

Kathleen Swadling

### From the President

Welcome to this winter issue of the *Arena*. Hopefully you're all rugged up nice and cosy as you read this latest news from ANZURA and various readers from around the world.

If you're still thinking about going to the annual readers' conference at

Alexandra Headland on Queensland's Sunshine Coast in September and haven't registered yet, this is your last reminder! The countdown has begun and it's promising to be a great conference. See further on for more details on the program.

The National Study Day was held in May and quite a few groups managed to get together and spend a whole day reading and enjoying social contact with fellow readers. You'll read about some of the individual groups who met in this issue.

William Wentworth attended and represented ANZURA at the UAI's International Conference in Colombia earlier in the year and gave a talk on ANZURA and reader activities in our part of the world. Read on for his presentation.

Representative Council discussions have resulted in one resolution having been passed since the last *Arena*. It was to establish a set of UAI Guidelines for International Conferences. There is an important discussion underway

at the moment concerning the development of a new UAI website. The UAI Communications Committee, led by our very own Vern Verass, has been working with a development team on this project for the last 4-6 months. It's shaping up to be a dynamic, professional, and state of the art website. The committee is planning for the new site to include an Intranet, a member log-in database, online membership process integrated with PayPal, child-sites for all UAI associations, translations into as many languages as possible, document library for the ISB and all UAI associations, and conference/event reservation center. I'll report on the ongoing progress of this issue as things unfold.

ANZURA has a small supply of a wonderful little children's book called *Tales of Joshua*. It's an illustrated >>

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**from the President cont.**

children’s story of Jesus from birth to 13 years of age as per *The Urantia Book’s* record. The illustrations can be also be used as a colouring book. A great gift for parents and grandparents to consider for the little ones. My own children had a copy when they were growing up and loved it. They tell me they have cherished memories of the

book—they are now adults with children of their own and grew up to become readers of *The Urantia Book*. See more details on prices and ordering further on.

Enjoy your reading of this *Arena*. ■

**ANZURA's Annual Urantia Book Readers' Conference 2012**



Alexandra Park Conference Centre



# More things in Heaven and Earth

Adapting to an expanded description of reality

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

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

**Daily Rate \$50**—includes only lunch.

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

**14–17 September 2012**

*Graeme Chapman, Brisbane, QLD (Conference Organiser)*

Here are a few words to illustrate some of the thought processes that are already in orbit around this year’s Anzura Conference.

In a well-known quotation taken from Act I, Scene V of a rather well-known Shakespearean play, Hamlet has been asked by his friend, Horatio to deal with a ghost that has been frequenting the area. When Hamlet actually meets the ghost of his recently deceased father he probably should have thanked Horatio for his help. Instead he maintains authority and simply remarks,

*“There are more things in Heaven and Earth, Horatio than are dreamt of in your philosophy.”*

Deservedly or not, Hamlet has thereby prodded Horatio into enlarging the outer reaches of his grasp of philosophy, the parts that he can only dream about, to confront

the new and even the bizarre. This same thought has surely prodded many individuals during several centuries by now and most probably a few group conferences as well. Certainly among the hopes I hold for our own conference this year would be that we might add “more things” to our own respective philosophies.

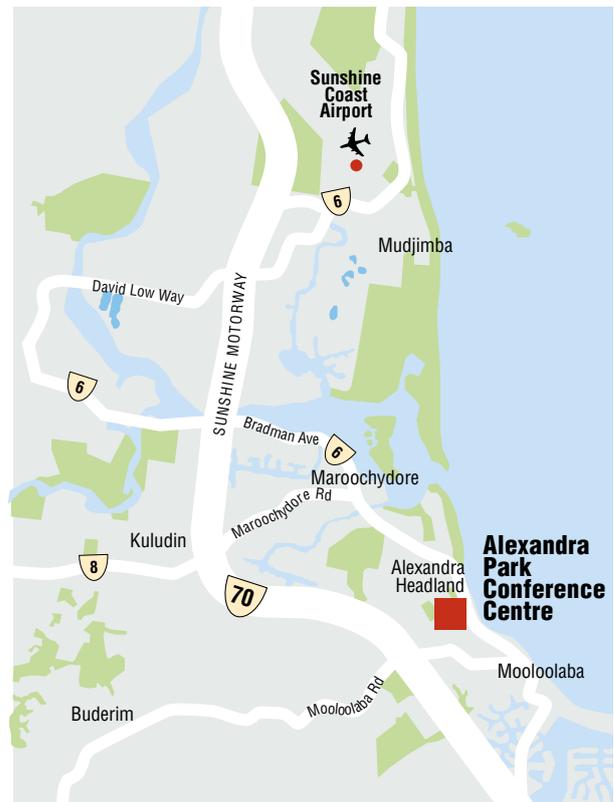
Much of what we call knowledge, in the sciences and elsewhere, is built directly upon a foundation of many things collected and observed carefully. It used to be the fashion in museums of natural history to display dozens of similar specimens together for comparison; row upon row of sea-shells or butterflies or sparrows. And they would have been sorted into place meticulously by studious experts noting every conceivable detail. The untrained eye, though unable to see the difference from one to the next, could easily discern that butterfly number ten, for example, was several millimetres bigger and a tiny bit greener than number one. A visit to the basement might

reveal specimen number one-thousand looking almost like another species and, to the owner of that untrained eye, the idea that a new species could emerge from that wealth of variation is not so strange.

When presented with more things we just know we need to organize them and try to learn from the pattern. From this “more things” form of learning we experience surprise and delight as we develop ability to perceive ever smaller differences between ever more similar instances. Somehow amid all the repetitions and the heightened perceptions, experiences get sorted and blended and pick up meanings that can be put to good use. One use, of course, is to invent theories and abstractions, an activity which is practically inevitable once the mysterious workings of the mind have been called into service and one that may be quite satisfying to the inventor when the abstraction is especially cunning. For everyone else, prior experience with many instances of a more ordinary kind may be needed before the abstraction can be appreciated.

The first half of *The Urantia Book* is like a natural history museum, characterized by an abundance of unfamiliar things, so many of which are listed, named and numbered; all those worlds, persons, personalities and realities and so on. I think this makes it an excellent example of “more things” teaching. It follows that we can be fairly confident that if we will pay attention we will be led to finer discernment and greater understanding, and become so much better prepared to take on the second half, including “The Life and Teachings of Jesus” in part four. It may take a while but there really is hardly a better way to learn. If any pitch in the conference theme resonates with the reader, I hope this is the one, notwithstanding the Shakespearean ghost story with which I began.

Not all is decided just yet but some of the conference program of presentations is ready to be revealed, at least in outline.



**Transport** The recommended mode of travel from Sunshine Coast Airport is the bus operated by “Sunair” [www.sunair.com.au](http://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.

Nigel Nunn has been preparing a presentation called, “More Things in Heaven and Earth: from Force Organizers to Ultimatons”, which he outlines thus. “With God Particles popping out of colliders, and Next- Gen

## Conference 2012—Registration Form

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

	Full Conference	Day Rates	Special dietary Requirements please specify	Conference Fees
Names of people attending	<input type="checkbox"/>	<input type="checkbox"/>		_____
	<input type="checkbox"/>	<input type="checkbox"/>		_____
	<input type="checkbox"/>	<input type="checkbox"/>		_____
Contact address			<b>Total Fees (\$Aus)</b>	_____
Postcode	Paying by (please tick)		Credit Card <input type="checkbox"/>	Cheque <input type="checkbox"/>
Phone	I hereby authorise you to charge my:			
email		Mastercard <input type="checkbox"/>	Visa <input type="checkbox"/>	
Payment can be made by cheque or credit card.	OR		Credit Card Number	<input style="width: 100%;" type="text"/>
Please make cheques payable to ANZURA.	Electronic Bank Transfer:		Expiry Date	_____
(Cheques from overseas must be bank cheques in Australian dollars)	Account Name: ANZURA		Signature	_____
	BSB: 082 183		Name on Credit Card	_____
	Account Number: 678 992 437			

telescopes coming on-line, it's a good time to see how the Big Picture of Science fits into the frame set up by *The Urantia Book*. We'll take a close look at what *The Urantia Book* implies we might expect to see. This will be fun, guaranteed!"

Neil Francey has been considering things that have implications in Heaven and Earth. In his own words, "Examples of recent derivative works will be presented, the most recent being called MOTAVATION. Thanks to revelation, we are discovering more of heaven and reinventing it into a time and space dynamic on earth. Life itself is a derivative work. We are endowed with spirit mechanisms whereby we can access the revelators' storehouse and receive that which we have earned."

*The Urantia Book* is organized with a "heavenly" part at the beginning and an "earthly" part at the end. It literally balances on the intervening pages describing the physical history of the Earth. After a grand off-planet tour this is the point at which we return to the home planet where so much physical evidence endures. We even have photos! Robert Coenraads will present an informative, illustrated history of our favourite planet which should also expand our future reading enjoyment of this section.

Meanwhile, I have been greatly inspired by the book, "Religion for Atheists" by Alain de Botton and plan to speak

on some of the parallels I find in *The Urantia Book*. How interesting, for example, that *The Urantia Book* should take such care to point out that religion is so much a creature response. When we match this observation up with the many times we have seen the antics of enthusiastic humans then for us the diverse profusion of religious culture is no longer a surprise and certainly nothing to avoid deliberately. De Botton as a philosopher suggests that atheists might appreciate religious culture even if they don't have the exact same kind of enthusiasm that built it. Perhaps religion is another thing to be dreamt of in your philosophy even if you're taking an atheist position.

Content planning continues and the emphasis right now is for part four of *The Urantia Book* to receive its share of attention. For that reason the Sunday study will probably be balanced to favour The Life and Teachings of Jesus.

So from the minds of some readers who are kindly contributing as conference speakers the conference itself has already spun from a formless void. Virtual objects are already in motion and momentum is becoming real. We hope you can attend and enjoy.

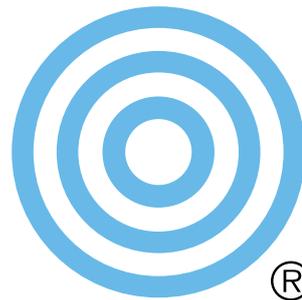
Graeme Chapman ■

## The Australian Office of Urantia Foundation and the Changing Times

Kathleen & Trevor Swadling, Sydney (Managers)

The Australian branch office of Urantia Foundation is closing down after being in operation for the past 20 years. The official closing date was 30 June 2012. The main reason for the closure is that international book distribution companies can now ship books around the globe more efficiently and cost-effectively than ever before making the entire process of international book distribution easier for local book trades in countries like Australia and New Zealand to order books from foreign publishers such as Urantia Foundation. Consequently Urantia Foundation has entered into a contractual agreement with an international book distributor that deals directly with the Australian and New Zealand book industry. Urantia Books can now be shipped to our region of the world and delivered to the shelves of our book shops with no international shipping costs to Urantia Foundation. As companies with expertise in the book industry can now deal with the commercial aspects of book selling volunteer readers like us are no longer relied upon in our region to get *The Urantia Book* circulating in the book industry.

Another contributing factor to the closure is that the sales of *The Urantia Book* through bookstores has diminished significantly over the past couple of years due to the general down-turn of book sales in bookstores throughout the entire industry. Times have changed with cyberspace and the information technology revolu-



**URANTIA**®

tion. These days we find ourselves using terms such as internet, email, website, cyberspace, digital books, iPods, iPhones, iPads, Kindles, Google, Amazon.com, Facebook, Twitter, MySpace—the list goes on and on. These terms were not even heard of when the Australian office first opened and nowadays more people are investigating and downloading their books electronically. When all of these factors are taken into account, the original purpose for opening a branch office of the Foundation has gradually become redundant, and as there are significant costs involved, keeping the office open can no longer be justified.

The Australian office opened in July 1992. The reason for opening was because distributors would not carry *The Urantia Book* as a line item and mainstream book-

stores were reluctant to order books directly from small specialised overseas publishers such as the Urantia Foundation in Chicago. During the 1980's a sales representative from the former Urantia Brotherhood visited Australia several times and made unsuccessful efforts to secure a distributor to carry the book and make booksellers aware of its existence; the book was unknown, large and expensive. If anyone attempted to order a book through a bookshop, they would be told that special orders to overseas publishers were not worthwhile. The shopper would then be given the address of the publisher in Chicago so they could order privately. If a book was ordered, one would have to wait 3 months for the book to arrive and pay around \$80 for it.

Readers who wanted to see *The Urantia Book* more established and available in the Australian and New Zealand region found the unavailability of the book an intolerable situation that must not be allowed to continue. In the late 1980's a proposal outlining the problems in our book trade and a suggested solution to create a supply point in Australia was submitted to Urantia Foundation for its consideration. In 1990 Trustees from the Foundation visited Australia and became familiar with the problems of importing *The Urantia Book*. As a direct consequence the Foundation decided to open its first branch office in Sydney to take care of business in the South Pacific region. Australia was the "guinea pig" for this new idea and once the experiment was tried and considered successful, the idea was duplicated in various other countries that were experiencing similar difficulties.

Before the Australian Foundation office opened in 1992 there were only a very small number of theological and new-age bookstores carrying *The Urantia Book*. Within a year of the office opening over 40 bookshops, many of which were major chain stores, were ordering the book. Contact was also made with booksellers in New Zealand, some of which began ordering the book. The office managers started attending the Australian National Book Fair each year, displaying *The Urantia Book* and visiting with booksellers. Awareness of *The Urantia Book* gradually grew. A library placement program undertaken by readers was proving successful and new readers who had found the book in a library were contacting the office. In 1995 two national distributors, one for Australia and one for New Zealand, finally decided to carry *The Urantia Book*. Books sold steadily through these channels for many years; around 5,000 were sold and approximately 2,000 distributed for seeding purposes and various book fairs in the South Pacific region.

Another good reason for having an office of Urantia Foundation in Australia was to service readers by establishing a reader referral network which enabled us to facilitate reader activity and to encourage and support other educational activities designed to foster in-depth study of the book and the dissemination of its teach-

ings. Once the Australian Foundation office ceases its operation however the only thing that will change in reality is that the commercial aspect of our operations will be eliminated. Everything else to do with reader services such as putting readers in touch with one another; fostering study groups, study days and conferences; outreach programs such as seeding books through library placement programs and book expos; and the support of individuals' personal outreach projects will continue to be administered and coordinated through ANZURA. ANZURA has been working in partnership with the Australian Foundation office ever since the office first opened and will happily continue to function thanks to a strong and dedicated band of readers.

Some of you may be asking: "What of the *UB Endeavour* fundraising program?" This program was established by ANZURA to raise funds on behalf of the Australian office of Urantia Foundation specifically to keep the Australian office financially independent from the head office in Chicago. The Australian office was registered with ASIC (The Australian Securities and Investment Commission) under the category of "a foreign company doing business in Australia." To keep us registered and operating each year we needed to pay annual registration and legal fees. As this office has also served as the main administration headquarters for ANZURA, the Governing Board of ANZURA has agreed to re-define the purpose of the *UB Endeavour*. This program will now be used to raise funds for the upkeep of ANZURA and to finance its outreach programs. In many respects the reader service and outreach work of ANZURA has been more active than the commercial work of the Australian Foundation. We are asking existing donors to the *UB Endeavour* if they are willing to transfer their donations to ANZURA. This way ANZURA will have a healthy additional income which will help it to fund increasing worthwhile projects for the dissemination of *The Urantia Book* and its teachings. In essence these funds will go more directly toward outreach work than previously as there will no longer be ASIC registration fees or legal bills.

While we feel it is a bit of a shame that we will no longer have a Urantia Foundation presence in our part of the world we realise that we must adapt to the changing times. We're confident that ANZURA will take over the role of being a Urantia nucleus here that provides reader services and supports the continuing efforts of readers who work tirelessly for the mission of the Urantia revelation.

We would like to give a special thank you to the wonderful staff and Trustees of Urantia Foundation who entrusted us with their "Urantia business" in this part of the world. We will always be supportive of Urantia Foundation's continuing efforts and we have let them know that they will always have friends "down-under" who they can rely upon if they ever need help in this region. ■



## New Zealand Corner

Marion Steward, Auckland New Zealand

Mid-winter in New Zealand is a quiet, reflective time of year. We have just passed the winter solstice, and increasingly there are celebrations of Matariki, the Maori New Year festival. Matariki is the Maori name for the Pleiades, a star cluster in the constellation of Taurus, which can be seen from anywhere in the world, and used to be an important signal for seasonal celebration in many countries. Stonehenge faces straight towards Matariki. The first viewing of these stars in New Zealand signals the start of a new year, and was marked in the old days by, first, remembering those who had died, and then looking forward to a new year and the coming of the sun. A time of change for the better.

Change is something we are very familiar with in the 21st Century. *The Urantia Book* predicts a considerable time of constant change and social upheaval for our planet stretching way beyond our current lifetimes. *The human race must become reconciled to a procession of changes, adjustments, and readjustments* [p.1086]. However, we are warned not to make any great social or economic change ...suddenly. *Time is essential to all types of human adjustment.* [p.911]

Currently in New Zealand we are discussing changing our adoption laws to allow gay couples to adopt, and changing our social welfare laws to discourage single mothers on welfare from having more children. Hopefully this discussion will continue for a while. In our own community, we now need to get accustomed to the fact that the Australian Foundation office has closed, due partly to a change in people's reading habits from paper to electronic versions.

In such a universe of constant change, the small number of things that are changeless stand out like the shining stars of Matariki in the early midwinter dawn. The Father, first and foremost, who stands in the centre of all things, providing stability in an ever-changing universe. The Adjuster, as part of the Father, and Personality, *permanence in the presence of change* [p. 1225]. Our personality can also provide stability in an ever-changing world, as we look forward to an eternity of change in our progress towards our ultimate destination of the Father embrace.

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



## International Study Day

26th and 27th May 2012

Once again many readers from around the world gathered on the weekend of the 26th May to study the same papers from *The Urantia Book*. This annual event is initiated by ANZURA and this year's topics for reading were Papers 4 & 5: **God's Relation to the Universe** and **God's Relation to the Individual**. Following are a collection of reports sent by some of the groups that gathered:

### Towamba Study Group

William Wentworth, Towamba NSW

The Towamba Study Group met at Pam and Dave Bradford's house on Saturday afternoon. We began by reading Paper 4, noting that many personal beings speculate about God's purposes, so we can feel free to do so ourselves. We also took note of the fact that, although the scheme of evolutionary development is one of the important pursuits of universe administration, it is only one among other pursuits which are not revealed to us at this time.



William Wentworth, Pam Bradford, Dave Bradford

We enjoyed being reminded about God's upholding function, and that nature is not an object of worship, and understood clearly how the enlightened beings are repelled by the notion of a vengeful God who requires sacrifice to soften His hard heart.

Paper 5 seemed to us to review much of what we had already learned about the Father. We were amused by the use of the term "inveigle" in describing how art and philosophy lead man to spiritual growth, and we appreciated the clear explanation of the immanence and transcendence of God.

It was a most enjoyable study, made all the more so by the thought that so many others were engaged in the same study around the world.



2nd from left, Federico Folci, 4th, top right, Carlos Rubinsky.

### Buenos Aires Study Group

*Carlos Rubinsky, Buenos Aires, Argentina*

According to ANZURA's proposal, on Saturday May 26th, members of our Study Group met together to study Papers 4 and 5.

But before going straight into these subjects we devoted part of the meeting to celebrate the Christian celebration of Pentecost as according to the calendar this is the date of this happening...

So we read on page 1949 about the Spirit of Truth and had a good spiritual uplift... then we moved to Paper 5 and read until point 4, and back to Paper 4 the three first points.

Not enough time to go through all the proposed reading but we had a truly very good afternoon !!! We all felt very happy and spiritually full. We were not many as this meeting was not in our regular schedule, but the six of us that did come to the meeting had a great time, feeling the Spirit of Michael among us, and with a glass of red sweet wine we made a toast in his honour with devotion and gratitude.

Thanks ANZURA for your initiative. We are happy to have followed your suggestions one more year.

Now we remain looking forward for your next year's study pick!!!

Above is a picture of the 6 of us in front of the banner that will be shown at our coming First National Conference on August 17th this year in Buenos Aires City



(left to right) Ian Campbell, Marion Steward, Patricia Twist, Neville Twist.

### Auckland Study Group

*Marion Steward, Auckland New Zealand*

Our group greatly enjoyed reading Papers 4 and 5—it's very refreshing to go back to the early parts of the Book and contemplate God the Father. Things that we discussed in particular included the fact that God is incapable of anger as we know it, and that the view of Jesus' death on the cross as a sacrifice is a travesty. We reflected on the enormous challenge the atonement doctrine presents to those of us who reject it but still wish to engage with Christian people. It can be a major stumbling block in this relationship. We reminded ourselves of Jesus' teaching methods, whereby he illuminated the good aspects of a person's belief, and as a result overshadowed the incorrect ideas.

In Paper 5 we reflected on the vast spiritual gap between God and ourselves, and our incapability to perceive him if we were in his presence. Much as most of us are unable to perceive the Adjuster right there inside us!

We wondered at what point someone would lose the ability to choose the divine will, and whether they would notice. (This was not a long discussion.) And we all could remember with great pleasure the moment we first acknowledged our Sonship with the Father and first experienced the lasting peace and profound assurance such knowledge gave us.

A very satisfying and enriching study time, and made more so by the awareness that like minds round the globe were also engaged in learning and sharing together.



(left to right front) Kathleen Swadling holding granddaughter Rose, Merindi Belarski holding baby Mae, Bernie Belarski. Standing 2nd from left, Rita Schaad and next to her Trevor Swadling.

## Sydney Study Group

Rita Schaad, Newcastle NSW

It is this once a year event when a few readers from the Hunter Valley (a two hour's drive away from Sydney) saddle up the camel and caravan down to Sydney to join the Sydney study group and meet and study the pages of *The Urantia Book* together. We had a fairly early start, and an even earlier one for Pre coming from an hour's drive away. Next on the pick-up list was Jim and halfway down the coast Esther was waiting on a windswept corner.

Finally all together, we sliced through the rest of the Freeway and into big Sydney, making our way to the Northern Beaches where Kathleen and Trevor Swadling awaited us in their cosy, warm home.

How good to greet and meet after some time—was it last year's conference or even last year's Study Day!—how time flies! But life happens in between and we could all embrace the little Mae, the new baby girl of Merindi and Bernie Belarski and sister to little two and a half year old Rose. UB reader families are growing in more ways than one.

As so often happens in a study group, we had only read one page when a stimulating discussion took place on Providence. Many of us were puzzled by this statement on p.54: *Throughout all these millenniums Providence [spelled with a capital 'P'] has been working out the plan of progressive evolution. The two thoughts are not opposed in practice, only in man's mistaken concepts. Divine providence is never arrayed in opposition to true human progress, either temporal or spiritual.*

We concluded that the "two thoughts" being referred to were 1) Providence, and 2) human progress. While mankind has a tendency to put his own spin on what is providential when it suits him, in reality divine providence and true human progress is fully synchronised when one is living in accordance with the will of God. This discussion formed a great foundation for our

reception to the rest of the study, particularly when we reached paper 5 after lunch where such emphasis is placed on the fragment of God indwelling the individual. Obviously this is the tool used by the Father to outwork his divine providence on the evolutionary worlds.

All in all, both papers were an awesome reminder and reinforcer of God's attitude towards his whole vast universe as an adoring loving and merciful Father—the beauty of his methods and plans for us as unique personalities had a humbling and sobering effect. These two papers really give us a concentrated snap shot of the core teachings within this incredible book.

## Canberra Study Group

Verner Verass, ACT

Nigel Nunn and Dylan Roberts joined me to give meaning to the phrase *where two or more are gathered in my name, there am I also*, this sense of inclusiveness with our universe creator made study all the more significant.

Paper 4, God's Relation to the Universe, gave rise to much discussion and deliberation on its significance, that the author of all reality is consistent, the one changeless being in the universe of universes who has inaugurated a process of constant change. Discovering more about God, whose parental attitude is paramount. The Father's love is secondary to nothing.

As we delved into God's attitude, presence in nature, unchanging character, greater realization of God and erroneous ideas of God that have been our evolutionary anthropomorphic legacy—we were mentally exhausted. Consequently, Paper 5 was relegated to private reading during the ensuing week.

## Perth Study Group

Peter Webb, WA

The National Study Day went well here in Perth. The weather was agreeable and we all sat outside at my house for lunch on the veranda. There were four of us in attendance and we spent the better part of the afternoon in a lively discussion on the personality of God along with other related topics.

## The Forum On-Line Study Group

Rita Schaad, Newcastle NSW

This event was much publicised through the UAList and Forum. Rick Warren once again led us through the discussion thread at 'The Forum' and posted sections of the paper every couple of hours. He even started posting Friday evening US-time so the early riser in Australia could attend the National Study Day online! There were only a couple of contributors actually posting thoughts and sharing insights, but by the end of the weekend 433 visits by UB readers had been recorded.

And just to prove that even a solitary reader tuned in...



Graeme Chapman

## Brisbane QLD

FGraeme Chapman, Brisbane QLD

Regarding the study day, there were no other participants but I was here reading most of the way through Paper 4 before drifting off-course into some material about the “Cosmic Mind”.

As on previous occasions it was indeed pleasant to imagine others engaged in similar activity elsewhere. ■

## Mining the Archives

Rita Schaad, Newcastle NSW

In February 1980 the first issue of the Six-O-Six newsletter, a monthly publication, appeared on the Australian Urantia Book reader scene with these introductory words:

*As people of Australia who are aware of The Urantia Book we are in a unique situation. Not only are we few in number but we are scattered over thousands of miles.*

Nothing has changed about that!

This newsletter was but a one page affair, reporting on book sales, on some secondary works and other newsletters mostly from the United States. Then, only a couple of months later it was double-sided and grew over time into a 4-page monthly update. In the last few years of its existence it was renowned to be one of the finest newsletters in the world.

From one of the editorials:

*No doubt we are poised on the brink of great expansion with exciting though somewhat uncertain possibilities. The 80's will see greater interest in spiritual teachings and there is the possibility that the Book itself will come to the attention of the public. It will require patience and perseverance if even its broad concepts are to be accepted. To share and observe the unfolding of an epochal revelation to a troubled planet will surely remain a highlight of our entire ascent.*

It is more than 30 years since a couple of committed readers started out on this venture to link Australian Urantia Book readers with the aptly named Six-O-Six newsletter. A great enthusiasm is felt today when reading through these historical contributions—**on the brink of great expansion**—a lot of hope and faith invested in bringing ‘good news’ to a troubled world.

A lot has happened since then and the resources and good will projects within *The Urantia Book* reader community have reached an astronomical number. The access to the internet has opened up the good and the ugly side of dissemination. The choosing of these resources and their time-management have become time consuming tasks in themselves. When the complexities overwhelm us it can become very grounding to glance back at the initial torch bearers and listen to their keenly sensed views.

Simply—many articles are just too good for a dusty folder and so we decided to feature some gems in each Arena for a while.

Here is the first of William Wentworth’s articles *Reprinted from Six-O-Six Newsletter March/April 1980.*

## ~ FROM THE ARCHIVES ~

### The basic concept

William Wentworth, Towamba NSW

One advantage in having such a large and complete revelation as *The Urantia Book* is that even the most advanced students have much to learn from it. However there is little likelihood of any of us achieving a complete grasp of the book’s concepts in our earthly lives. The disadvantage of this is that a number of sincere seekers are discouraged by its size and complexity, and feel daunted before they begin.

It is important to bear in mind, therefore, that the book can be comprehended on many levels and there are at least some portions of it that are comprehensible to everyone.

The ‘central core’ of the message of the book is that the universe is created, upheld and cared for by a living, personal God, with whom creatures such as human beings sustain a parent/child relationship—the Fatherhood of God. God is our loving spiritual Father. All creature personalities, therefore, are members of the same spiritual family—the Brotherhood of Man.

God knows each and every one of us personally and we can learn to know him personally too. This is because God is present in the mind of every one of us in the form of a fragment of himself—a Thought Adjuster—who knows us as we are and guides us to the degree that we, ourselves, co-operate. It is the purpose of the book to foster realisation of this truth and to encourage human beings to begin a personal relationship with God, that is, doing the Father’s Will.

The enlarged concepts and complicated reasonings within the book are all directed toward these ends—to lead men to discover their spiritual Father and to try to follow his guidance, the life task of human beings.

When materialists discover that there is more to life than their philosophy allows, it is important that they receive a clear, direct and unambiguous message—one about which there are few arguments or disagreements in interpretation to which they can respond wholeheartedly and which will do no violence to the facts of their material science.

There is no facet of existence which is not improved by a creature’s undertaking the quest for God and there is very little which can be improved permanently unless the quest is undertaken.

The message of *The Urantia Book*, divested of all the complexities growing out of that truth, is an ideal message for the 20th Century truth seeker. For once the truth of the Fatherhood of God and the Brotherhood of man is grasped, it naturally follows that the individual is led by his indwelling Adjuster to see for further knowledge and to apply what he discovers in his daily life. ■

## We Are What We Teach



Presentation given by William Wentworth, Towamba NSW at the UAI Conference in Medellin, Colombia

My message is simply that the best approach we can take to assisting the infusion of the Urantia revelation into the world is to incorporate the teachings of the book into our daily lives.

The expansion of our frame of reference resulting from the information the book contains is almost overwhelming at first. Think about it. The description of trillions of inhabited planets organised by superuniverses, major and minor sectors, local universes, constellations and local systems as a single Grand Universe is stunning. The array of personalities inhabiting this cosmos far transcends previous conceptions. And this is just the beginning, the prelude to even vaster and more complex projections in the outer space levels, and maybe even eventually the absolute and infinite realms in which this Master Universe is contained. And that the infinite deity responsible for all this is also the personal God who we pray to and worship and who is interested in us—indeed loves us and makes it possible for us to become more and more like him, and even fraternise with him face to face. Even for our personality to fuse with an absolute fragment of deity.

No previous frame of reference has envisaged anything like the Paradise ascent by the technique of experience. Nor has one ever revealed the post finite experience of the Finaliters in absonite and even absolute reality. No previous revelation has provided such comprehensive information about the four levels of reality—matter, mind, spirit and personality.

And we need to remember that that is what it is—information. *The Urantia Book* is not a religion so much as information about those realities which underlie religion. It speaks of those matters which lead to the development of religions.

We students of *The Urantia Book* accept that what we study is information, and not just fantasy, a fairy tale. This being the case we have begun to order our lives so as to reflect the information, and different people have different emphases. Some of the labels might be:

**Doing the will of God**

**Loving God and serving men**

**Following the leading of our indwelling adjuster**

**Cooperating with our celestial supervisors**

**Being devoted to truth, beauty and goodness**

**Establishing the brotherhood of man under the Fatherhood of God**

**Achieving the psychic circles**

**Contributing to the growth of the Supreme**

**Loving one another as Jesus loves us**

**Helping the planet towards Light and Life**

**Moving the seat of our identity from the adjutant mind to the soul**

**Living a spiritually fragrant life**

**Living a faith dominated life**

**Living as in the presence of God**

All of these amount to pretty much the same thing in practice, because they are all part of the same process of progressively aligning the conduct of our lives with the information supplied in *The Urantia Book*. Obviously we aspire to more than we can achieve, but it is what we are trying to achieve which is important in this initial life. We do not look forward to life after death. We are trying to live the same life which we live after dispensing with our material bodies. Death is just another experience along the way.

And what I want to emphasise is that all of these things can be done in daily life. And in so far as we teach, it is in our daily life and experience where we are likely to be most effective. Teaching is a form of service, and those we serve are those we encounter day by day. Going the second mile, being a good friend, refraining from insincere manipulation, these are service opportunities in daily life. I just love what Jesus said to the Greek inn keeper:

*“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.”* [Paper 133:4:8]

We tend to do better when inspired by our expanded frame of reference. Knowing that no act of good is ever lost, but always contributes to the Supreme, knowing that our mistakes are learning experiences, that we are all learning on the job, knowing the future in store for all sincere personalities—these things inspire us to keep trying for progress, to keep working for truth, beauty and goodness, always alert to opportunities which may come our way. From little things big things can grow.

## A Story

When I was young I took a personal development course at which the tutor asked us to answer the question “what do you really believe?” I was astonished to discover that I

had great difficulty in answering this question.

The truth was that I had no idea what my fundamental beliefs were. At that time I did not believe in God—or thought I didn't. Apart from that, listening to the discussion of others' beliefs led me to wonder whether I believed anything other than what was convenient at the time. I had rejected the Christian notion of God some years earlier, thinking I could find meaning in intellectual pursuits, but was in fact living without meaning.

This worried me. To discover that I really had little understanding of myself was somewhat chastening. What followed was a long period of introspection and confusion, during which my life was turned topsy-turvy. I abandoned my career and began to drift, living from hand to mouth while I struggled to make sense of things—to discover some meaning in existence. I travelled, working at a number of jobs, and began to read Metaphysics, Theosophy, Science Fiction, New Age material—anything which seemed to address the question of the meaning of life, and the place of the individual in the cosmos. After some years I seemed to be getting nowhere and in fact was beginning to despair of ever being able to make sense of my existence, all the time returning to that simple question: What do I really believe?

Then a fortuitous set of circumstances led to my discovery of *The Urantia Book*, and I quickly realised that here was something far more significant for my search than anything I had encountered previously. Not that my inner turmoil suddenly ceased—it didn't. But *The Urantia Book* introduced a whole new set of concepts to intrigue and mystify me, and my curiosity led me to study it.

I'm sure I don't need to continue the story for you to guess the outcome, but the story illustrates a couple of things about learning and teaching.

Of course I don't wish to imply that this was the entire reason for my discovery of the revelation. No doubt my adjuster was preparing my mind for the event without my being conscious of it. But it was a catalyst, a precipitating factor, which brought whatever decisions were being grouped together in my sub-conscious mind out into the open. Small events can have profound consequences.

## What this taught me

### 1. We may not know the results

Perhaps we never do. In the first place, when the tutor of that personal development course asked that question: What do you really believe? he had no idea that it would be the catalyst for a series of events and choices which would completely disrupt the life of one of his students. But at least from my point of view it was a very effective lesson, one which culminated in my discovery of God as the Universal Father and the progressive cultivation of deepening faith in Him. The Mighty Messenger in paper 117 quotes:

*The act is ours, the consequences God's* [Paper 117:5:3]

We cannot expect to see or understand the results of our efforts to teach. We teach to the best of our ability and hope that we have made a positive contribution, but the results of our efforts may take decades or more to yield fruit, and the fruit may be in a form which we may not even recognise. The revelators point out to us a number of times that all things work for the good of truth seekers in the end, even though that end may not be manifest for years, decades or longer.

And sometimes it doesn't take much. The midwayers point out that those to whom Jesus taught the most, he said the least. (Paper 132:4:1)

### 2. We need to try it out—not just reason about it

In the second place, the story makes clear that when it comes to the discovery of truth, merely thinking does not produce results. God cannot be discovered by reason or logic. The truth seeker must be prepared to try it out, to give himself wholly to the question by incorporating it into his life. The Archangel in paper 48 in trying to illustrate mota says:

*The weak indulge in resolutions, but the strong act. Life is but a day's work—do it well. The act is ours; the consequences God's.* [Paper 48:7:13]

And Rodan said:

*Religion can never be a matter of mere intellectual belief or philosophic reasoning; religion is always and forever a mode of reacting to the situations of life; it is a species of conduct.* [Paper 160:5:2]

We only learn anything of real importance by giving ourselves to it.

*The weak indulge in resolutions, but the strong act. Life is but a day's work—do it well. The act is ours; the consequences God's.* [Paper 48:7:13]

## Teaching

No doubt many of you, just like me, having become fascinated by *The Urantia Book*, set out to tell our family and friends all about it, to encourage them to study and accept its teachings just like us. And no doubt many of you, just like me, were met with ridicule, boredom, condescension or polite indifference. Most people are not interested.

So how are we to go about the infusion of the Fifth Epochal Revelation into the world?

I believe we serve the revelation best by concentrating on living the teachings in our personal lives. If there are great teachers among us then great teaching will be part of their personal lives. If a reader really is a great teacher, this will be a natural consequence of his living the teachings. What we teach is the conduct of our daily lives.

*The progressing personality leaves a trail of actualised reality as it passes through the ascending levels of the universes.* [Paper 117:5:6]

Our path through life is like the wake of a ship, and what effect that wake has depends on the direction and speed of the ship.

### 3. Thought Adjusters

The presence of thought adjusters in all of us allows truth to be lived in different ways.

*It is the indwelling adjuster who individualises the love of God to each human soul.* [Paper 2:5:10]

The adjusters try to find ways of making us receptive to truth in the many different forms of its expression. When we find truth it is as a result of the adjuster's efforts. When we conduct ourselves in conformity with the leading of our adjuster, this influence can be utilised by other adjusters indwelling other personalities.

Our teaching thus depends on our willingness to follow the leading of our indwelling adjuster. And it is this same willingness which constitutes our own progress.

### 4. Children

It begins when we are children. The Melchizedek who wrote paper 100 describes this in the first section where he says:

*Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential.* [Paper 100:1:4]

Do we not remember as children being admonished by our parents or school teachers to do or refrain from something when we just knew that they themselves did not believe it? And we readily learned what they really valued by observing how they behaved and conducted themselves. Remember how surprised Jesus was to discover that Joseph did not know the cause of earthquakes? A lesser father may have fobbed him off with "God caused it", but Joseph was not afraid to admit his ignorance, and retained Jesus' respect as a result.

### 5. Saying one thing and doing another

As we grow older we almost unconsciously learn to discern what are the true values of those with whom we interact—as they do with us. How often have we had it pointed out to us that we "say one thing and do another". We all tend to use our own values in detecting the values of others. And we note that this distinction between conduct and professed belief is well established in worldly culture—it is not something new that the revelators needed to introduce. Most human cultures understand that our values are measured by our conduct rather than our professed beliefs. So it comes as no surprise that what we really believe—what we place our faith in—is what determines what we do and strive for. And what we do and strive to do constitutes the "trail of actualised reality" that we leave in the world as we go. When we place our faith in God, and pursue spiritual truth, the trail of actualisation we leave behind us contributes to the growth of the Supreme.

### 6. Jesus conduct embodied his teaching

In Paper 196 the Midwayer Commission says:

*Jesus never argued about the fatherhood of God or the brotherhood of men; he was a living illustration of one and a profound demonstration of the other.* [Paper 196:1:5]

It was because of this that people were impressed by what he said. Some favoured, and some opposed what he said, but all who heard him knew that he had something significant to say. He was effective because his bearing and conduct embodied his teaching. He was what he taught. And the Commission also points out that

*...what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men.* [Paper 195:10:1]

The idea conveyed is that the world now most needs men and women living lives inspired by the human Jesus—the Jesus whose bearing and conduct embodied his teaching. In so far as they teach, it is the simple teaching of the brotherhood of man under the fatherhood of God, a message few could fail to understand. And the effectiveness of the message depends on how well the teachers themselves live it. If the teachers embody their teaching, people are more inclined to listen.

The message is simple and easy to understand. But whether the messenger has an audience or not depends on the degree to which he embodies the teaching. We are what we teach.

### 7. Brotherhood of Man needs Fatherhood of God

Pretty well everyone agrees that the brotherhood of man is a worthy ideal. But at the same time it is obvious that our planet is a long way from achieving it. What the world does not yet understand is that this brotherhood requires the recognition of the Father for it to be realised. Only when people realise that we are all the spiritual children of the Universal Father will the fact of brotherhood become obvious, and its realisation possible. But only people who sincerely try to live as children of the Universal Father are likely to influence those who do not know of the reality of the Father. Argument, logic, and reason are impotent in the absence of faith and personal commitment. Only those who exhibit in their daily lives the love of God are likely to influence non-believers.

One of my favourite passages from the book is found in Paper 117:

*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. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme.* (Paper 117:6:9)

This describes the situation very neatly. As the love of God passes through us to our fellows it contributes to the growth of the supreme—to planetary advancement. It is the experience of God's love which transforms lives

and initiates faith. It is as channels of divine love that we influence our fellow men.

We do know that we can best co-operate with our celestial administrators by attempting to live the teaching of the revelation. What we say to our fellows has effect only if we they can see that we genuinely try to live by the principles we are trying to teach. If we try to become the channel of the Father's love to our fellows we are probably doing all that we can to further planetary progress.

What we teach is what we are.

We are what we teach.

**Foot note:** In addition to the above the last part of my presentation was the showing of part 1 of Nigel Nunn's video. Olga Lopez translated the script into Spanish, and the simultaneous translator did the Spanish voiceover while the English version was playing. That meant that the whole conference was exposed to the video in good conditions on a big screen with good sound. It worked really well. ■

## Friendly Dissemination

*By Bill Sadler Jnr. (one of the 5 Contact Commissioners and Forum member—this is transcript of a tape recording of one of his many lectures to readers in the 1960's)*

I want to be useful in the teaching of this book, or—what's even more important—useful to your fellow man in the service of God. And this book is only a part of it, by no means all of it.

Show people that you like them. Be kind to them. Be expressive of your feelings of friendship. I think it is almost immoral to conceal affection. There's so little of it in the world. Sure, you need to be gracious in your expression, or you could give offense. But if you like people, show them that you like them. Tell them that you like them. If you have love, don't make a secret out of it. What did Jesus say about the city that's set upon a hill? It's difficult to camouflage. If you've got feelings, broadcast them. And then, if you want to use this book in helping your fellow men, you really ought to know what's in it, shouldn't you? You really ought to know what's in it.

This book is not religion. This book is a cosmology, a philosophy, a metaphysics, a theology. Anything which is in written language is not religion. It's intellectual. That should be very, very clear.

But this book is attempting to make an intellectual approach, a philosophic approach, to the religious nature of man. And if you encounter a person who is not philosophical, don't rub his nose in Part One of this book, and the Foreword, and everything else. Give him the spiritual heart of this book. I don't think he has to know anything about the Trinity of Trinities to qualify for the first mansion world. It says you have to accept sonship with God, that's all.

But there are a lot of people who are curious. I am. As

the papers point out, one of the things that's wrong with Christianity is that—from a philosophical standpoint—it's a pretty sterile religion. Pretty sterile. You want to know something? Mahayana Buddhism offers a great deal to a thinking God-seeker which Christianity does not offer. It's a much broader religion, with a richer philosophy. Arnold Toynbee well says that the two best religions on earth today are Christianity and the Mahayana form of Buddhism. And I think he's very discerning when he further says, in his judgment, neither of them are good enough.

If you find a person who is hungry to understand more about the universe, to take the findings of science and attempt to reconcile them with the spiritual longings of his heart—and this is the function of philosophy—then you better either know this book and be able to discuss it with him, or pass him on to one of your philosophic-minded colleagues who can do this. Everybody does not have to do all of these things.

You know, if I catch someone who wants to be exhorted and labored with, I'll pass him onto someone who's a good exhorter, a good preacher, because this character is not my pigeon. You know? This sort of presentation is not in me.

This is my idea of how to teach this book, how to present this book. But please, all of our work for this book is merely a part of a larger work. Don't ever let the service of the book take precedence over the service of the Boss. And don't ever let the presentation of the book interfere with your service of the Boss' children and with your enhancement of the relationship between the Boss' children and the Boss.

This book is a tool. Use it when you need it, but if you don't need it, in heaven's name, don't bring it into the picture. It's sort of like the guy that's using a pitchfork, and he finds it such a handy tool that he takes it with him wherever he goes, including to a tea party. Do you follow me? Don't drag the blue book into the situation by main force and sheer awkwardness. I many times discuss God with men, and I seldom mention *The Urantia Book*, unless I sense that this tool is needed to complete this job. And then I get it going with everything I have. In presenting this book, have patience. There is a time interval between seed-sowing and harvest. Don't dragoon people, you know? Plant seeds, and wait. Wait for the sprouting. If you plant in the fall, I guess they don't come up until springtime, do they?

In presenting this book, be philosophical. Jesus told a parable of the sower, which Peter interpreted as an allegory. Peter's interpretation is in the Bible. And then Nathaniel interpreted the parable differently, also as an allegory. And the twelve got into quite a rhubarb choosing up sides and vigorously debating as to was Peter right or was Nathaniel right. And as I recall, Jesus waited until the controversy had passed its peak—no use trying to shut one of these off until some steam has come out—then he called for silence.

And he said, "Does anyone else have an interpretation?"

And if my memory serves me, it was Thomas who spoke up, and said, “Yes, I think they’re both wrong. This is not an allegory. This is a parable.”

And Jesus said, “What’s your interpretation?” And Thomas said, “The parable of the sower simply means this: Those who work in the spreading of the gospel are going to discover that the results of their efforts vary largely because of circumstances beyond their control.” So given diligence, given patience, then I would recommend a philosophic attitude.

There was a sower who went forth to sow, and as he sowed, some of his seed fell on barren ground, and did not gather root. And still other seed was snatched by the birds of heaven, who carried it away, and some seed fell on shallow ground, and sprung up, but in the heat of the day, it withered and died. But still other seed fell on rich ground, and yielded fruit, some bearing thirty fold, some sixty fold, and some a hundred fold. And he who has an ear to hear, let him hear.

Be philosophical. And always remember, if you find yourself defending your presentation, what do we know about argumentative defence? It’s inversely proportional to the truth contained. If you discover that you’re arguing about this book, you are not presenting truth to your prospect. There’s something wrong with your presentation, or there’s something wrong with his condition of ripeness, with his level of receptivity.

Be yourself, first of all. Be good-humoured. Know what the devil you’re doing. Be diligent. Be patient. Be philosophical. This is my concept of how to work—not only in the propagation of this book—but this is how I think any of us should work for the Boss in the service of the Boss’ kids ■

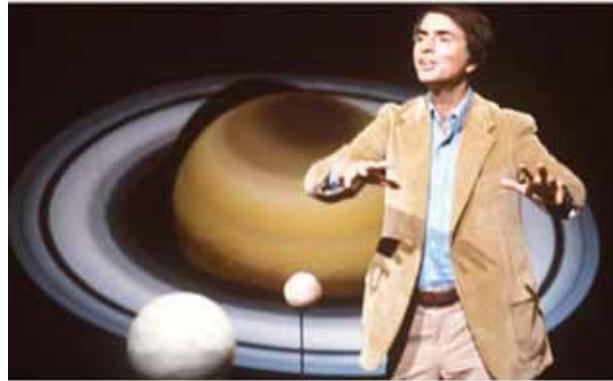
*How does the modern sophisticated soul deal with truth, let alone revelations about truth? In the following article we try to frame the question, to illustrate the problem, and to see where students of the Urantia Papers may fit in.*

## Finding ~ and Framing ~ Truth



Nigel Nunn, Australia

Twenty eight years ago Carl Sagan’s TV series “Cosmos” was first shown. The content is now dated, and easily forgotten, but who could forget his sincerity, and the enthusiasm with which he presented what at the time were revelations to the public about the cosmic context of mankind? The unveiled joy and unfeigned awe with which he presented these things provoked many a cynical and ‘scientifically literate’ interviewer to ask, “So is all this the handiwork of God? Do you believe in a Creator?” To whom he would issue the rhetorical challenge: “Whatever your mathematics or your gods, they will have to explain... this!” as he dialled up yet another astrophysical wonder on the view-screen of his virtual starship.



Carl Sagan presenting “Cosmos” the TV series

Together with the interviewer, we would catch his benign virus, suspend our disbelief and gaze at the marvels he revealed.

Gently he taunted both materialists and religionists, pointing to the insufficiencies in their “frames-for-thought”. He provoked both camps to reach beyond their box, not to settle for another’s assumptions, not to bind themselves about with prejudice and preconception, to untangle themselves from old assumptions about truth, of both the mystical and materialist kind.

But while dismissing outworn and untenable beliefs, he fostered the idea that humans exist at the edge of something wonderful; that we are able—and free—to glimpse something numinous hinted at by truth; to feel it made manifest in the beauty and power of the cosmos. He left hanging the questions of if, and by what means, we might interact with ‘the numinous’, this indefinable foundation and font of reality. He allowed skeptics the freedom to reflect, without the pressure of having to argue or agree.

This fresh approach to exploring reality struck a chord, especially within those who had out-grown traditional systems of belief, yet who knew first-hand the response that comes from intimacy with the divine. Such souls could no longer subscribe to spurious beliefs conjured by sacred texts, but their hunger, and passion for seeking truth, was as strong as ever. After his death, Carl’s collaborator and third wife Ann Druyan wrote:

*“Why do we separate the scientific, which is just a way of searching for truth, from what we hold sacred, which are those truths that inspire love and awe? Science is nothing more than a never-ending search for truth. What could be more profoundly sacred than that?”*

Ann Druyan, <http://csicop.org/si/2003-11/ann-druyan.html>

*There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, ... [The Urantia Book, page1459:4]*

The relationship between faith and belief, between understanding and fact and truth, continues to tease those with time to reflect. The materialist creed includes the idea that if something is not proven, one ought not assume it to be true; that mankind’s reservoir of truth should be filled only with the essence of that which

we can prove. But there is a problem with this modern materialist ideal, of planetary man carving his own path, of accumulating knowledge and wisdom via incremental evolutionary discovery: progress can be haphazard, and facts can be glimpsed out of context. Like quantum mechanics: we discovered the flickering, oscillatory nature of matter before learning about that which flickers. This led scientists into a frame-for-thought (cage?) built upon indeterminism and chance. Knowledge of the ultimatons might have shunted science around this conceptual bottleneck; and to think the ultimatons were revealed at that very moment when scientists most needed this crucial clue.

*But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. [The Urantia Book, page1459:5]*

For the generation that grew up with the Beatles and "Star Trek", Carl was a catalyst helping to blend science and the mathematical with the personal and the numinous. He urged us to feel out the way towards truth, then to stride beyond our childhood frames and find it!

*Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place. [The Urantia Book, page 1260:3]*

Sagan's exploration of truth continued in his novel "Contact". In the 1996 film adaptation, he weaves together the lives of a scientist and a religionist, two characters that epitomize respectively a rational and a faith-based approach to life. Both the scientist Ellie Arroway and the religionist Palmer Joss are on the hunt for truth, of the deepest and widest kind. But their love for each other is grated upon by what seems to be the incompatibility of their views about how truth is best discovered. The movie reaches a climax when the scientist (Ellie), in the middle of a relativistic ride to the center of the galaxy, is forced by tears of joy to halt her methodical report. Her voice and breath taken away by [the truth in] what she sees, she can only mutter: "too beautiful... they should have sent a poet."

Sagan ends the story when these characters glimpse that, having started from opposite sides of a conceptual divide, their relentless and uncompromising journeys have brought them to what seems to be the same place. But when asked by their fellows to prove, or even to describe, their personal discoveries, both realize that such description lies beyond where reason can go—beyond the

"full philosophic limit"; and that interaction with truth by mortals is mediated by faith.

As readers of the Urantia Papers, we can see that such authors and characters seem ready to engage a frame for thought unimaginable by humanity until now. But many such modern mortals have learned to seek proof rather than to apply (what they believe to be) a discredited mediaeval faith. How could such souls ever be expected to accept "a revelation" such as the Urantia Papers? Likewise, is it realistic to hope that any of the great religious traditions might evolve themselves through the eye a

needle into an enlarged fifth epochal frame? For both camps, this is likely a leap too far.

How to bridge the gaps between the present cultures of our world and the frame-for-thought set up by the Urantia Papers? How to accelerate the cultures evolved within the "4th epochal frame" so that they might strike step with the 5th?

Transfer between two states implies an interface that touches, and is compatible with, both. Is this not what we are? As contemporary humans that have endured a reading of the Urantia Papers, have we not become a living bridge between human states old and new? Are we not primed to serve as evolutionary links, helping to inch our world towards Michael's (Jesus') better Way, into His sweeter, deeper, and larger truth?

Epochal revelation is a technique for adjusting and expanding the frame for thought used by an influential culture of the day. Melchizedek used Abraham to inject the belief in one all-powerful God, in whom we need only have faith. Jesus used his apostles and his Spirit of Truth to lay a new foundation of truth—that Melchizedek's all-powerful God is the personal Father of us all. This key support of his frame for thought makes true the fact of the brotherhood of all mankind. And now, the fifth revelation of epochal significance extends our frame again. The Urantia Papers illuminate this truth, and recast this fact in a much expanded frame; and then they dare to go on, to reveal how he is our Father, and imply a glimpse of why.

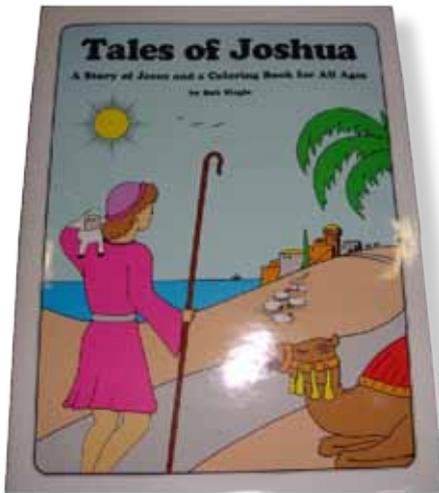


*Therein lies greatness despite small beginnings*

### Man—a moment of opportunity

So how is God our Father, and why? Well, it seems that we are that moment where He aligns two fragments of himself, then waits upon our will. We are that moment of opportunity to zip together these two absolute gifts. We are that moment when Eternity opens and welcomes a new child, or the angels mourn the death of that child whom only we could be.

This is the phenomenon of man: that we launch a Paradise Finaliter, or we murder ourselves. In the Father's frame He either sees us surf His waves of love into His absolute domain, or He endures the pain of losing that child... whom only we could be. ■



## Tales of Joshua

by Bob Slagle

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*My orientation has been to emphasise the religious life and teachings of Jesus as these are manifested in his childhood years as the lad from Nazareth... In a way, children speak their own language. In that sense "Tales of Joshua" is a translation. It has been a humbling experience to attempt to translate into the words of children a glimpse of the magnificent life of Jesus.*

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## THE "UB ENDEAVOUR"

The *UB Endeavour* is a fundraising initiative for the purpose of raising funds for ANZURA. Originally this fund was established to raise funds to keep the Australian branch office of Urantia Foundation self-supporting so it could continue to be registered as a "foreign company doing business in Australia". For 20 years it was registered like this so that we could undertake commercial activities in the book trade. However, as of 30 June 2012 the Australian Foundation office has ceased to be registered and no longer supplies *The Urantia Book* to the commercial book trade because international book distributors can now supply the book to the commercial trade more efficiently and cost effectively.

As a direct consequence ANZURA has adopted much of the work that the Foundation did other than commercial book selling. ANZURA uses what was the Foundation's office space as its administration headquarters and still holds an inventory of *Urantia Books* and other Urantia associated material such as study aids and secondary works that are available to readers for dissemination projects. As ANZURA's main objective is to *foster the in-depth study of The Urantia Book and to disseminate its teachings* there is much more work being done than ever before to fulfill this mission. In addition ANZURA has acquired additional overheads to keep operating such as a telephone line, stationary, shipping costs and various bits of equipment that require additional funds.

While a limited amount of money is raised each year through membership levies, it is not enough to fund these

additional administration costs and to keep funding additional projects and outreach programs that are required to foster study of *The Urantia Book* and to help bring an awareness of and its teachings to the public at large.

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

If you would like to assist with the promotion and dissemination of *The Urantia Book* in our region by contributing to the *UB Endeavour*, please either fill out the tear-off contribution form below and return it with your contribution to:

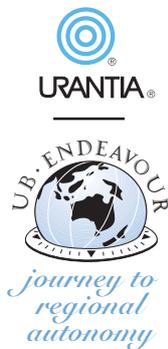
**ANZURA**  
**PO Box 609**  
**Narrabeen NSW 2101**

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

Account Name: ANZURA  
 BSB: 082-183  
 Account Number: 67 899 2437

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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Home Phone \_\_\_\_\_ Business Phone \_\_\_\_\_

Fax number \_\_\_\_\_ Email \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

*For Office Use Only:* \_\_\_\_\_

**PLEDGE / GIFT CARD**

My gift to the UB-Endeavour is enclosed. \$ \_\_\_\_\_ Please make cheques payable to "Urantia Foundation-UB Endeavour"

I pledge to the UB-Endeavour

I authorise a contribution of \$ \_\_\_\_\_

Charge my: Mastercard  Visa card  Bank card

Card number \_\_\_\_\_

Expiry \_\_\_\_\_

Signature \_\_\_\_\_

Perpetual gift arrangement

Please deduct \$ \_\_\_\_\_ from my credit card until further notice

Monthly  Bi-monthly  Quarterly  Bi-annually  Annually

## Winter Thought Gem



True goodness is like water in that it blesses everything and harms nothing.

(1452:01)

August 12

## Contacts in

Australia and New Zealand

*If you would like to be listed as a contact person, advise about your study Group or if your details have changed – please contact ANZURA.*

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