

# THE ARENA

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## THE MIND ARENA OF CHOICE

*"Mind is your ship, the Adjuster is your pilot, the human will is captain." (page 1217)*

### Thresholds

*"When physical conditions are ripe, sudden mental evolutions may take place; when mind status is propitious, sudden spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space." (page 740)*

From 1908 to 1933, a relationship was worked out between the Revelators entrusted with delivering the Urantia Papers, and a handful of sincere but unremarkable natives. Over these 25 years, a core group of humans were gently adjusted to receive a revelation.

The appearance of the Papers during 1934/35 represented the completion of stage one—a stable human configuration able to receive and maintain the successfully delivered Papers. This small group had in common the experience of dealing with the Revelators. They were focused on the same goals, and full of appreciation for what had happened.

From this initial point of fragile stability began the first expansion. The next twenty years, as the circle of readers grew, saw a predictable progression unfold—from an initial breathless excitement and deep thankfulness on the part of all those introduced; to simple disagreements; to the friction of strong opinions, frustrations and internal conflict. But eventually a working arrangement was achieved, born of maturity and broadened perspectives.

It seems the Revelators used this period to allow the people involved to adjust. After all, these folks were being asked to accommodate a new description of reality. No matter how sincere and enthusiastic a person might be, the business of shifting realities is fraught with difficulty. We may never know the struggles and anguish that transpired within this group, but they spent 20 years getting used to the fit of this new thing.

By 1955, the Forum core had stabilized sufficiently to allow a second expansion—and transition into the uncertainties and destabilization implied by publication of the text.

Over the next thirty years, the circle of readers grew to include a few thousand natives, each characterized by their

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capacity to be roused sufficiently to read 2,097 pages of difficult text, and to survive such a radical and voluntary adjustment of their inner world.

This tilling of a small plot of the Urantian mindscape was slow and unspectacular work. More interesting has been the decade of organizational exercises just past. These recent years of internal debate have allowed this second, larger, core to safely explore the problems of managing disagreements between equally sincere and intelligent fellow idealists. The strength and maturity gained from such lessons has forged us into a team able to assist with the process of shifting forward the millions standing on the threshold between epochs.

Urantia has arrived at a point where the Most Highs can attempt a third expansion. The implications of this will be the focus of our explorations during October's Conference in Canberra.

Those of us who were part of the second wave of readers find ourselves *arranged*, waiting on the brink of that inflexion when revelation meets Urantia's increasing capacity to respond.

*There came a time when Jesus  
stopped saying that his Father's hour  
had not yet come.*

**ANZURA Conference 2000****Canberra, October 6–9**

During the 8 hour journey home from the 1999 Melbourne Conference, three of us from the Canberra Study Group simultaneously had our attention captured by a powerful concept. So much so that we were stirred to action, and decided to attempt to bring to life this intriguing insight. We invite you all to come and see the results at this year's conference, which will be held at Blackfriars Conference Centre, Canberra, from Friday, October 6 to Monday, October 9.

We plan to present these insights via four core presentations. To help cast light upon the themes explored, we hope to frame each with brief, illustrative scenes acted out by conference attendees. These scenes will involve two or three people taking on the role of some significant and/or colorful personality from the Papers, commenting about some issue pertaining to the presentation.

Thus we call for help. Each illustrative vignette would consist of 4-7 minutes of enormously amusing, insightful scripted dialogue, criticizing or illustrating the significant points of one of the presentations.

For example, a pair of us might depict a System Sovereign and a Life Carrier who worked together on another challenging world, come to see for themselves this much talked about sphere, comparing notes with their local counterparts; and one of us might depict a superuniverse seconaphim, easing the frustrations and tensions of a pair of local universe seraphim struggling with the typical and impossibly obstinate Urantian 3rd circler. See how she breathes hope and panoramic vision into their tired seraphic minds! Another might be the portrayal of a Vorondadek Most High, seasoned by long experience with troublesome provincial planets, chatting with an enthusiastic student visitor, curious to know how *the Most Highs propose to rule in the kingdoms of men* on a world so damaged, yet so replete with potential for adding experiential wisdom to the evolutionary technique.

Perhaps one of us, with leanings towards life in the vacuums and voids of the galactic fringe, may feel up to depicting a Solitary Messenger, the only class of personable spirit able to navigate directly between superuniverses. [See presentation: "How the Finite surfs the Absonite", Sunday October 8].

Daniel, as a Mighty Messenger could spend 5 minutes pondering with Merindi, a Perfectioner of Wisdom, the ramifications of our Michael's almost excessive application of mercy upon his creation, Nebadon.

Frances, as a true Discerner of Spirits, would be well-equipped to gauge the sincerity and true motivation of these Canberrans, who may appear to be overreaching their grasp; while Rex, as Soul of Philosophy, could impart appropriate comments about why wisdom cannot follow where the mercy of Michael elected to go.

And of course we hope for a guest appearance by a

Melchizedek to help discuss the pros and cons of their proposed extraordinary methods to up-step humanity in preparation for the next inflexion in planetary history!

At this stage, the following sequence is planned:

William will paint an overview, the how and why of the Fifth Epoch; Nigel will embellish with how people and planets progress; Vern will uplift with Personality and Love. And as a special treat, Nigel will also reveal in multimedia splendor, prototype speculations on how the finite surfs the attributes of the absonite, allowing *reality to personalize*. This promises to be arousing, entertaining and groundbreaking.

To help conference attendees tune in to the proposed wavelength, and to assist in pre-conference reflection, we will be sending preliminary versions of these presentations as part of the registration package. In addition, precursors of the first two of these presentations feature in this edition of The Arena: "The Lure of the Fifth Epoch", and "The Inner World of Mankind".

For more information, please contact ANZURA,

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In this year when many sleeping Urantians awake, we hope as many as possible will join us in Canberra to help get the show on the road — we look forward to seeing you all again!

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## National Study Day

April 15/16, 2000

We invite all Australian and New Zealand readers to take half a day from their busy schedules over the weekend of April 15/16, and spend it in preparation for kick-starting the next phase of the birth of Urantia's Fifth Epoch.

As described on page 1, *thresholds* and their *time* eventually arrive. With our world quivering on the brink of community, discovery and insight, we readers form a stable core of stout souls able to assist whatever process or plans the Most Highs have for the awakening of the hearts and minds of our young world.

Part of this process will be to engage the philosophers and scientists of our time. This will mean learning to speak their language, and learning to explain our language to them.

Now, those of us who have struggled for years with Part 1 [especially Paper 16], will recall that the key to *The URANTIA Book's* description of finite reality, the Fifth Epoch's frame for human thought, are the Seven Master Spirits. It is these Master Spirits who project the patterns of Paradise and the plans of the Trinity onto the potentials of space. The spirit and material energies they pour from the Paradise heart of reality upon the unqualified reservoir, are the very stuff from which the actors and objects of the master universe are made. Our finite part of this, the stars and galaxies with their administration of descending deities and staff, plays upon the stage set up by these Seven Master Spirits. It is within their projections that the Life Carriers bestow, that Seraphim tend, that Adamic Sons and Daughters uplift, that Most Highs administer and rule, that the Michaels and their millions reproduce reflections of the Father's central creation.

Who among us understands the first part of all this? Who can describe how these Master Spirits permit the deep plans of eternity to unfold in the shallows of time? Why are the seven superuniverses, each sponsored by one of these Master Spirits, conducted and evolved independently of the others?

Why, of all the personable spirits of the grand universe, are Solitary Messengers and Inspired Trinity Spirits the only ones who can travel directly between superuniverse capitals?

Answers to such questions are fundamental to the comprehensive description of reality the modern human mind craves. The start of such answers are to be found in the Fifth Epochal revelation. It would be a great start to this new millennium if we readers DownUnder could make real progress on these and similar questions.

And some understanding of all this will serve as very helpful preparation for the ambitious undertaking we have planned for October's Canberra Conference 2000!

A list of Study Group Hosts ready and pleased to see you for our National Study Day appears to the right.

## The Man

There was an atheist couple who had a child. The couple never told their daughter anything about Jesus. One night when the little girl was 5 years old, the parents fought with each other and the dad shot the mum, right in front of the child. Then, the dad shot himself.

The little girl watched it all. She then was sent to a foster home. The foster mother was a Christian and took the child to church. On the first day of Sunday School, the foster mother told the teacher that the girl had never heard of Jesus, and to have patience with her. The teacher held up a picture of Jesus and said, "Does anyone know who this is?" The little girl said, "I do, that's the man who was holding me the night my parents died."

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Conference 2000

## The Lure of the Fifth Epoch

*William Wentworth, Australia*

The genesis of ANZURA's Conference 2000 was actually in the trip home from last year's conference. Nigel, Vern and I were travelling together and fell to talking about the progress Urantia is making towards light and life. We wondered how things might appear to our system sovereign or the Most Highs of Edentia.

This led us to a consideration of what may be required for Urantia to speed up its progress, and Nigel suggested that we attempt to devote the Canberra Conference to this topic.

We agreed that the starting point would be the inner world of mankind – the source of all progress – as discussed in Paper 111. The problem is that the different civilisations in existence at the moment have different conceptions of this inner world. So one of the pre-conditions for planetary progress will be a shared inner world – one we all more or less agree on – with differences only in peripheral matters. What Nigel refers to as the “complex reflection of shared delusions” which each civilisation transmits to its members, is holding us back, not just because they are delusions, but also because we don't agree with one another about them. We languish in cultural poverty, nowhere near light and life, still full of dread and foreboding for the future. Our civilisations rise and fall, rise and fall, because they have not the grounding in truth and faith necessary for unbroken progress.

No doubt the Most Highs have seen it all before, and know what to expect. But our celestial supervisors cannot rush things. They may see very clearly what is required, but they cannot reveal it to us because we have not developed the capacity to understand and respond to such advanced stimuli. That capacity we have to develop ourselves. If a Trinity Teacher Son arrived now, we would be incapable of recognizing him. If a Magisterial Son attempted to give us a shortcut to light and life, chaos would result; that's what Lucifer tried.

So we postulate that there is a stage of planetary culture and spiritual development which must be attained before any rapid progress towards light and life can be made; a level of development at which humanity has attained the

capacity to respond to advanced truth. At this point the celestial administration can undertake rapid revelation without the risk of adverse response. Prior to the attainment of this level only slow evolutionary progress is possible. Beyond it, the possibility of acceleration to light and life appears. Until this *Threshold* level of planetary culture has been reached, we simply fail to respond constructively to advanced stimuli. There really are severe limitations on what we can be taught until there exists a suitable background culture into which the teachings can be introduced. Jesus' difficulties with the apostles illustrates this.

*The URANTIA Book* does offer us a few glimpses of what this Threshold level might be like. Most of our current ideological preoccupations are not particularly relevant. The book makes plain that the aware, caring citizen of an advancing planetary culture would be considered a racist by our civilisation. That citizen would certainly be considered sexist by many contemporary feminists, environmentally indifferent by many contemporary environmentalists, and socially callous by the Salvation Army. **BUT**, that citizen would inhabit a single unified planetary culture, with one language and one religion, where most of the ideological preoccupations which divide us now have become irrelevant. An enlightened and advanced home life reinforced by a suitable education system launches into the world young citizens who want to learn, progress and contribute. They will recognise God as their spiritual father, know something of their of immortal destiny, and have a common conceptual vocabulary of the inner life.

Our problem is to get from here to there. Here we seem to be floundering. If we can get to there, the regime of real progress can be permanent. The bridge from here to there is the 5th Epoch, and the keystone in the arch of that the bridge is *The URANTIA Book*, sometimes known as the 5th Epochal revelation. When and whether we cross the bridge is for us to choose.

In general terms we have developed a possible scenario: [Please note that this is little more than speculation.]

In the past, civilisations have risen and declined, some having achieved much. The most recent one to emerge is what we refer to as Western civilisation, rising in Europe and currently centred in North America. The phenomenal

material development made in the last couple of centuries is giving Western civilisation a truly global reach, the first time this has happened on Urantia. Even those cultures which do not share the social, moral or religious aspirations of the West, all do seem to share its material ones. There are no doubt some exceptions, but it does seem that most current cultures wish to emulate the wealth and abundance of Western civilisation.

Now material progress depends most obviously on the secular scientific mindset, though less obviously that mindset itself depends on the fruits of the Christian outlook growing out of the 4th Epochal revelation. But it does seem clear that the West will refuse to accept philosophies which are not compatible with the scientific outlook. It therefore seems probable that the bridge to the common planetary culture will be built substantially on the material progress of the West.

So when our celestial administrators survey this, they see a civilization with global reach transmitting a message of progress—albeit wholly material—through the secular scientific mindset.

But submerged within this mindset are the values of the 4th Epochal revelation, lingering on from declining Christianity, but necessary to prevent the collapse of the social structure. It is very noticeable how even the most emphatic of professed atheists and agnostics adhere to the **VALUES** of the religious outlook they reject.

So our celestial administrators aimed the 5th Epochal revelation directly at these two targets – the scientific mindset and the values of the 4th Epoch.

At the moment there is much confusion. We are even warned that our civilisation is on the brink of disintegration [p. 2082]. Our current focus is scientific, economic and secular. The supermaterial is considered passé, having passed from the grasp of institutional religion and regressed to metaphysics, magic and superstition.

Someone said not so long ago, “most people live lives of quiet desperation”. Despair held at bay by the excitement of entertainment seems common among youth. Ideals and idealists are held up to ridicule. Western civilisation tolerates “science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.” [page 2086].

And yet, and yet...

Just as at the inauguration of the 4th Epoch there are also other signs.

*“Jesus did not come to this world during an age of spiritual decadence; at the time of his birth Urantia was experiencing such a revival of spiritual thinking and religious living as it had not known in all its previous post-Adamic history nor has experienced in any era since. When Michael incarnated on Urantia, the world presented the most favourable condition for the Creator Son’s bestowal that had ever previously prevailed or has since obtained.” [p.1332]*

There are distinct signs that the present situation is analogous. There seem to be little glimmerings in strange places – sparks smouldering away just waiting for the right breeze to fan them.

*The URANTIA Book* points out that the worst of the secular materialist panic is already over. It is impossible not to notice the hunger so many people feel for truth, even though they don’t know where the nourishment they crave is to be found. So much modern cynicism is self evidently the product of disappointed idealism; so much youthful enthusiasm is wasted for want of courageous and intelligent direction.

There is little doubt that with all its decadence, Western civilisation contains a large enough group of energetic idealists to transform it if they can be induced to serve a common purpose.

We postulate that *The URANTIA Book* has been introduced to found the basis of this common purpose among the world’s idealists, to harness the latent energy of all truth seekers to the project of dragging the cultures of the world into a united, forward looking vehicle for progress.

Speaking, as it does, from Paradise and working outwards, *The URANTIA Book* provides an intelligent framework, a spiritual language, a philosophical direction, and a description of reality which is large enough and general enough to satisfy idealists of all cultures, and to provide the bare bones of an outlook which these idealists can proceed to develop into a common planetary culture.

The rest will be history! Isn’t it exciting to be playing a little part in it!

Conference 2000

## The Inner World of Mankind

*Nigel Nunn, Australia*

*“The advances of true civilization are all born in this inner world of mankind.” (p.1220)*

Mankind has not yet shared an “inner world”. So far, the inner worlds of our tribes and nations have been fragmented and local. Instead of a rich tapestry of truth and fact, the backdrops to these partial inner worlds have been more or less crude collages, woven from dreams, fears and ambitions, sometimes sprinkled through with dislocated gems of revelation.

In the past, the heritage our tribes and nations passed to their children has been a complex reflection of shared delusions, augmented with whatever skills and techniques each generation had acquired.

As we enter this Fifth Epoch, we have an opportunity to change this unimpressive cycle: together with Michael, his Most Highs, and the United Midwayers of Urantia, and armed with the truths offered via the Urantia Papers, there is at last a real hope that we can help lay out a valid frame for this intended and inevitable planet-wide “inner world”. With such a frame in place, the fabric of truth will weave itself through the minds of sincere mortals, anchoring to and filling this frame with splendor, forming an “inner world of mankind” with center stage reserved for the truths of Michael and the facts of Nebadon.

So how do we proceed? How on earth do we contribute to this noble construction?

*“Creating paradigms is a very long process. It is much easier for the individual than for a societal group.” (Travis Binion, 23/10/99)*

This is an obvious but important insight. Clearly, this notion of an “inner world” applies not only to that potential shared heritage of all mankind, but also to the private worlds we each build. Consider how, within each of us, an inner world is created by the adjutants, then lit by Michael’s spirit of truth. This is an auspicious start: our inner stage is built from near divine material. But how do we furnish these private apartments? How do we open these unseen rooms to our fellows? By what process do we as individuals engage a shared reality? For the most part, our fantastic dreamscapes, woven from experience, from truth and myth and fact, remain private — a personal evolutionary essay. They represent our conscious effort to understand, and to respond to, the challenges of life. [How much this essay is influenced by the spirit of Michael, and by the echoes of Adjustment that well up from within, remains mysterious.] Of course, we are free to make a mess of this interior design. But remember, the Adjuster makes no mistake. Our best efforts, however

many or few, are salvaged and organized into the fabric of our soul. [With this level of security and guarantee, our fears become foolish.]

Recently we have been exploring the idea that humanity needs an epic backdrop, a description of reality that is consistent, describable, sharable and arousing. In past epochs, cultures spun myths to act as their universe frame. The Urantia Papers, by offering a set of truths able to act as foundation for the “inner world” of humanity’s Fifth Epoch, can supercede these ad hoc efforts:

*“Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from...” (p.1110)*

These Papers are an ideal tool to help coordinate, integrate and elevate the myths and ideologies that currently sustain and restrain the cultures of our world. [And surely we will not make the mistake of merely swapping old myths and fables for a new credo. A valid concept can evoke truth, or be caged as dogma.]

Approaching this idea via the word “myth” helped trigger in me deep reflection about the way we individually and communally furnish this inner world. A better term might be “paradigm”. My personal favorite is “description”, since, at least for me, the process of furnishing this inner world has felt like building a “description of reality”.

But the problem remains of how we share these private inner worlds with our fellows. Even though as individuals we may converse with our Adjusters and cavort with Michael’s spirit in an ecstasy of intuitive experience, how can we, as a community, share these private descriptions, and by so doing, enlarge our private little worlds? This communal task requires some accessible form, and a language familiar to the group.

Enter the Urantia Papers — a set of fine-tuned concepts, ideal for decorating our inner worlds.

This may at first seem abstract, but consider how we pass to our children echoes from our own inner worlds. Our friends and associates soon sense whether our inner world is full of beauty, or embarrassing mess. On a normal world, the people of each generation can expect to receive and pass on some more-or-less valid description of reality, one that had taken root in revelations from the civilizations of both a Planetary Prince and an imported Adamic race. But on Urantia, and in particular during recent generations, we have faced the problem of having no serviceable myth, no sufficiently valid description, to pass on to our children.

Until now.

There is a way that *things are*. In each succeeding age, humanity has evolved some extended and more appropriate way to describe it. The Most Highs appear to be suggesting that, for this Fifth Epoch, we try the version presented within their Urantia Papers.

As early recipients of this fresh description, after we

first repair and redecorate our own internal worlds [an effort in which the whole universe is conspiring to help us succeed], we are invited to join a project sponsored by these Most Highs: launching Urantia's Fifth Age.

As readers, each of us have had this seed of revelation planted within. It is around this seed, upon this core of fundamental truth, that we have begun to build the first halting, evolutionary, versions of this Fifth Epoch frame. The difficult next step is to so extend our small understandings, our private inner worlds, that we can contribute to the establishment of this "inner world of mankind" — a worthy contribution to the advance of true civilization.

Future generations will live within *some* paradigm. As readers dedicated to the Father and our Michael, we are powerfully equipped to help the Most Highs build it. But many early recipients seem to be clients, not servers. Many appear ready and keen to enjoy this future inner world, neglecting the fact that it is not yet in place. While all of us will enjoy drinking the wine, we cannot yet press the grapes... since we have just begun planting!

*"Life is but a day's work — do it well." (p. 556)*

## The fourth epoch meets the fifth

*In reply to a question about approaching Christian fundamentalists with message of The URANTIA Book, a fellow reader wrote:*

*Dear Friend,*

You asked for advice on techniques of ministering Divine love to fundamentalist believers in the Fourth Epochal Jesus.

Your request (and your letter to the fundamentalist Pastor) is animated by a strong dedication to the Fifth Epochal Jesus, but I also see these earnest Christians have stirred your emotions a little as a result of (1) their disdain for *The URANTIA Book*, and (2) their concern that your adherence to non-Bible teachings has placed your soul at risk of eternal perdition.

I speak from personal experience when I say that these two responses to the higher Gospel are among the hardest things to receive with good grace, even though the second one (concern for an eternal soul) represents a very high order of love.

But such reactions are not unique to fundamentalists; they might characterize the response of liberal Christians as well, whenever they are approached with *Urantia books*, instead of *Urantia hearts* and *Urantia minds*.

I love your faith, and I have no idea of the relative preponderance of these two approaches in your personal work. But I know it is hard to leave out one's "sources" and "texts" in any discussion with a fundamentalist, for whom textual authorities have such an inordinate value.

It is for that reason, I think, that all of my (limited)

success with fundamentalists has come from my knowledge and use of the Bible, particularly the New Testament.

If there is one thing I admire in a fundamentalist, it is that he does at least evince recognition when I quote Scripture, and he CAN be spiritually reached (with God's help) through the Bible. He will respect you (and perhaps even listen) a little more if you know *his* book and don't make a big deal about *yours*. These good Christians generally make very good friends; they are loyal and practical and motivated by many Jesusonian principles.

To the careful student, the NT affords many opportunities for gently moving Christians (conservative and liberal) toward the higher spiritual aspects of their Calvinism, or their Thomism, or their innate spirituality. But if you would expand their horizons, don't mess with their truth.

Don't push the Midwayer Gospel on your fundamentalist brother, but use its insights to temper your approach to the NT texts so loved by him. Warning: don't deny the truth of those phrases which are not in the UB, or which are worded differently. They were written by men who knew a great boon in the Lord, and some have meaning and value in their own right, as an expression of fellowship with the Master's Spirit of Truth.

If, however, an evangelist of the new Epoch has failed to win a brother of the old Epoch over to a sense of shared spiritual goals (before the relationship has reached the letter-writing stage!), I think it were better to retreat. For that reason, I would suggest that you make no further effort to proselytize or criticize this particular group (to continue would be perceived not as teaching but as self-justification). That's just my opinion, not knowing the context of your situation.

It may be doubted whether any UB reader has a particular call to proselytize fundamentalist Christians. Are they not, after all, truly "saved" by a faith stemming from the Fourth Epochal Revelation? Have we contributed to their eternal loss if we fail to show them the Fifth? No. Besides, success in this effort would be apt to bring their literalist tendencies straight into the UB movement, where the appeal of that sort of thing is powerful, and those who are free of it are too few to bear it now.

As translation proceeds, a wide field of endeavor will open. We ought to be in early training for this world mission, and I think we can do no better in our personal work than to follow the cue of Jesus and go first to the "lost sheep" of the house of Israel, and the house of the Apostles; those with religious backgrounds in Judaism and Christianity, who perhaps have "a bad taste in their mouths" (like the person mentioned in a recent post).

Unlike their fundamentalist cousins, some of these disaffected ex-believers ARE in danger, not of hellfire, but of forsaking an eternal and blessed destiny. Their plight ought to move us all the more.

*( continued next page )*

( 4th meets 5th, continued from previous page )

As for the fundamentalists and atheists, what is it to me if some sturdy Christian believes I am damned? Or if some bright materialist think me a fool? If either of these is to have a revelation from me, it will not be by force of persuasion. It can only be by divine tolerance and a higher love. Which they cannot possibly know at my hand without first experiencing my true acceptance of them and my true love, as you well say.

*P.S. You can mark my words; when the UB gets big enough to attract the national media, it will first be depicted by the mocking atheists, who (usually) play the "cult" card into the hand of the traditional religionists they (ironically) most despise. This initial treatment will be perceived as a scandal and a threat by the followers of the fourth Epochal Jesus. On that day we will all have our fill of debating fundamentalists. Particularly if we are not already known for the sanctity of our lives, the moral uprightness of our conduct, the intelligent defense of our knowledge.*

## A report on the meeting of the Parliament of the World's Religions Capetown, December 1-8, 1999

Moussa NDIAYE, Dakar

### Part I

The meeting of the Parliament of the World's Religions in Capetown, December 1-8, 1999, was an excellent enterprise with many important and useful results. We will suggest the following:

1. Moral efficiency of *interfaith* between different religions and traditions of the world – *interfaith* is a real opportunity of understanding and positive appreciations between different people. The talks were sincere and revealed results of the experiences of deep faiths. There were real exchanges and satisfaction between speakers and listeners.
2. The social and human atmosphere was very kind and spontaneous. The relations between the participants were open and there was a real will to maintain contacts between people there, even after the meeting. Religious brotherhood and world citizenship were real without any ostentation. All this was so simple and natural that everybody thought, consciously or not, that it was the only way of life for men. There were no fanaticism or dispute between speakers and listeners.

The Senegalese delegation of URANTIA Foundation was very satisfied by:

1. the fraternity and the kindness of URANTIA Foundation's delegation from Chicago and, more

particularly, of Gard Jameson. We thank also Mr Gawryn, Travis Binion and Paula Thomson. We, Moussa and Doudou, will have an everlasting remembrance of their kindness, their availability for us, their continuous care for all that concerned us, their efforts to support our deficiency for not speaking English and to find translators so that we can understand all the talks during the meeting. We have also noticed their deep understanding of *The URANTIA Book* teachings, their spiritual insight, and their wonderful ability to share these. They understood and exchanged with all the faiths and religions they met there. We wish God give them a very long life. We are sure that they will help bring a better understanding of *The URANTIA Book* on earth. They are very wise to improve peace and spiritual happiness by the meaning of the *interfaith*.



2. the presentation of *The URANTIA Book* to men and women there, which was very successful. The method (contact and communication) let them give an excellent message. Moreover URANTIA Foundation's delegation from Chicago succeeded in finding time enough to allow the representatives of Senegal to express their thoughts in the interfaith dialog. We thank them for all.
3. the method used to give or to sell *URANTIA Books* was a real social marketing linked with a very deep mind of brotherhood and friendship. We've learned a lot from you. So we are not surprised that so many books have been given. We from Senegal congratulate



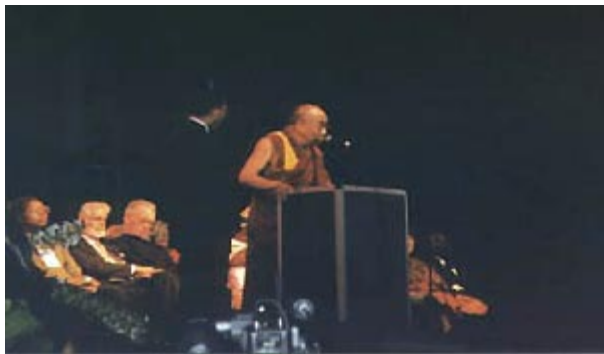


brothers, sisters and friends from URANTIA Foundation of Chicago and hope we will meet you again.

This report gives us the opportunity to tell you that Senegalese readers appreciate positively the two last editions of *The URANTIA Book*: the brand new edition in English and the other one in French printed in June 1994 in Normandie.

### Part II

The speeches of very famous leaders of religious and political life amplified and heightened the message of peace of the Parliament of the World's Religions in Capetown, South Africa. The choice of the country in this end of century, of looking for more understanding, more acceptance of differences and worldwide peace and unity was very symbolic. We were granted four very wonderful speeches from Nelson Mandela, always much applauded, from Dalaï Lama XIV, Desmond Tutu and Mahaghonasanda, as well as others.



Their different speeches enlarged in the heart of the many listeners a very sharp feeling that the world's religions and faiths can and must give a great help

1. to establish peace and brotherhood on earth and between the men,
2. to reduce and suppress war on earth,
3. to support and enlighten the political leaders of the world.



Thank you to Mandela, to Dalai Lama, to Desmond Tutu! Thank you to all of you. Thank you to the Parliament of the World's Religions.

### Suggestions

We give the following suggestions to URANTIA Foundation of Chicago:

1. It is useful and important for the French readers of *Le Livre d'Urantia* to speak more and more English in order to facilitate the cooperation during the international meetings.
2. URANTIA Foundation of Chicago should study the possibility of being represented at all the important interfaith meetings, to allow the people to discover the existence of *The URANTIA Book* and also its capacities to enlarge human faith.
3. URANTIA Foundation itself should consider the organising of interfaith meetings in the different continents of the world so that *The URANTIA Book* would be more easily available in varied social and cultural meetings, with an interfaith goal. The apparently fortuitous social meetings, in a mutually respectful atmosphere which allows a positive appreciation of differences between members, are natural and pleasant opportunities to diffuse *The URANTIA Book*.
4. The meeting at Capetown, organised by the Parliament of the World's Religions, allowed us, through this interfaith situation, to understand how much the world needs to know the teachings of *The URANTIA Book* to let people discover the basis and the goals of their research.

This problem is very important and it is useful to make a deep study trying to solve it.

*Moussa NDIAYE*

*Representative for URANTIA Foundation*

*Dakar*



## The Paradox Of Our Time

The paradox of our time  
in history is that  
we have taller buildings,  
but shorter tempers;  
wider freeways,  
but narrower viewpoints.

We spend more,  
but have less;  
we buy more,  
but enjoy it less.

We have bigger houses,  
but smaller families;  
more conveniences,  
but less time.

We have more degrees,  
but less sense;  
more knowledge,  
but less judgment;  
more experts,  
but fewer solutions;  
more medicines,  
but less wellness.

We drink too much,  
smoke too much,  
spend too recklessly,  
laugh too little,  
drive too fast,  
get angry too quickly,  
stay up too late,  
get up too tired,  
read too seldom,  
watch TV too much.

We have multiplied our possessions,  
but reduced our values.

We talk too much,  
say too little,  
love too seldom,  
and hate too often.

We've learned how to make a living,  
but not a life;  
we've added years to our life,  
but not life to our years.

We've been all the way  
to the moon and back,  
but we cannot cross the street  
to meet the new neighbor.

We've conquered outer space,  
but not inner space;  
we've done bigger things,  
but not better things;  
we've cleaned up the air,  
but polluted the soul;  
we've split the atom,  
but not our prejudice.

We plan more  
to accomplish less;  
we've learned to rush,  
but not to wait.

We built more computers  
to hold more information  
to produce more copies than ever,  
but have less communication.

These are the times of fast foods  
and slow digestion;  
tall men and short character;  
deep profits,  
but shallow relationships.

These are the times of world peace,  
but domestic warfare;  
more leisure,  
but less fun;  
more kinds of food,  
but less nutrition.

These are the days of two incomes,  
but more divorce;  
of fancier houses,  
but broken homes.

These are the times of disposable diapers,  
but throwaway morality;  
one-night stands  
without meaningful ends;  
and pills that can do everything,  
from cheer  
to quiet,  
to kill.

It is a time  
when there is much in the show window  
and nothing in the stockroom;  
a time when technology  
can bring this letter to you,  
and a time when you can choose  
to share this insight  
or delete it on sight.

( written by a High School student, 1999 )

## Leaping Lemurs

*Carl Ramm, Alaska*

In reflecting on the evolutionary history presented in *The URANTIA Book* as compared to how it appears from our current knowledge of the fossil record, I've noticed some things that have given me an idea of why one might want to provide a revelatory account of such things.

Several of the evolutionary sequences provided in the book, like the leap from lemurs to humans in Paper 62, will likely *never* be apparent from just the fossil record. From just the fossil record no paleontologist would deduce that things proceeded as described in Paper 62, even given 100% accuracy of what is written.

The reason is that the line leading to Andon and Fonta sprang from lemurs during a time when there were already pre-existing gibbons and apes, and made the jump from lemur to human in what is in evolutionary terms a flash of a second. In just looking at the fossil record, it is perfectly reasonable to assume that the process took place more gradually, from the lemur-like mammals of the Paleocene and Eocene through what the UB calls the pre-existing gibbons and apes to the primates jointly recognized by the UB and contemporary science as being human and proto-human. Why postulate a second spurt from the lemurs to the higher primates, especially one occurring so late in the scheme of things?

Neither is the portrayal of placental mammals likely to become apparent from the fossil record. On page 693 it is stated that the placental mammals descended *not* from non-placental mammals (i.e. marsupials & monotremes and perhaps unknown others) as is almost universally supposed by paleontologists, but from "a small, highly active, carnivorous, springing type of dinosaur". This dinosaur's description is much like that given for the ancestor of birds, and almost certainly refers to one of the many small theropods—the velociraptors of movie fame and their kin.

Now, what reason would anyone ever have for supposing that it worked out this way, given just the fossil record? I can see little, which is why a revelatory account of such a thing could be useful if that's really how it happened. It is much more reasonable from the physical evidence to assume that the placental mammals descended from the marsupials. In the instance above, the problem is compounded by the fact that while the anatomical similarity of birds and theropods is pretty obvious, it isn't nearly so obvious between theropods and the early placentals. At least it isn't to me.

The inherent ambiguities of the fossil record in any number of areas make the possibility of an authoritative account of evolution desirable. However, the very thing that makes *The URANTIA Book's* account of these events so potentially helpful is exactly what makes it hard to swallow from the standpoint of empirical science.

## Guidelines for Enlightenment

*by Swami Beyondananda*

1. Be a Fundamentalist — make sure the Fun always comes before the Mental. Realize that life is a situation comedy that will never be canceled. A laugh track has been provided. Have a good laughsitive twice a day, and that will ensure regular hilarity.
2. Remember that each of us has been given a special gift, just for entering — so you are already a winner!
3. The most powerful tool on the planet today is Tell-A-Vision. That is where I tell a vision to you, and you tell a vision to me. That way, if we don't like the programming we're getting, we can simply change the channel.
4. Life is like photography. You use the negative to develop.
5. It is true. As we go through life thinking heavy thoughts, thought particles tend to get caught between the ears, causing a condition called truth decay. So be sure to use mental floss twice a day. And when you're tempted to practice tantrum yoga, remember what we teach in Swami's Absurdiveness Training class: Don't get even, get odd.
6. If we want world peace, we must let go of our attachments and truly live like nomads. That's where I no mad at you, you no mad at me. That way, there will surely be no-madness on the planet. And peace begins with each of us. A little peace here, a little peace there, pretty soon all the peaces will fit together to make one big peace everywhere. (That's peace not piece.)
7. I know great earth changes have been predicted for the future, so if you're looking to avoid earthquakes, my advice is simple. When you find a fault, just don't dwell on it.
8. There's no need to change the world. All we have to do is toilet train the world, and we'll never have to change it again.
9. If you're looking to find the key to the Universe, I have some bad news and some good news. The bad news is: there is no key to the Universe. The good news is: it has been left unlocked.
10. Finally, everything I have told you is channeled. That way, if you don't like it, it's not my fault. And remember, enlightenment is not a bureaucracy. So we don't have to go through channels.

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## *Ego and Soul*

*Two stores within  
hold the results  
of our work*

*one a pattern  
of response  
to adjutant drives*

*one a pattern  
of destiny  
partially achieved*

*one pushed by urge  
and the need to survive,  
reverberates a while*

*one pulled to Paradise  
by the gravity of Love,  
unfolds forever*

*one drowns out  
the whispers  
of the Adjuster*

*one lights up  
with each touch  
of Adjustment*

*Love,*

*the Father's circuit,  
whose particle is Love,  
pulls Persons to Paradise*

*while such love  
is the breath  
of the soul,*

*the ego must act upon  
a truth response –  
the solution of faith*

*Nigel Nunn*