

# THE ARENA

## ANZURA

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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)*

## Editor's Notebook

The world is a surprising place. But the sort of surprises we are able to see depends on our vantage point—the place from which we are looking.

If we are looking out from the evolutionary proto-mind provided by the “rhythmic pulsations of the seven adjutant mind-spirits [circuits]” (page 1286) the world becomes an opportunity to satisfy the seven hungers motivated by the adjutants.

But if we have shifted the seat of our identity into our more or less rapidly appearing soul (pages 1229, 1233, 1237), we will be more likely to notice the things which can hold the interest of a young morontian, not a mammal extended by the urge to worship and the capacity for wisdom.

The Readership, those mortals of Urantia who have read *The URANTIA Book*, is made up of both types of humans. The Papers are addressed to the highest aspects of the human self. Their concepts will find response in the available active realm of each individual. So it is reasonable to assume that, apart from the unique perspective enjoyed by each reader, there will be two distinct categories of response to *The URANTIA Book* made by the peoples of our world.

Those solely dependent upon the adjutant circuits (and particularly responsive to the 6<sup>th</sup>) and who retain a lingering fondness for ecclesiastical arrangements, may crave the trappings of a system of religiosity. They may experience much reaction in those parts of the mind manipulated by the adjutant of worship.

The soul-dwellers of Urantia may be more inclined to see *The URANTIA Book* as a message from their next home, designed to bring them up to speed on the way things are. Being less affected by the activity of the adjutants, their response can be independent of the stimulation provided by the sixth circuit. The hunger for awe, symbology and phenomena may be absent.

The first group will tend to cry out in thanks, raise up their new symbols, form groups within which they might share the phenomenon, and create all the fuss usually associated with unexpected insight into the nature and purposes of God. Some beneficial planetary changes may result from such an uprising.

### THE ARENA

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Those in the second category will be less predictable. The enhanced capacity for free-will choice that comes with the morontia mind, coupled with their diverse experiences and resulting attitudes, together with their agondonter detachment from any standardized universe view, make this an interesting group. For them, *The URANTIA Book* becomes a framework of ideas upon which to drape the fabric of their experience. Administrators (and students) throughout Nebadon are doubtless holding their breath, waiting to see what happens next.

*“This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.”*

*The URANTIA Book, page 1229*

# News Around the World

## Second Translator Conference

*Seppo Kanerva, Helsinki, Finland*

I feel privileged to inform you all that *URANTIA Book* translators held their Second Translator Conference at the traditional conference site of Hotel Les Relais Bleus, at Gonesse, in the neighbourhood of Paris. Participants numbered twenty-six, representing 15 either completed or progressing translation projects. The first Translator Congress, held at the Easter of 1996, was attended by translators working in 10 languages, so the number of languages had increased by five. Four of the *URANTIA* Foundation Trustees, viz. the planner and executive of the conference project Georges Michelson-Dupont, along with Thomas C. Burns, K. Richard Keeler, and Lee Kwan Choi likewise attended the conference.

These were the 16 languages represented at the conference:

*completed translations:*

|         |         |
|---------|---------|
| English | French  |
| Finnish | Spanish |
| Russian | Dutch   |

*translations in progress:*

|            |            |
|------------|------------|
| Portuguese | Romanian   |
| Korean     | Lithuanian |
| Estonian   | Chinese    |
| Swedish    | German     |
| Arabic     | Italian    |

The Dutch team, whose work will soon be published, was not present physically, but I am sure they were there in spirit.

In the course of the three-day conference the translators familiarised themselves with pertinent computer programmes and with other technical aspects of getting the texts ready for the printing process. Also the use of the Internet and the Translators Discussion list, provided by *URANTIA* Foundation, were discussed as a means of communication between the translator teams working in the Americas and in Europe. The translator list provides the new teams with an opportunity to draw upon the expertise and experience of the teams who have either completed their work, or who are soon to accomplish their undertaking.

A whole day of the conference was devoted to a discussion on divergent suggestions concerning a correct way of dealing with the small number of specific and unique *URANTIA Book* words and concepts—terms like *morontia*, *mota*, *absonite*, *agondonter*, *monota*, etc. viz., whether they should be transliterated and viewed as unchangeable terms which must have the same phonetic

values in all languages, or whether they need to be translated if the meaning of these concepts can be derived from the descriptions provided in the revealed text.

The hours-long discussion was inconclusive, yet interesting, frank and profound; something that one is entitled to expect from dedicated translators, whose job and concern it is to produce translations which are at the same time accurate, fluent, readable, and acceptable.

The translators likewise voiced the need for a method of arriving at a correct understanding of certain very difficult passages of the revealed text. A great number of examples of such difficult passages was perused and discussed, and a method was devised how to ascertain a 'correct' understanding of these troublesome passages, which often-times challenge also native English speakers.

The translators expressed their gratitude to the *URANTIA* Foundation Board of Trustees whose generosity made it possible for us to meet and to thresh out these many difficulties and problems, and at the same time to get to know one another personally.

Best regards,

Seppo

## The Word Gets Out

Here is a current count of the number of copies of *The URANTIA Book* in print in all languages:

|               |                |
|---------------|----------------|
| English ..... | 297,904        |
| French .....  | 58,602         |
| Spanish ..... | 30,181         |
| Finnish ..... | 8,168          |
| Russian ..... | 5,000          |
| Dutch .....   | 5,000          |
| <b>Total</b>  | <b>404,855</b> |

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*Bonnie hopes those of us interested in the subject of Service will take the time to read the following article. Having been sent to various discussion groups around the world, we reprint it here so that others interested in working together in service to pursue spiritual and revelatory goals may join the service list and participate with us as these matters develop. For information on how to join the service list, please contact:*

Steve Kaplan      urantial@cforest.com  
or Bonnie          bonando@tiac.net

## Service Group

*Bonnie K, USA*

A project of service to our world lies waiting to be carried out. For a long while I have been doing extensive study and thinking in line with such a project, about what we might best do together as religionists, why, and how. I have also been communicating with a number of others who are similarly interested, and have enjoyed the enriching influence of their thoughts and interaction as well. I too believe we may begin the preliminaries to actually begin doing this now. I invite others to add your thoughts either on the **service** list, or **UrantiaL** list if you are unable to subscribe to the service list yet or are not ready to, or privately, if you feel more comfortable. I can be reached by e-mail at bonando@tiac.net.

I would suggest that we:

[1] have preliminary discussions, and reach agreement regarding goals and purposes that are relevant to our present mutual undertaking as religionists (further addressed later in this post). I believe the group should be focussed on goals and purposes, and what action we will take together, rather than merely being a relatively inactive aggregate membership group whose purpose is limited to mainly merely “being together” based on common beliefs. I believe the point of getting together is to actually do something together, hence the necessity to focus on goals and purposes rather than just liking some common ideas.

I believe it will be important to focus on spiritual and revelatory goals, rather than social or material goals—as was the case with Jesus and his group. The activities are pursued through the group, through social and material means, but the fact of the group itself, and the things it uses to pursue the goals, are not the real goals in and of themselves.

Whenever the activities of pursuit of the spiritual goals started to get sidetracked into social, material or other matters, Jesus redirected his group to pursue the spiritual purposes and focus on the activities that achieved the spiritual goals. The good social and material effects of such activities are merely side-effects—not a valid goal in their own right for a group of religionists working together. We should avoid identifying ourselves, or participating, as religionists, in the alternative pursuits

of existing social religions, politics, social causes, etc.—although we may work in and through any of these groups for the spiritual purposes, and thereby benefit the members of such groups. As religionists working together though, let’s stick strictly to the spiritual purposes and goals, as we work together.

The group should be evolved, not “pre-formed.” Its organization should not be a superimposition instituted and fixed in advance, but rather a simple but growing and constantly and gradually changing form, developed as a continuing process, which follows and supports the carrying out of functions—actual activities of those so working—necessary to work towards the goals. We will grow as a living, organic and evolving group—a living unified and coordinated system of workers pursuing common goals together—not an institutional organization. The type of organization then would very much represent the type of organization of a healthy family. Consideration of form and function is relevant to our mutual understanding and agreement about how to pursue this. It will be “informal” but this does not mean there is no group, form, or organization, but rather that it grows, adapts and evolves. The form then, is a constantly changing one, adapted to facilitate what is needed and done. I believe what I have described here reflects the general organizational basis for Jesus’ group form.

There is a value to worshipping together, and sharing personal religious experience though—but this would be part of what the group does together, not the final definition of the group’s activities. Worship and religion are personal, but the personal experiences can be shared with others, and there are benefits for all in doing so. Such interactions are necessary and beneficial to personal religious growth, but are not the end of what is beneficial to these purposes.

Quality and the way we do things will be more important than quantity, or speed in doing them. This again is described in the book extensively, and was clearly demonstrated by what Jesus did and how he did it. He didn’t rush, neither did he so instruct his group. And we needn’t—there’s plenty of time to do all that needs to be done, and do it well, and enjoy the process during all its phases. (I am personally thrilled by the prospect, and think we can have a lot of fun together doing this.)

Hurrying and rushing will be contrary to what we are attempting, and will not assist progress. For us, what is either spiritual or beneficial to our growth is largely identified by its quality and balance, not by its quantity. Such quality cannot be measured as quantity can. Statistics measure the quantity of similar things. They measure form, not quality. They cannot measure the real and different quality of personal experience for each individual that we would pursue enhancing. Statistics, or a lot of any one type of thing (**forms**), will not be relevant to our pursuits of these goals, so there is little if any point in paying attention to them—or hurrying to do a lot of any one thing.

*continued next page*

Doing each thing we do as well as we can, and making the best decisions we reasonably can before we act—and agreeing and cooperating—will assist progress, and cause each thing we actually do to be more effective than a flurry of poorly directed or poorly considered activities, or producing a lot of similar forms of any type, for merely its own sake.

Jesus accomplished more than any of us (so far as I am aware) in a much shorter life than most of us have already lived, and he did it without hurrying or “pushing” or promoting any one single form. (Consider the relationship of form to “formalization”.)

Such activities will accomplish little or nothing, and maybe even set us back. Let’s not avoid time. We need to merely use what we have of it well, in cooperation with God’s will which utilizes time for its purposes. That will work out to be our fastest possible course. We are evolutionary and this is according to the divine plan for how we develop, proceed, and progress as evolutionary beings in time—individually, and mutually. We need to work in harmony with the machinations of time, not to try to dismiss, avoid, speed up or circumvent its operation and unfolding. There’s neither danger nor the need to rush—we may place our complete trust in God, as we do our best to carry out our little part. We aren’t completely perfect now—we’re working on it according to the divine plan. That’s all that’s necessary to constitute real progress. And if we work *together*, we will discover even greater progress, since working together is a necessity, an essential element, to any real progress.

[2] set up some way in the near future to meet, or otherwise more fully discuss and further explore and agree upon goals, purposes, exactly what to start doing and how to do it. Perhaps a conference or other type of meeting, or a series of them, would be a good way to do this. We could also explore ways to include and further communicate with those who are hampered by time, distance, or resource difficulties in participating. A less structured and more interactive format (rather than a lot of speech-making) encouraging active discussion of these matters, with each of us considering them as fully as possible before we begin meeting would, I believe, be most relevant. As we make any such arrangements, let’s consider what will best facilitate this process for most of those who become involved.

We might best consider the training techniques of Jesus as the training we might use in and for our group. It did not consist of years and years of study before starting to do anything with respect to others though. The initial training was much shorter, more intensive, and *growth-causing*—and pursuing and carrying out the actual purposes in a living manner constituted the actual bulk and progressive culminations of each phase of the real training and learning activities. There was always action involved at some point, and progressively so.

Learning was (and really is) an ongoing activity caused by a progressive series of this sequence: **consideration of truth**, **choice**, then **action** based on the

choices. The final step in learning is doing the things thought about and chosen in mind, acting in reality and with others—as Jesus pursued it, and taught others. It is not an activity where there was a lot of thinking, reading and studying, then when one knew all one could know of knowledge available, the individual was credentialled as such, then started to act. This is contrary to both the evolutionary method, and to the teaching/learning techniques Jesus employed in teaching others, since it fails to consider involving the whole person—the development of essential relationships with others, and doing anything—demonstrating anything in life and reality itself. Truth ideas of mind must be demonstrated in reality to be fully “realized” and this is an essential part of real and balanced learning. Learning is a progressive and evolutionary activity.

[3] determine a preliminary plan for how we will proceed. And from then on, invite all who come, who share the goals and purposes, to join us, and work with us to attain them—based only on their desire and willingness to work with us and cooperate as part of the group to do so.

[4] if it is agreed, select a name. We don’t need one. Jesus’ group didn’t have one, but people tend to like to have one, as part of the symbolism of what they are doing. If people would like a name, I would suggest for starters perhaps “Service Corp of Fraternity” or “Corp of Fraternity.” This general type of a name suggests our active relationship with others, and hints at the fact of our brotherhood with one another. Other suggestions are welcome, if participants feel a name is important.

Here are some other preliminary ideas to think over and discuss, for any interested.

The revelation imparted by the Urantia Papers appears to be an addition to the revelation of Jesus. It starts where Jesus left off, and adds a little more, but does so as an addition to, not a replacement of, the Michael bestowal revelation—the living religion of Jesus.

*“The nature of God can be studied in a revelation of supreme ideas, the divine character can be envisaged as a portrayal of supernal ideals, but the most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth, both before and after his attainment of full consciousness of divinity. If the incarnated life of Michael is taken as the background of the revelation of God to man, we may attempt to put in human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Father.”*

*The URANTIA Book, page 33*

The information of this revelation, added to the life and gospel of Jesus, may powerfully assist individuals in their development to the extent they can live the truth ideas embraced. We may start by attempting to reveal the life and religion of Jesus in our lives, and share the gospel of Jesus personally, as he did, and encouraged

others to do, and add to this whatever more as we have embraced, and as is helpful to others, of truth.

I would suggest that our group may begin by starting with presentation of the gospel of Jesus, and personal service to others, and adding more as individuals can and do accept more. We can start with preliminary training and agreement about what we will do in presentation and service for others, and how, where and when we can together so interact with others, then pair off in twos to start these activities on a personal basis, and get together to share about this with each other from time to time. This was what Jesus had his group do when they started out, and we might benefit through using this technique.

Much of what we might do, is listen to and come to know others, then offer what is helpful, according to our (hopefully increasing) ability to do so. The idea will be to helpfully present what might benefit others—and honor their decisions about what they choose, and are able to accept or not. And to perfect our techniques in doing so, through doing so. The truths presented by the present revelation really become valuable for an individual, after that individual has adopted the truths of Jesus' gospel—generally, the goal of seeking and achieving the Father, and becoming perfect like him, recognition of sonship status, faith in the Father as the only requirement for eternal survival, and subsequently, the recognition that all the members of Mankind are our own brothers and sisters. Jesus taught more truth to individuals, of which he was aware, to those who were ready for it, according to their needs, and ability to comprehend, accept and benefit by it than just the simple gospel message. We may do the same—to the degree we have embraced truth ourselves.

Jesus 'disseminated' teachings principally through living them and encouraging others to do the same. He augmented them by also describing the principles and teachings for further illumination, when this was helpful. And this is what he taught his disciples, and gradually and increasingly showed them how to do, also. But he did not expect the disciples to be perfect or know all about what they were learning as they were learning—and they themselves learned by teaching. The first disciples started their training, and shortly after this, activities, after merely offering themselves to follow Jesus to the goal which he was pursuing, not based on any other criteria. He accepted them once they offered themselves. We may do the same. We too may learn as we teach and lead, following where Jesus led, and invite all others with our common purposes to do the same.

The important aspect of truth that causes happiness is that it can be lived—acted out. Truth seekers have a need to do exactly that—live it—and the truth is most fully embraced by living it. Knowledge is possessed by sharing it, and according to our personal and living embrace of it. We each embrace, live, and share it according to our personal expression, each with a different 'spiritual flavor'. And, as Jesus did and helped others

do, we can, and might best, do it together with one another, sharing it with others—and do it more effectively when, and because, we do it together.

*"Intellectual self-consciousness can discover the beauty of truth, its spiritual quality, not only by the philosophic consistency of its concepts, but more certainly and surely by the unerring response of the ever-present Spirit of Truth. Happiness ensues from the recognition of truth because it can be acted out; it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its spiritual flavor."*

*The URANTIA Book, page 42*

As may be clear, the recent presentation of revelation is not living—it is contained in the word symbols of a book (except to the extent people have already done what I now describe). "Word symbols" are not alive. We are. The value of revelation initially imparted to people through word symbols lies in the subsequent living of it. The truth information was delivered—and that was divinely ordained revelators' job. Our part of the revelatory mission is to live and share that truth through the living of it, and the impartation of it also as expanded (revealed) knowledge. We are requested to ourselves become revelators of truth, even as the human Jesus was. By embracing and living truth, we become the active agents of its dissemination. Again, this value of "living" and personally delivering truth—alive—is reiterated throughout the statements in the book.

The purpose for use of the text, related to what we might do to deliver truth to others, is, I have come to believe, stated in the Urantia Foundation's Declaration of Trust indicating what the text was to be used for. I will re-quote the goal and purpose (mission) statements from it, at the end of this article. The more I study these goal and purpose statements, the more I believe they represents the actual instructions (mission statement) related to the present revelation and that it is consistent with the principles of and teachings described in the book, and with the methods of Jesus.

Further, I do not believe any present groups are firmly and exclusively focussed on carrying out these purposes and attaining these goals, but we might best work together now to do so, and work cooperatively with any who have or share these purposes. I would further suggest that "the way" to do this, together, might best be utilizing the model of how Jesus set up the group which then served to carry forth the teachings he offered to others, adapted to the needs and development of people of our times. We might best also think globally (considering all people of Urantia—all "Urantians") while beginning to act locally, wherever we find ourselves—but always together and unified with all others sharing these common goals and purposes.

The principles of the book, and the acts of Jesus do not indicate that independent, isolated or autonomous action by individuals, or small groupings of them—is

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consistent with the divine ways and means. The teachings described by the book indicate the opposite is true. We are intended to do things together, increasingly so, despite the fact that the actual religion we develop is individually developed, and personally unique in every case. Together, we may promote, and through our association enhance this personal development for each. Sharing this individual activity with others, and promoting others doing so too through pursuit of our mutual goals, in our different (but complementary) ways—together, is a theme reiterated throughout the Urantia Papers. Enhancing this personal development for each person, according to their needs and ways, is what is described that we can work together to do.

We shall not determine what any others' beliefs should or might be, or to try to exert pressure of any kind on others. Such a purpose will not behoove us or them, but we can assist each based on and starting with whatever beliefs they already have, then offering what we have found of the way that may be "better" as it has been revealed to us—even the "better way" shown by Jesus (plus a little). It is up to them whether or how they choose to regard any presentations or offerings we may make for their benefit. It will not be helpful to "push" onto anyone ideas that are unwanted, or out of step with that person's current belief development. When we consider our activities, we might carefully consider this in how we carry forth what we do—and not follow the poorer techniques of Christian evangelists and missionaries who attempted to "convert" others into their creedal group, instead of assisting them as they needed, and helping always through their activities to try to lead them to God and show them the way, according to each one's personal needs and development.

Jesus group was informal. It had a form, but it was always changing as needed, adapted to the functions being carried out. It had the components mentioned in the book as important to progress, and relevant to success for groups, particularly of religionists, such as leadership and teamwork (division of labor, but all working toward common goals). It actively and in reality represented the principles of the brotherhood of man in numerous ways. And members of the group, as they worked together and with others beyond their group, increasingly learned to love one another and others through the very things they did—and this group was firmly fixed on spiritual

goals, initially, through Jesus' leadership.

In addition, the manner in which Jesus initially directed the group to pursue the goals, caused benefit to all involved—those serving, as well as those being served by it. There was quite a mutuality of benefits. Quite brilliantly, Jesus had those who had learned a little, initially, teach as they continued to themselves learn—and it was through this activity that the teachers learned more themselves. They learned teaching by teaching others, even teaching others to teach. But he had them do this gradually, and personally—but always together with at least one other person. Leadership functioned at each level within the group and within all subsets of operation within the group.

Of note, I find that what is personal is not so much identified by its uniqueness, as by the fact of always being expressed in relationship with others. What is personal is not identified by its independence, or separateness—this is not the characteristic quality of personality. Nor is it identified by its unique expression, albeit personal expressions are uniquely expressed according to the qualities of the person so expressing. What is personal appears to always be identified as such by and through relationship, and this is an apparent distinction of true personality in every case.

In Jesus' group, through personal expressions, in relationships, the "teachers" were learning—developing their own beliefs, as they encouraged others to develop beliefs, that were helpful and relevant to their individual and mutual spiritual development—finding God and becoming like him. They started with some training in what they would be attempting. Then they attempted it on a personal level, in pairs. To operate personally appears to always require relationship, and consideration of the "persons" of it, and the quality of their relationship. Truth delivery in a personal way then, would necessitate careful consideration of and qualitative interaction with any others to whom it is delivered. I doubt that what is personal is ever truly done alone. That is merely "individual"—and connotes what separateness from others we can notice—not what connects us with them. What is *individual* is not in and of itself truly personal. It appears instead that what is personal is progressively done, and defined by the fact that it done *together*—increasingly and ever more so.

*As Urantia is entering the so-called "horseless age," you should pause and ponder what this animal meant to your ancestors. Men first used horses for food, then for travel, and later in agriculture and war. The horse has long served mankind and has played an important part in the development of human civilization.*

*The URANTIA Book, page 697*

In Jesus group, later, after such gradual and progressive teaching experiences, the teachers got better at their teaching techniques (and had learned much in the process) and eventually delivered their messages to more than only one or a few at a time. But still they personally expressed truth through relationship of varying types with others. In the process, they themselves had learned how to understand and love others better, and had learned increasingly more about what they were teaching and leading others towards. This training then, joined revelation with evolutionary progress of the individuals, and engaged not only the intellect of the learners, but their entire self through their living and sharing activities. Through the interaction, they directly, and probably most importantly were learning about others—to understand, and to love them as they sought to adapt what they were teaching to the needs and abilities of those they were teaching and working together with.

All the time they were doing this they were gradually learning to understand, be of assistance to, and love men, both one another and an increasingly expanding group of others of the “brothers”. Jesus set the group up, like him, to accept “all who came” and desired to act together for the shared spiritual purposes. The group was progressively inclusive rather than exclusive.

Of prime importance to our unity and effectiveness, and mutual actual progress, will be agreement on goals and purposes—and that what purposes we follow related to revelation, are the actual intended revelatory goals and purposes. Of note, the text indicates “evil is the misadaptation of plans and maladjustment of techniques resulting in universe disharmony and planetary confusion” and “Even though this project of modifying the divine plan had been conceived and executed with entire sincerity and with the highest motives concerning the welfare of the world, it constituted evil because it represented the wrong way to achieve righteous ends, because it departed from the right way, the divine plan.” (see p. 842)

Pursuing the wrong goals, or pursuing them the wrong way will then apparently result in default of revelation, and demonstration of evil, rather than success. This would indicate the purposes and goals we work on and how we work on them is of great importance. Let’s do our best then, to focus on what will actually and truly be

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## Mark Twain mota

*The following quotes are attributed to Mark Twain:*

*Always do right. This will gratify some people, and astonish the rest.*

*I have never seen what to me seemed an atom of proof that there is a future life. And yet, I am strongly inclined to expect one.*

*Man is the Religious Animal. He is the only Religious Animal. He is the only animal that has the True Religion—several of them.*

*A sin takes on new and real terrors when there seems a chance that it is going to be found out.*

*If you tell the truth you don't have to remember anything.*

*Apparently—like our public school boy—his education consists in learning ‘things’, not the meaning of them; he is fed upon the husks, not the corn.*

*Loyalty to petrified opinions never yet broke a chain or freed a human soul.*

*But the reverence which is difficult, and which has personal merit in it, is the respect you pay, without compulsion, to the political or religious attitude of a man whose beliefs are not yours.*

*The universal brotherhood of man is our most precious possession, what there is of it.*

*There's a good spot tucked away somewhere in everybody. You'll be a long time finding it, sometimes.*

*An injurious truth has no merit over an injurious lie. Neither should ever be uttered.*

*Such is the human race. Often it does seem such a pity that Noah didn't miss the boat.*

Sources:

*“The Wit and Wisdom of Mark Twain” by Alex Ayres and “Bartlett's Familiar Quotations”.*

good, rather than to be led astray and ignorantly carry out what is evil instead through carrying out even the most well intentioned human desires in these matters. Let's attempt to carefully consider the divine plans related to what we will attempt, and work to fulfill them rather than devising human alternatives we might believe in our ignorance to be better.

Let us be sure that what goals and purposes, and the way we pursue them, are not merely according to the desires of man, but are the actual intended divine goals and purposes, and ways to achieve them, ordained for revelation if we will seek to carry forth revelation. While our intentions may be good—if our goals and purposes are not those divinely intended, we shall be actively carrying out evil, even though we may not intend to do so. Aside from referring you to the text of the book, which describes these matters in detail, I will quote the indicated statements from the Declaration of Trust for your consideration, as well.

Of note, there is ample evidence that those who wrote the Declaration were for many years in direct communication with the revelators, and were, no doubt, acutely aware of their intentions related to revelation. It may even be that the goal and purposes statements (mission statement—indicated as the Objects) in the Declaration was dictated (perhaps word by word) by revelators (it is certainly consistent with principles of the book itself). I don't think there's really a way of knowing for sure. But the complex nature of the statement is also similar to the complexity level of many statements in the book, unlike most of the rest of the Declaration's general provisions. And again, I find the stated goals entirely consistent with the principles described by the book. I think careful consideration of these goals/purposes is relevant. The entire document may be requested from Urantia Foundation, but here are the objects stated—which are indicated in the Declaration as what the text is to be used for:

## “2.1 PRINCIPAL OBJECT

*The object for which this Foundation is created is the promotion, improvement, and expansion among the peoples of the world of the comprehension and understanding of Cosmology and relation of the planet on which we live to the Universe, of the genesis and destiny of Man and his relation to God, and of the true teachings of Jesus Christ; and for the inculcation and encouragement of the realization and appreciation of the Fatherhood of God and the Brotherhood of Man—in order to increase and enhance the comfort, happiness, and well being of Man, as an individual and as a member of society through the fostering of a religion, a philosophy, and a cosmology which are commensurate with Man's intellectual and cultural development.*

## 2.2 CONCORDANT OBJECTS

*The concordant objects for which the Foundation is*

*created are to perpetually preserve inviolate the text of THE URANTIA BOOK and to disseminate the principles, teachings, and doctrines of THE URANTIA BOOK.”*

I would suggest that the text preservation goal is exclusive to Foundation. It is clear the Foundation alone cannot by themselves accomplish the others—and participation by others is essential to their accomplishment. We might attempt to assist in carrying the other goals other than text preservation through our group activities—primarily focussing on the goal and purpose statement of the Principal Object. The main goal/purpose set stated as the Principal Object, appears to be exactly the mission Jesus' group pursued—albeit we have the text as a tool to add more information to the truth set that group had, and both promoted and disseminated. We might progressively add new concepts, starting with the gospel, then up to the amount others are interested in and ready for—after the restated gospel of Jesus, probably starting with the cosmological orientations of the persons and unity of trinity, the Supreme, and Michael/Jesus position in the scheme of things, and the qualities of divinity, and the additional persons of deity. This is, I think something relevant to our continued exploration and discussion. It will be important, I think—as Jesus did—not to promote the mere vehicles for delivery of revelation, such as books, groups, or people who carry it forth, themselves, but real living revelation itself that adds to the spiritual progress of people, and the activities which deliver it.

Of note, there are no directions to distribute books, or focus the main course of activities on purely intellectual studies—and the book describes better ways than book distribution, or study alone, to cause accomplishment of the main goals (as indicated in the Principal Object)—mostly in line, I believe, with things I've described roughly here related to what Jesus did, and they way he set up and organized an active group which provides us with a ready model of what to do, and how to do it. The current revelatory mission appears to be essentially a continuation and expansion of Jesus' mission. We might do well to consider what he did, and how he did it, as we consider what we might do. We might surely use books, and study to the degree it is helpful, as a tool though, whenever it assists accomplishing the actual goals of revelation. But these were not the principal means, or techniques that Jesus used, and he was the most powerfully effective and progressive teacher I know of.

I look forward to continuing to work with any interested in these things, and to working things out as we go. I will enjoy knowing what others think of these matters generally, as well as the ideas I have described in this note. Looking forward to beginning to “realize” what we have been mainly talking about together for so long.

With love,  
Bonnie K.

## International URANTIA Association

### ANZURA

*Report to the Chair of the  
Coordinating Committee 1997  
by Neil Francey  
President, ANZURA*

On behalf of the executive committee of ANZURA, I wish to submit my report for 1997. It is based on the report to the ANZURA Annual General Meeting of 1997.

It is worth noting the expansion of IUA internationally over the past twelve months. From our modest beginnings in Australia, we can now enjoy fellowship with IUA members around the world. We are truly part of an expanding world wide organization.

### Our activities this year

#### National Study Group Day

A national study group day was held again this year in April. These were organised at local levels and addressed Paper 56 – Universal Unity. Groups reported excellent meetings and the topic initiated good discussions.

#### Reader Survey Forms

New forms have been developed by Michael Pither to encourage ANZURA members to pay their unpaid dues, (and the same goes for Arena subscribers), an attempt to give readers easy opportunity for feedback/input and to assist ANZURA in its hopefully ever diligent and enquiring search for wisdom/direction. Armed with such up to date information, we can then best serve the Fifth Epochal Revelation.

#### Position of Secretary

It was with regret that we accepted the resignation of our secretary Ysbrand Oosten during the year. Our thanks for his valuable contribution. Recognition needs to be given to Michael Pither for taking over the secretarial function even though he had a heavy workload with his many UB activities.

#### Members overseas

Our members, Kathleen and Trevor Swadling, are in Chicago and playing a vital role in the administration of the revelation. Prior to their departure an executive meeting was held in Sydney to coordinate the hand over of functions and commence the planning for the 1997 conference.

They stay in touch by phone and e-mail and continue their support of ANZURA. We look forward to having them home in November.

#### The Library Placement Program

It has been many years since this program was launched and Robert Coenraads has initiated a follow up with

libraries to supply books or re-stock books that are now missing. The value of this 'discovery point' has long been recognised and we encourage everyone to assist with this ongoing work.

#### Prison and University Placement Program

Prison placements have been made in the US with new readers resulting. Kathleen has suggested a formal program be developed in the US for placements in Universities and this could also be adopted in Australia.

#### The New Resource Library

The library is taking shape thanks to a substantial financial contribution by an ANZURA member. Our special thanks for that. A computer has now been purchased. Much historical material has been collected and Robert Coenraads is doing a great job as Coordinator-in-Chief. The idea is likely to be picked up in the US thanks to Robert.

Special mention has to be made for financial assistance given by members. In particular our thanks go to Nigel Nunn, John and Ruth Lusk, and Bob Reynolds for their generosity.

A fund raising project to assist the Resource Library is underway. Prints of Artworks by Vern Verass and Graeme Chapman are available. Our thanks to them for their fine efforts.

#### Australian Book Fair

ANZURA members assisted the Foundation at the Australian book fair this year. It is an opportunity to interest new readers and source distributors and retail outlets.

#### Singapore Book Fair

I will be representing ANZURA at this book fair in November and will be accompanying Michael Pither as the representative of the Foundation.

#### Referral System

The Foundation has implemented an international system for reader referrals. At present I am the contact for Australia. I would like an experienced member to consider volunteering for this role.

#### IUA Journal

Articles from Australia are required for this quarterly publication which captures the international aspects of book readership and activities. We have contributed well to date and need a formal procedure to identify contributors and meet publication deadlines.

#### ANZURA

The Arena continues to be published quarterly and is the main communication medium for members. Thanks to Nigel Nunn who heads up the Publications committee and makes sure all deadlines are met and maintains the high quality of content.

### The 1997 Conference

The 1997 Conference has been organised by the Sydney study group and is another great success. Special thanks to the Sydney Study Group and Rita for her coordinating role. Thanks too go to the Canberra Study Group for developing a colour brochure and helping with the marketing.

The 1998 conference is scheduled to be held in or near Brisbane in Queensland.

Is there still a need for a national conference each year, or could local groups make their own arrangements each year with a national conference every two years?

### International Conference in Finland in 1998

The Finnish URANTIA Association expects our Association to assume the responsibility for selecting somebody to deliver a discourse whose theme is Meanings and Values of the Believer Concept. The talk is scheduled to be given on Sunday the ninth of August in the afternoon. Everyone is invited to attend the conference which will be held in Helsinki from the seventh to the tenth of August, 1998.

### The URANTIA Foundation

As no Trustee has been able to visit Australia this year as earlier expected, a letter of invitation for them to visit Australia in 1998 is recommended.

### My Appreciation

I take this opportunity to extend my appreciation to the members of the executive committee, committee leaders, and ANZURA members for their efforts, most of which are behind the scenes and unheralded. So much work is done by volunteers who love this revelation. The mission of the Revelation and the role of the Foundation is dependent on volunteers, as are future readers who are longing to find truth.

And thank you too, Cathy, for all the excellent work you do on behalf of IUA. It is truly appreciated.

We can be proud of our work and the commitment we demonstrate. I feel sure these achievements will make a contribution to the wider acceptance of this wonderful revelation in the long term future.

Neil Francey,  
President, ANZURA



*A moment siezed from the 1997 URANTIA Book Readers conference, held in October at the Ave Maria Conference Center in Darling Point, Sydney, a remarkable site thrusting out into Sydney harbor.*

*The theme this year was "Dare to be God-like". Being baby Finaliters, we felt this was not only our privilege, but our duty. Surrounded as we were by nuns, 18-footers (which, when running under spinnaker, look just like transport seraphim) and acres of rolling lawns, it was easy to imagine that "Jerusem might be something like this".*

### A letter received by Urantia Foundation - Sydney

"Enclosed is a cheque for the purchase of the Hardcover *URANTIA Book*. The minute I read my softcover copy, tears were rolling; I could not believe it.

My Wife "died" at the tender age of 25 and I've raised two daughters alone most of the time, always knowing, hoping that what we both heard and saw of *The URANTIA Book* at FRED ROBINSON'S meetings was true and some day we would understand why our lady of the light was taken so early.

I believe my life for the past 20 years has been partially wasted, knowing full well that we've always been in

charge of our own choices, but had we possessed a copy of this wonderful book before 1975, my girls just maybe would have had a mother a little longer than 5 years, who can say? But I do have great faith in many things.

I can at least now do my share of passing on the word and the truths in *The URANTIA Book* and possibly smooth over some rough patches in my life and those around me.

Good luck in all you future works and efforts.

Yours Sincerely

Kevin "Bluey" Morgan - Edge Hill, QLD"

## Einsteinian Frame Dragging?

Jeff Keys jskeys@cyberg8t.com

The November 7 edition of the *Los Angeles Times* carried on the front page a story of experimental evidence from NASA's Rossi X-ray satellite that, if it is correct, provides confirmation of one of the last predictions of Einstein's theory of gravity. It is one of the stranger predictions and was long thought by many to be impossible of confirmation. The prediction basically says that energy twists and distorts space as it moves through it. Rather than say more, I have appended the *Times* article.

More than this, the evidence also confirms *The URANTIA Book's* description of this phenomenon. The relevant quote, from page 1297, is one of the basketful of passages that sent me head over heels when I first read the book:

*"Space comes the nearest of all nonabsolute things to being absolute. Space is apparently absolutely ultimate. The real difficulty we have in understanding space on the material level is due to the fact that, while material bodies exist in space, space also exists in these same material bodies. While there is much about space that is absolute, that does not mean that space is absolute."*

*"It may help to an understanding of space relationships if you would conjecture that, relatively speaking, space is after all a property of all material bodies. Hence, when a body moves through space, it also takes all its properties with it, even the space which is in and of such a moving body."*

*The URANTIA Book, p. 1297*

**Los Angeles Times, Friday, November 7, 1997**

**By K.C. COLE, Times Science Writer**

In a major confirmation of Einstein's theory of gravity, astrophysicists have seen evidence that space gets dragged around by spinning objects like the train of a wedding dress circling a twirling bride. If correct, the findings—announced Thursday at a meeting in Colorado—pin down one of the final predictions of Einstein's theory, which forms the bedrock of physicists' understanding of all large-scale events in the universe.

Other seemingly preposterous predictions of the theory that are now all but proven true include the existence of galaxy-size gravity lenses that bend starlight, and black holes that suck in everything including light. Now, one of the last holdouts—the idea that space itself gets swirled by spinning objects—appears to have been seen by researchers at MIT and in Rome, 80 years after it was proposed.

"It's taking what was science fiction and bringing it into everyday astronomy," said Michael Nowak, astrophysicist at the University of Colorado.

According to Einstein's theory of gravity, what people normally think of as empty space is actually a tightly woven fabric of space and time, interlocked like threads in a cloth. The space-time fabric gets warped by massive objects, just as a sheet would get warped into a deep well if an elephant were to sit on a bed. Anything that comes near the well naturally rolls in, and that "falling" is the force we perceive as gravity.

If the elephant twists around on the bed, his motion carries the sheet with him. And if Einstein's theory is correct, so should space-time be dragged around massive objects. In the new work, the scientists report they were able to see evidence of this dragging by observing the behavior of cosmic behemoths such as black holes and spinning stars.

Black holes—by definition—cannot be seen directly, as no light escapes their grasp. However, a visible companion orbiting near the black hole slowly gets sucked in by its immense gravity. The dust and gas get ripped off the star and swirl down into the hole, heating up to a billion degrees in the process and sending out an X-ray signal that can be decoded. Using NASA's Rossi X-Ray Timing explorer satellite, scientists believe they saw convincing evidence for "frame dragging."

If the evidence for frame dragging bears out, it would give further strength to the belief that Einstein's theory of gravity is right. "It's probably the biggest effect of Einstein's theories that hasn't been detected," said astrophysicist Lynn Cominsky of Sonoma State University, press spokeswoman for the meeting.

While Einstein's theory has passed all experimental tests "with flying colors," according to University of Illinois astrophysicist Frederick Lamb, "this is the first time we're entering the regime of very strong gravity."

Einstein's space-time warp has left physicists an "outrageous legacy" of bizarre effects to plumb, in the words of Caltech physicist Kip Thorne.

Respected physicists such as Thorne and Stephen Hawking have seriously explored the question of whether Einstein's theory leads to wormholes through the fabric of space-time that could reverse time.

That Einstein correctly predicted so many strange and counter intuitive effects at a time when there was no hard evidence that he was right was a "gigantic intellectual achievement," Lamb said.

The strongest gravitational fields encircle stars that have used up their nuclear fuel and collapse under their own weight. Some condense into neutron stars, so dense that a teaspoon made of the material would weigh millions of tons. Other, more massive stars get squeezed to such extremes that they bend space-time into a black hole,

from which nothing can escape.

The Rossi X-Ray satellite was launched by NASA in 1995 specifically to study such objects. Unlike the Hubble Space Telescope, the Rossi telescope does not take visible images. Instead, it detects energetic X-ray light coming from very close to the center of collapsed stars—within about 500 miles of the center.

Over the past year, researchers discovered that black holes and neutron stars send out very regular X-ray signals, “like pure tones,” said Lamb. The tones are probably caused by dense blobs of gas swirling around the black holes or neutron stars hundreds or thousands of times per second, like a beacon orbiting a lighthouse. (By comparison, the Earth orbits the sun only once a year).

Unexpectedly, these pure signals gave researchers a way to detect subtle wobbles that would indicate that space-time is being dragged. Just like a top wobbles as it gets dragged down by friction, so the orbiting blobs of gas would wobble as they drag space-time along with them. Signals had been detected several years ago, but no one had looked for evidence of frame-dragging in them, partly because no one had thought it was possible to see them, said astrophysicist Luigi Stella of the Astronomical Observatory of Rome.

Stella and his colleagues calculated that if certain neutron stars were dragging space around them, their fluctuating X-ray signal should contain a second, slower signal superimposed on the first.

He saw such a motion in three of 15 stars he analyzed.

“The conclusion is that ... we are getting the first observational evidence of an effect that has been searched for for 80 years,” Stella said. If it’s true, he said, “it confirms one of the deepest consequences of Einstein’s theory.”

After learning about Stella’s work, MIT astrophysicist Wei Cui applied a similar analysis to X-ray signals from black holes. Like Stella, he concluded that he was probably seeing evidence of frame dragging “because the numbers seem to work out so well.”

However, the evidence is “very indirect,” Wei cautioned. Along with Stella, he said he was looking forward to the results of an experiment to measure the dragging of the space-time frame around the Earth. The device involved—a nearly perfect gyroscope—is due for launch aboard the space shuttle in March 2000.

Because scientists know exactly how much the Earth weighs and how fast it spins, they can more accurately calculate the predicted effects of frame dragging. However, the effects will be millions of times more subtle than those possibly perceived in these experiments, because of the Earth’s relatively small mass.

Known as Gravity Probe B, that satellite “will be a direct and unambiguous measurement,” Wei said.

Many ideas that logically follow from Einstein’s theory of gravity seemed unbelievable when they were proposed, but most have stood the test of experiment.

Gravity does bend light like a lens, producing multiple images of distant quasars. Time does slow down near very massive objects. Gravitational energy does appear to radiate away from rapidly spinning pairs of collapsed stars. Black holes are everyday objects of research.

Whether or not the dragging of space-time has actually been detected awaits further experiment, scientists said. However, “while we might argue about the exact mechanism that’s going on, we’re all convinced that this is probing the ideas of Einstein at the extremes,” Nowak said. “That’s very exciting.”

Theology is the study of the actions and reactions of the human spirit; it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. Theology is always the study of your religion; the study of another’s religion is psychology.

When man approaches the study and examination of his universe from the outside, he brings into being the various physical sciences; when he approaches the research of himself and the universe from the inside, he gives origin to theology and metaphysics. The later art of philosophy develops in an effort to harmonize the many discrepancies which are destined at first to appear between the findings and teachings of these two diametrically opposite avenues of approaching the universe of things and beings.

Religion has to do with the spiritual viewpoint, the awareness of the insideness of human experience. Man’s spiritual nature affords him the opportunity of turning the universe outside in. It is therefore true that, viewed exclusively from the insideness of personality experience, all creation appears to be spiritual in nature.

When man analytically inspects the universe through the material endowments of his physical senses and associated mind perception, the cosmos appears to be mechanical and energy-material. Such a technique of studying reality consists in turning the universe inside out.

A logical and consistent philosophic concept of the universe cannot be built up on the postulations of either materialism or spiritism, for both of these systems of thinking, when universally applied, are compelled to view the cosmos in distortion, the former contacting with a universe turned inside out, the latter realizing the nature of a universe turned outside in. Never, then, can either science or religion, in and of themselves, standing alone, hope to gain an adequate understanding of universal truths and relationships without the guidance of human philosophy and the illumination of divine revelation.

*The URANTIA Book, page 1135*

*During a discussion about the possibility of a neurological element causing the human hunger for the divine, George Ganid offered the following thoughts about the phenomenon of spiritual receptivity.*

## The Brain Cathedral/Amplifier

George Ganid <Ganid@aol.com>

It is entirely logical to me that the Adjutant Mind Spirit of Worship would have “receptors” within the physical cathedral/amplifier that is the brain.

### The Brain and God

There is ample evidence in the Christian literature—notably that which comes, at least indirectly, from the mouth of Christ Himself—to support the proposition that there is some connection between the brain and the Father of All.

“Not my will but Thine be done,” Christ frequently stated, and this statement, spoken as it is to an unseen Father, presumes a mechanism whereby the Father can provide his children with KNOWLEDGE of His will. It is all well and good to try to do good—it is another thing, entirely, to KNOW the will of God in order to follow it—even though that is precisely what Christ suggests is the proper path of behavior for those who would enter “The Kingdom of the Father.”

Therefore, it can be inferred that the Father, in creating us, did, in fact, design and implant a conduit for communication between the mind of the human to the transmitter of God. And, though it is certainly not necessary to understand this process to engage in it, it is nevertheless true that the more you know about the mechanics of any process, the more effectively you can engage in it.

Am I suggesting an actual physical mechanism in the brain has been placed there to function as a receiver from God? Perhaps. Certainly, at least, there is a physical accommodation made in the design of the brain to allow for the mechanism (whether physical, spiritual or of some other unknown order of being) to operate.

If this is true, and if this is believed to be a desirable condition, then the next question for the human seeker becomes how best to activate this conduit of communication to better be able to live up to one’s potential (it being assumed that God’s plans for His children are inevitably those of the greatest achievable potential for each individual).

It has been my observation—over years of pursuing this subject from an interior point of view—that there are at least three receivers in the brain to which the human has direct access. For the sake of simplicity I call them primary and secondary receivers. There are two of the former and one of the latter.

One of the primary receivers is that function of the brain commonly referred to as the sub-conscious. It is a

primary receiver because it takes information directly and unedited from the various material influences that affect the brain: the body proper and associated baser emotions—sexual hunger, fear, hatred, jealousy, greed, and desire for immediate satisfaction. This receiver is also the nest of the ego—its protector and defender—its instrument of manifestation.

The other primary receiver is primary because it receives information directly from outside the body—all the spiritual messages, including those from the Father. It is the nest of the God Fragment in each of us.

The secondary receiver is that which we commonly call the consciousness. And, though it is the only one of which we are, ordinarily, “consciously” aware, it is secondary because it is really nothing more than a reflector. It either focuses up—to the super-conscious, the spiritual receiver, or down—to the sub-conscious. Our behavior, then, becomes a further reflection or manifestation of that which has first been reflected upon our consciousness from either of the two primary receivers. Thus it is secondary information which finally penetrates through to our mental vision.

Thus, that which we reflect, that which we do, that which we become, is a direct result of the direction in which we turn this secondary reflector. If we keep it constantly focused upon the input being sent from the super-conscious, then we are in fact focusing on the input provided by the Father, the Spirit of Truth, and the Mother Spirit, as is presumed to be possible by virtue of the teachings of Christ. On the other hand, if we keep our consciousness focused upon the input coming from the physical side of our natures, then that which we are is inevitably a reflection of our materialistic, baser, more animalistic natures.

Praying, then, becomes a formalized process of willful turning of our focus to the super-conscious conduit—to the mind of the Father—and activating this input. A prayerful frame of mind is a state in which the consciousness is upward-focused, but it is not prayer. Prayer, to be effective, must necessarily be communication—words or mental images of a specific nature—from man to God or the other way around. The effective prayer is that from the woman or man who has learned the importance both of the focus of the mind and the specificity of the communication. Prayer is not meditation. It is communication.

The beauty of this, of course, is that, with the God Fragment always seated in the super-conscious, the Father is literally always on call—always available for each of His children on an individual basis. And, since each mind is the harbinger of an individual God Fragment, each supplication, each question, each statement of thanksgiving, repentance or need, is given direct, full and immediate attention from the Source Himself.

I cannot prove any of this, but I believe it to be so.

George Thomas Wilson

## GLOBAL LIBRARY PLACEMENT PLAN

### Progress Report from Australia and New Zealand

Robert Coenraads, November 1997

### PROJECT AIM

*The placement of The URANTIA Book  
in every public library, prison library and  
university library in the world.*

### Introduction

A book in a public library has been the first point of contact for many people to the teachings of The URANTIA Book, often through casual, accidental browsing. Later, an unknown percentage of these people contact the URANTIA Foundation for more information, and often join a study group becoming active, productive members. Placement of the URANTIA Book in public libraries is one of the many non-intrusive ways in which we can assist the spread of the book's valuable teachings. In advanced countries, there would be 1 library for about 18,000 people.

Prison, college and private libraries must follow suit as more books and willing volunteer workers become available. The placement of books in U.S. prisons is already well under way, being coordinated by Liz Engstrom who is, upon receipt of a US\$5 donation, placing soft covers in U.S. and Canadian prison libraries (Northwest Urantian, July 1997, contact begstrom@aol.com).

Individual placement by keen individuals by means of personal contact with acquisitions librarians remains the most valuable method of library placement, as borne out by statistics presented in this report. This is exemplified by the work being carried out by volunteer individuals such as Mark Bloomfield in India (see IUA Journal vol.4 no.2, June 1997)

### The Global Data Base

The global data base has been set up on Microsoft Access database using Windows 95, with a data column organisation that was worked out together with Rick Jones during my visit to Chicago. This organisation seems to be serving the purpose for the time being. (eg Library Name; Branch, Address, Suburb/City, State, Country, Telephone, etc.). The database is as follows and expanding rapidly.

Australia: 966 public libraries (extracted from the National Telephone Directory on CD Rom). 80 prison libraries (extracted from the telephone directory white pages under "Corrective Services Dept of" by hand)

New Zealand: 100 libraries. Placement is being coordinated by Marion Stewart and Linda Agar. Prison libraries to be added shortly.

Singapore: 12 libraries, 13 prison libraries

Chile: 37 libraries, Prisons to be added

Argentina: 34 libraries (Buenos Aires area)

### Means of Data Acquisition

1. CD Rom Telephone Directory, white and yellow pages available for various countries. Before buying these directories, it is very important to ascertain if Public Libraries are classified as a group on the CD Rom and if they are, in fact, all listed or simply just a selection for each region! Otherwise one might just as well put the several days aside needed to enter the information by hand. Particularly in the case of smaller countries as much time can be wasted in figuring out how to locate and extract the data (as each CD Rom will be different). The effort of obtaining a CD Rom would be clearly worthwhile for countries such as the US and Australia.
2. National Association of Libraries located in capital cities of most countries. These should have a comprehensive list of public libraries already compiled. I have not yet tried this avenue but one could contact the National Library. This could save a lot of work, but manual data entry would most likely be required.
3. Embassies and Tourist Promotion Centres for various countries. These normally have up-to-date telephone directories or service guide books for the entire country which they represent. Information can be copied from these books. This approach has been used successfully for Singapore and Chile.
4. White Pages Telephone Directory for each state (under Government) for Penal Institutions, Corrective Services Departments, Prisons etc. I have just recently spent a day in the Main Post Office correcting the data for each of the Australian States.
5. The Internet: This approach has been virtually useless as only libraries connected to the internet are accessible. To date these only represent a small portion of the total libraries (for example 10 or so in Australia). I have not had much luck so far in locating comprehensive lists of useful names and addresses. The telephone guide on the net for Australia is inferior to that on the CD Rom (discussed in point 1 above).

### Experimental Mail Out to 500 Australian Libraries

500 Australian libraries were selected from the database and sent a letter and reply form, as included below. The tedious physical work was carried out with volunteers ready to serve the cause. Bulk mailing

discounts are available for more than certain thresholds (in Australia, we are receiving a discount of 20% on postage for over 500 articles for advertising mail; as which our material was approved as it is effectively publicising our product). That is each letter cost us A\$0.40. Further discount is available is a reply paid envelope is included.

### Results of Experimental Mail Out

The mail out returned a 10% success rate, or 1 reply for 10 letters sent. That is we received approximately 50 replies, half of which indicated that they already had the book on their shelves, the other half requested a book.

In certain respects then this exercise was a success in that 25 more Australian libraries now have a copy of the URANTIA Book, and also in terms of standard marketing exercise statistics. I have been told that 1 reply in 10 is a very good return.

However, I now consider the exercise a puzzling failure, after all we were not trying to sell anything, it was stated most clearly on the letter that The URANTIA Foundation was attempting to donate a book. As will be seen clearly later, as a result of the follow-up phone work, it becomes obvious that the results do not indicate an unwillingness to accept the book. The low reply rate is due to organizational and staffing problems in the government library systems, when questioned most librarians could not remember receiving any letter.

The direct mail approach is thus incomplete and costly. Books are placed in only some libraries and to solicit each positive response is costing us on average A\$4.00, or more if follow up work is carried out.

### Experimental Telephone Contact with Metropolitan Libraries

A number of suburban libraries, who did not respond to the above-mentioned mail out, were contacted directly by telephone. Study Group members, John Lusk, Ruth Lusk and Faraday Rampe, volunteered to take part in this exercise and, bolstered by the extremely positive response, are extremely enthusiastic to continue the project once more hardcover books become available for donation. ANZURA has offered to pay their phone expenses incurred in the project.

### Results of Phone Contact

The results were astounding. A success rate of 80% or 90% was achieved in directly placing books in the metropolitan libraries. Eight or nine libraries out of ten indicated that they already had books on the shelves or else wanted them. Interestingly, a number of libraries required replacement books as their originals were lost or stolen. The libraries that did not want the book were mostly small branches of a larger library system unable to accept books on their own accord. In these cases one book is generally shared by the main and several sub-branches.

This exercise cost a local phone call (25 cents) for

each response generating information that could be entered in the database. It is clear that this is far more cost effective than the approach by mail. Therefore it has been decided that this direct approach will be used for libraries in all major cities, and possibly the country areas as well, as the positive results and savings warrant this.

### Mail-Out of The URANTIA Book donation

The most effective way to mail the URANTIA Book to the individual libraries is via the surface mail facility of national postal service, where this is sufficiently reliable. In major cities, volunteers have been willing to hand deliver books to the libraries. This is especially useful where the librarians have requested to inspect the book prior to accepting it.

We have prepared a large coloured sticker which can be placed on the outside of each URANTIA book cardboard box before it is sent to each library. The label is as follows:

#### PLEASE CHECK YOUR CATALOGUE LISTING

Library of Congress No. BP605.U74 U7 1955

Dewey Decimal No. 299

Title: The Urantia Book

Author: The Urantia Foundation

Subject: Science, Philosophy, Religion,  
Cosmology, Sociology

This will help the individual librarians with their catalogue listing, and should alleviate any problems with incorrect classifications. Common problems have arisen in the past from the fact that The Library of Congress has not provided a subject listing. Local libraries will often thus put "The Urantia Foundation" in as the subject of the book, and, puzzled by the apparent lack of author, will list Clyde Beddell as Author. A lack of a decent subject listing means that people will never discover the book by browsing on the library's computerised classification system. This is most important as certain countries (e.g. Venezuela) do not allow the general public into the library stacks, all searching is done on the catalogue.

Make sure you have a good stock pile of books for libraries. At present hard covers are desirable because of their smart appearance and durability (soft covers for prisons only), but if all continues to go as planned we could have shortages in the future.

### Soft Cover Donations for Prison Libraries

During the National Conference in Sydney, Australia this year about A\$70 was raised for the Prison Placement Plan. Savings in postage due to volunteers hand delivering The URANTIA Book to metropolitan libraries (ie about A\$6.50) are also being put towards the Prison Placement Plan.

## Study Groups in Australia and New Zealand

*(If you would like your study group listed here, or if details have changed, please contact the Editor.)*

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### *A Symphony of Haiku Praise*

*God is infinite  
Which means He is always near  
Reach for Him inside*

*The Father is love  
He listens to us deeply  
Talk to Him — quiet*

*He never began  
He is the Creator of all  
He will never end*

*The First Source and Center  
Extending Himself in life  
We all may know Him*

*He upholds all things  
He embodies all beauty  
God is our Father*

*Like the sun with light —  
He radiates His pure truth  
Open yourself... see!*

*He is energy  
Is the Universal Father  
Know that you are His child*

*Rest in His power  
Feel the flow of His energy  
Live in His wisdom*

*We can be perfect  
Unceasingly, He is here  
We can be with Him*

*Look inside: listen!  
Fragments of Himself He gives  
Look around and know!*

*Sara Blackstock*