the page the contact details of the Study Group Hosts who have agreed to host a meeting. We hope you can find one nearby. If however you find yourself a solitary student, please consider joining us in spirit on the day and read this paper anyway with the knowledge that we are united and motivated in the same Spirit. You may also wish to consider joining the on-line Study Day on the UAI Forum—go to the Urantia Community / Events, Conferences and Meetings section at <http://Urantia.invisionzone.com>. We wish you an interesting, uplifting and enjoyable day.

Warm regards,

ANZURA Governing Board ■

Conference 2012—Registration Form

Please complete and return to: ANZURA PO Box 609 NARRABEEN NSW 2101 AUSTRALIA by 10 August 2012

| Names of people attending | | Full Conference | Day Rates | Special dietary Requirements please specify | Conference Fees |
|---------------------------|--|--------------------------|--------------------------|---|----------------------|
| <input type="text"/> | | <input type="checkbox"/> | <input type="checkbox"/> | <input type="text"/> | <input type="text"/> |
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| Contact address | <input type="text"/> | Total Fees (\$Aus) | <input type="text"/> |
| Postcode | <input type="text"/> | Paying by (please tick) | Credit Card <input type="checkbox"/> Cheque <input type="checkbox"/> |
| Phone | <input type="text"/> | I hereby authorise you to charge my: | |
| email | <input type="text"/> | Mastercard <input type="checkbox"/> | Visa <input type="checkbox"/> |
| Payment can be made by cheque or credit card. Please make cheques payable to ANZURA. (Cheques from overseas must be bank cheques in Australian dollars) | OR Electronic Bank Transfer: Account Name: ANZURA BSB: 082 183 Account Number: 678 992 437 | Credit Card Number | <input type="text"/> |
| | | Expiry Date | <input type="text"/> |
| | | Signature | <input type="text"/> |
| | | Name on Credit Card | <input type="text"/> |

Representative Council (RC) Activity

by Kathleen Swadling

Vice President Julian McGarry and I continue to represent ANZURA on UAI's Representative Council (the RC). The RC is made up of all the Presidents and Vice Presidents of the UAI's National Associations of which ANZURA is one. The RC is the decision making body for the UAI.

Following is a report of some recent resolutions that have been passed that may be of interest to some readers.

UAI Book Fair Policy *(passed by the RC 20/4/12)*

UAI and its constituent local and national associations, or its members-at-large, may participate in or support any book fair or similar book sale or distribution event that is open to the general public. With regard to trade events intended for book publishers and distributors only, UAI may participate when invited by Urantia Foundation to assist in such an event.

UAI may consider supporting the efforts of UAI local and national associations or individual readers of *The Urantia Book* that wish to participate in public book fairs or book displays as a way of introducing the book to new readers. UAI may choose to assist with books or funding of other expenses for such events not to exceed 50% of the total expenses incurred by the local or national association or individual for the event. The local or national association or the individual participating in the event is expected to meet the initial 50% of such expenses.

Requests for books or funding for these types of events must be made in writing to the UAI Central Office and approved by the Dissemination Committee in compliance with the UAI Dissemination Committee budget prior to incurring expenses for which the request is made. A decision from the Dissemination Committee should be made within 30 days of receiving such requests.

Resolution to Negotiate and Establish a Joint Calendar for Urantia Foundation, the Urantia Book Fellowship and UAI *(passed by the RC 19/2/12)*

Whereas the mission of Urantia Association International is a universal mission irrespective of organizational affiliation, and whereas cooperation is essential to the success of the mission, and

whereas conflicts in timing of conferences, symposium, study sessions, board meetings and social events between the various organizations does not maximize the opportunities to accomplish the mission, be it resolved, UAI shall co-operate in negotiating and

establishing a joint calendar of events for Urantia Foundation, the Urantia Book Fellowship and UAI.

Establishment of a UAI Endowment Fund *(passed by the RC 8/12/11)*

Whereas not-for-profit service and mission organizations need strong financial support to meet current and future staffing and program expenses and for continuing existence; and

Whereas endowment is a funding program which encourages larger donations of gifts and bequests to non-profit organizations for sustaining and expanding mission programs and projects; and

Whereas it is intended that the principal of such endowment gifts be maintained intact in perpetuity and invested to create a source of income for an organization through dividend and interest; and

Whereas Urantia Association International has not formally acted to establish endowment; be it

RESOLVED, the UAI International Service Board (ISB) recommends to the UAI Representative Council to approve establishing endowment for permanent funding and to authorize the ISB to:

- establish account records for endowment;
- accept gifts and bequests designated for endowment with the general understanding endowment gift principal is to be permanently maintained;
- use only a percentage of the investment yield so as to preserve the endowment principle against inflation;
- manage endowment gifts either directly or through professional services;
- name individual funds under endowment, and
- allow for accompanying donor restriction(s).

Be it further resolved UAI may accept endowment designated gifts so long as donors' intentions are in harmony with UAI's mission, its Charter and Bylaws, each gift is recorded in financial records, and provision exists for regular financial reporting in accordance with current account standards.

Further, as a part of this resolution, UAI through officers, employees, contractors or ISB members are prohibited from offering any return favours or benefits as inducement for endowment gifts. UAI representatives shall inform donors that no quid-pro-quo benefits exist for endowment or any other UAI funding appeal or operations and further, no representative may accept any conditions or gifts in which returned favours are requested. ■



The Lanonandek Dilemma

by Nigel Nunn, Australia

Introduction

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

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

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

[p. 215, a Divine Counselor]

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

“Though the Eternal Son cannot personally participate in the bestowal of the Thought Adjusters, he did sit in council with the Universal Father in the eternal past, approving the plan and pledging endless co-operation, when the Father, in projecting the bestowal of the Thought Adjusters, proposed to the Son, **“Let us make mortal man in our own image.”** And as the spirit fragment of the Father dwells within you, so does the spirit presence of the Son envelop you, while these two forever work as one for your spiritual advancement.” [p.78:3 emphasis mine]

Regarding the endowment of man with the divine Adjusters, the Father said: “Let us make mortal man in our own image.” [p.110:7]

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



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

“And then, when such a universe has been so completely organized and so completely manned, does the Creator Son enter into the Father's proposal to create mortal man in their divine image.” [p.359:5]

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

1: Lanonandek freedom

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

“The chief executive of a local system of inhabited worlds is a primary Lanonandek Son, the System Sovereign. ***In our local universe these sovereigns***

are intrusted with large executive responsibilities, unusual personal prerogatives. Not all universes, even in Orvonton, are so organized as to permit the System Sovereigns to exercise such unusually wide powers of personal discretion in the direction of system affairs.” [p.511:1, a Melchizedek, emphasis mine]

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

“On Uversa it is the consensus that we have had so much administrative trouble in Nebadon because our Sons of the Lanonandek order have been created with such a large *degree of personal liberty in choosing and planning*. I do not make this observation by way of criticism. The Creator of our universe has full authority and power to do this. *It is the contention of our high rulers* that, while such free-choosing Sons make excessive trouble in the earlier ages of the universe, when things are fully sifted and finally settled, the gains of higher loyalty and fuller volitional service on the part of these thoroughly tested Sons will far more than compensate for the confusion and tribulations of earlier times.” [p.393:8, Chief of Archangels, emphasis mine]

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

“They could have been made divinely perfect, but they were so created that they might *better understand, and draw near to*, the evolutionary creatures dwelling on the worlds of time and space.” [p.393:7, Chief of Archangels, emphasis mine]

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

“Being a later and lower—as concerns divinity levels—order of sonship creation, [Lanonandeks] were required to pass through certain courses of training on the Melchizedek worlds in preparation for subsequent service. They were the first students

in the Melchizedek University and were classified and certified by their Melchizedek teachers and examiners according to ability, personality, and attainment.” [p.392:2, Chief of Archangels]

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

“It is not possible, as it is with evolutionary beings, for these Sons to progress from one group to another. When subjected to the Melchizedek training, when once tested and classified, they serve continuously in the rank assigned. Neither do these Sons engage in reproduction; their number in the universe is stationary.” [p.392:7, Chief of Archangels]

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

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

[p.392/3, Chief of Archangels, emphasis mine]

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

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

universe. They are the executive division of the local universe, and as custodians of the enforcement of legislative mandates and as executives for the application of judicial verdicts, *they present the one place in all universe administration where personal disloyalty to the will of the Michael Son could most easily and readily intrench itself and seek to assert itself.*" [p.393:5, Chief of Archangels, emphasis mine]

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

"It was one of the most profoundly shocking episodes of this rebellion for me to learn of the callous perfidy of one of my own order of sonship, Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete."
[p.576:2, a Secondary Lanonandek]

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

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

"1. The Plan of Progressive Attainment. This is the Universal Father's plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father's proposal, "Let us make mortal creatures in our own image." This provision for upstepping the creatures of time involves the Father's bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality." [p.85:5]

Lucifer lost sight of the purpose of this brief age of transition, this embryonic age that sets the stage for *ultimate* unfoldings. With no grand vision to drive him forward in collaboration with Michael, what alterna-

tives might have arisen in this precocious but confused local universe mind? Once he no longer believed in the Universal Father, what strange ideas might have arisen in the mind of Lucifer about the fabled "Adjusters", that perfect priceless core said to light so many of the ascending mortals launched from Satania? If these "mystery monitors" were just another part of some universe-wide scam, what then to make of the **finaliters**?

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

[p.604 #3, Manovandet Melchizedek]

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

"Beyond the Supreme, concepts are increasingly names; less and less are they true designations of reality; more and more do they become *the creature's projection* of finite understanding toward the superfinite." [p.1262:1, a Mighty Messenger, emphasis mine]

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

2: Synchronising local with transcendent frames

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

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

"Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfaillingly postulate

conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.” [p.1260:2, a Mighty Messenger]

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

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

[p.1300:1, a Mighty Messenger]

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

“Volition, the act of choosing, must function within the universe frame which **has actualized in response to higher and prior choosing.**” [p.1300:3, a Mighty

Messenger, emphasis mine]

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

Trinity Teacher Sons—the Daynals

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

“The Daynal order of sonship is not an organic part of the local or superuniverse administrations. Its members are neither creators nor retrievers, neither judges nor rulers. They are not so much concerned with universe administration as with moral enlightenment and spiritual development. They are the universal educators, being dedicated to the spiritual awakening and moral guidance of all realms. Their ministry is intimately interrelated with that of the personalities of the Infinite Spirit and is closely associated with the Paradise ascension of creature beings.” [p.230:5]

Our Michael and his fellow Paradise Creator Sons are part of the paradise technique to synchronize mortal ascension with the inevitabilities and patterns of eternity. These Michaels come from an absolute Paradise context, and form a living bridge from that absolute realm

into the membranes of finite creation. But their families of local universe children are all born on the shallow side of this [absonite?] gulf. The need to bridge this deep divide, to synchronize the finite with the transcendent, is a cost of the evolutionary exercise. The Daynals are another part of the Paradise technique to bridge this deep divide.

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

“The Paradise Spiritual Sons [Daynals] are unique Trinity-origin beings and the only Trinity creatures to be so completely associated with the conduct of the dual-origin universes.” [p.231:1]

“...but they are not wholly occupied with the spiritual and intellectual advancement of mortal creatures; they are equally concerned with the instruction of seraphic beings and other natives of the local creations.” [p.231:2]

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

“In all universes all the Sons of God are beholden to these ever-faithful and universally efficient Trinity Teacher Sons. They are the exalted teachers of all spirit personalities, even the tried and true teachers of the Sons of God themselves.” [p.231:4]

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

3: Faith, choice and eternity

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

“The Thought Adjuster is the **cosmic window** through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.” [p.1129:1, a Melchizedek of Nebadon, emphasis mine]

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

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

[p.215:1, a Divine Counselor]

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

“The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.” [p.1125:1]

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

“Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates.” [p.1114:6]

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

“Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. [p.1114:5, a Melchizedek of Nebadon]

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

“Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of **TRUTH.**” [p.1141:5, a Melchizedek of Nebadon, emphasis mine] ■

~ FROM THE ARCHIVES ~

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LAO SHOU HSING GOD OF LONGEVITY



“And Chinese tradition preserves the hazy record of the evolutionary past...” [p.888:5]

One of the gods of Chinese tradition is the God of Longevity. The Chinese people have an ardent desire for longevity whose divinity SHOU LAO or SHOU HSING resides in the star Canopus in the constellation Argo.

Old-fashioned Chinese families especially in diaspora, possessed a set of statues of eight immortals (Pa Hsien) which decorated the banquet table on anniversaries, with two children on the backs of water buffaloes, who they had dispatched to fetch the God of Longevity beyond the hills.

It is believed that this stellar divinity of long life descended to earth in human form. He is represented as a delightful old man with a high and domed shaped forehead, armed with a rugged staff and bearing in the other hand a fruit from the tree of immortality.

This fruit, a peach of immortality (P’ang T’ao) enjoys an enormous popularity in Chinese art. The peach is culled from a miraculous tree which blossoms every 3,000 years and only yields its fruit 3,000 years after.

In every case SHOU HSING or SHOU LAO appears gentle and smiling, his venerable head abnormally high on the upper part with white hair and eyebrows, mounted or leaning upon a stage.

He wears a yellow robe and he will be recognised as the supreme disposer of earthly things and the eternal ruler of the seasons.

The emperor Ch'in Shih Huang Ti (246 B.C.), after he had unified China, was induced by the Taoists to build a temple in his honour and the Tang dynasty introduced sacrifices to the Star God at the autumnal equinox.

I have had several statues of the God of Longevity in my home for a long time. One day I suddenly rushed to my URANTIA Book to find this sentence:



“Upon the outbreak of the rebellion it [the tree of life] was regrown from the central core by Van and his associates in their temporary camp. The Edentia shrub was subsequently taken to their highland retreat, where it served both Van and Amadon for more than one hundred thousand years.” [p.826:2]

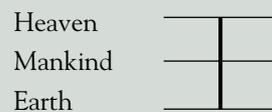
What I had realised so suddenly was the stick held by the God of Longevity is the shrub of the tree of life to be regrown and the peach of immortality is the fruit of the tree of life. The Chinese legend says he is a stellar divinity from Canopus and descends to earth in human form. Did Canopus mean Jerusalem?

Who could better personify longevity than Van who stayed on our planet for more than 450,000 years? I am inclined to conclude that the God of Longevity is a representation of Van. If you pass in front of a Chinese gift shop, please ask the shopkeeper to show

you the God of Longevity and remember the fabulous story of “VAN—THE STEADFAST”.

It was the Taoists in the third century B.C. who had honoured the God of Longevity. URANTIA Book readers know how the Taoists and especially Lao-Tse had built his teachings directly upon the concepts of the Salem traditions [see page 1033:6].

One day, flying in the plane to Europe, I was reading an advertisement on WANG computers, when suddenly I understood that I had to pronounce VAN like WANG (say VON). The explanation came slowly after my mind was illuminated. WANG means in Chinese “King”. “Wang” is understood as a function, a mediator between Heaven and Earth, between God and mankind. We have confirmation in the ideogram:



The top horizontal line is the symbol of Heaven, the second represents Mankind, the third line is Earth. The vertical line is the junction between the three levels. This is the symbol for “King”, the middleman who interprets Heaven’s will to mankind and who rules Earth on behalf of heaven.

From the planetary rebellion to the arrival of Adam and Eve the affairs of Urantia were for a long time administered by a council of planetary receivers.

“And thus was Urantia governed and administered until the arrival of Adam” [760:1]

“The twelve Melchizedek receivers of Urantia did heroic work. They preserved the remnants of civilisation, and their planetary policies were faithfully executed by Van.” [760:2]

Van’s function on Earth for several thousand years was the prototype of a king functioning as ideally understood in Chinese tradition: the King is “VAN” (or WANG)! There is no better designation for “King” than the name of the man who faithfully executed the planetary policies of Heaven.

“...Van, who thereby relinquished the titular authority which for over one hundred and fifty thousand years he had held by virtue of the action of the Melchizedek receivers.” [830:2]

So how to pronounce VAN?

I would like to suggest the pronunciation which may have a linguistic and historic basis.

Now I say VAN like WANG.

Emmanuel Lou

Tahiti ■

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.

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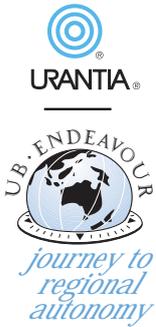
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Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will.

[1732:04]

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