



William Wentworth

President's Report

This issue of the *Arena* may be a good opportunity to remind ourselves that ANZURA is primarily a service organization. Our principal function is to serve readers of *The Urantia Book* in studying the revelation and assisting their efforts to attract others who may

be interested.

While it may be true that readers are confident that the message of the Fifth Epochal Revelation will result in the eventual transformation of planetary culture, the method and timing of that transformation are beyond our current vision. As readers, our best efforts are limited to the slow person to person dissemination of the knowledge of the revelation and the deepening of our personal understanding of its message.

To this end ANZURA helps readers to find other readers, organises an annual conference of readers, publishes this newsletter, maintains the [ANZURA website](#), supports study groups and participates with other reader groups from around the world in various activities from time to time.

Following the outstanding conference last year in Auckland, this year the annual conference is being

hosted by the Sydney Study Group at Narrabeen on Sydney's northern beaches 9-12 October. Planning is well advanced and the Sydney group can be relied upon for an informative and enjoyable program. Details and registration information follow in this issue.

It is of interest that the Hobart Study Group has recently been joined by some new members associated with "The Christ Experiment," and we hope to meet them in Narrabeen in October. >>

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from the President cont.

It is also of interest that the Perth study group has produced its own website. <http://www.perthubsg.com/about/>. It contains some excellent articles which contribute to the group's stated aim of concentrating on outreach. We certainly hope some of the Perth group will attend the Sydney conference in October.

The annual study day will be on Saturday 16 May with the aim of having study groups from around the world studying the same paper and submitting their comments for publication in the succeeding issue of Arena. Further information follows in this issue.

The Representative Council of our affiliate Urantia Association International (UAI) has not been very

active over the period since our last issue. A budget for the current year has been accepted, some new members have been elected to the International Service Board to replace those whose terms expired and regular WebEx consultations have been held. Of interest to ANZURA members is that Kathleen Swadling is the new Communications chair. Thanks are due to Bernie Belarski whose term as Dissemination Chair has finished, and to Verner Verass who ended his term as Communications Chair.

The *Arena* editorial group has put together an interesting issue which I feel certain will give you much to enjoy and ponder over. ■



Aurora borealis activity seen in March 2015 photo

New Contact Details for ANZURA

Please note that the Administrator for ANZURA has moved, therefore the contact details for the Central Administration office have changed. The new contact details for ANZURA now are →

ANZURA
PO Box 1581
Warriewood, NSW 2102
Phone: 0481 508 782
Email: anzura@urantia-anzura.org

Faith & Courage

the Pathway to Paradise and Beyond

9-12
Oct 2015



Australia and New Zealand Urantia Book Readers' Annual Conference | Sydney Academy of Sport & Recreation
Wakehurst Parkway, Narrabeen, NSW, Australia | 9-12 October 2015

ANZURA Conference

We invite you to join us at this year's ANZURA conference as we ponder and explore the mighty role Faith and Courage play in our ascendant journey to Paradise and beyond; how these two essential components of our inner lives so effectively equip us with the strength and determination required to stay the course; the course that will eventually lead us into the very presence of the First Source and Centre of all things and beings: the one and only Universal Father.

Please join us in a gorgeous semi-bush setting on the shores of Narrabeen Lake as we come together for some uniquely qualitative time away from the hustle and bustle of everyday life to share our deep interest in the Urantia Revelation. We will be exchanging thoughts and ideas on how we can integrate and apply *The Urantia Book's* teachings on Faith and Courage into the inner most core of our being, and in so doing become more spiritually fragrant and effective in helping others discover the true nature of God.

About the conference theme

Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of TRUTH.

[Paper 103:9.7, page 1141:5]

This quote clearly sets the stage for our conference theme this year. It is our hope that participants will gain further insights into the pivotal role faith plays in overcoming those inherent animal traits of fear and anxiety which can so hinder our spiritual progress and upset our inner equilibrium. When courage replaces fear, when faith carries us beyond reason and philosophical wisdom, then the universe truly is the limit!

We will spend some time taking a close look at the faith of Jesus to see how he developed such a strong and fearless character in the face of all kinds of adversities. His watch words were "fear not"—those two words hold the key to our spiritual progress.

*Jesus did not cling to faith in God as would a struggling soul at war with the universe and at death grips with a hostile and sinful world; he did not resort to faith merely as a consolation in the midst of difficulties or as a comfort in threatened despair; faith was not just an illusory compensation for the unpleasant realities and the sorrows of living. In the very face of all the natural difficulties and the temporal contradictions of mortal existence, he experienced the tranquillity of supreme and unquestioned **trust in God** and felt the tremendous thrill of living, by faith, in the very presence of the heavenly Father.* [Paper 196:0.3, page 2087:3] emphasis added

Transport

The venue is 30 km from Central Railway Station, Sydney and the journey takes between 35 and 50 minutes by car depending on traffic. It is 38 km from Mascot International Airport. There are door-to-door airport shuttle services which can be pre-booked. One quote from a company that services the Northern Beaches was \$51 for one person, \$64 for two people, \$74 for three (with similar incremental increases in cost for more people in the group). Contact us for booking information. Alternatively there is a train service from the airport to the city and a bus service from the city to Narrabeen. The venue is a few minutes' drive from the nearest bus stop so the organisers will provide a transfer service if called from the bus stop.

Venue

The **Sydney Academy of Sport & Recreation** is situated on the shores of Narrabeen Lake on the Northern Beaches of Sydney and backs onto the tranquillity of vast natural bush land. As the name suggests, it is designed as a sports centre with state-of-the-art sporting facilities such as an Olympic pool, an aquatic centre, multiple ovals, a gymnasium and 6 tennis courts (with lighting). It is also designed to be used as a conference centre with motel style accommodation, dining room, conference rooms and plenty of space for breakout sessions. Each room opens to the outdoors and rooms vary to accommodate from 2 to 6 people. Each air-conditioned room has an ensuite, colour television, pay TV and even a bar fridge!

Conference guests may use some of the sporting facilities if available and there are plenty of walking bush tracks, fitness and jogging tracks, and lakeside activities.



typical room

ANZURA Conference—Sydney 2015



Sydney Academy of Sport & Recreation
 Wakehurst Parkway
 Narrabeen, NSW

 (Narrabeen Lakes,
 Northern Beaches
 of Sydney)

9-12
 Oct 2015



Catering

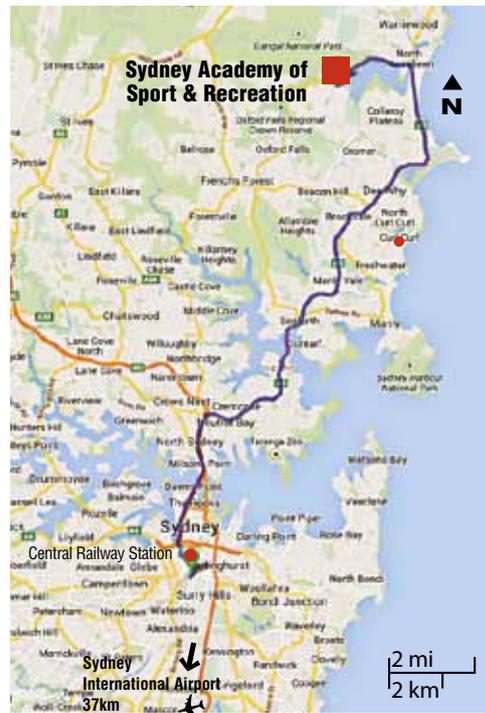
There is a dining room and some outdoor eating space adjacent to the dining room. All meals from Friday dinner to Monday lunch will be provided along with morning and afternoon teas.

Cost

Full conference: \$390 – Covers 3 nights of shared accommodation with bed linen, ensuite bathroom, and all meals from Friday dinner to Monday lunch.

Daily Rate: \$80 – includes lunch & dinner, no accommodation.

Daily Rate: \$45 – includes lunch only, no accommodation.



Sydney Academy of Sport & Recreation

Enquiries and registrations

For further information please contact:

ANZURA Australia

Mob: 0481 508 782 anzura@urantia-anzura.org

Please send completed registration forms to:

ANZURA

PO Box 1581, Warriewood, NSW 2102 Australia

We look forward to seeing you there! ■



Please complete and return by 10 August 2015 to: **ANZURA, PO Box 1581, WARRIEWOOD, NSW 2102, AUSTRALIA**

Conference 2015—Registration Form

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



Please detach and return the completed registration form. Thanks and see you there!

~ National Study Day • Weekend of 16th of May ~

Papers 160 and 161—Rodan of Alexandria and Further Discussions with Rodan

It's that time of year again for the National Study Day which provides readers with an opportunity to meet and study *The Urantia Book* with other readers their region. This year it's being held over the weekend of **16th of May** and we'll be studying **Papers 160 and 161—Rodan of Alexandria and Further Discussions with Rodan**. Here's a glimpse of this highly philosophical paper:

Human life consists in three great drives—urges, desires, and lures. Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living, by transforming present desires into those higher longings which are capable of lasting attainment, while the commonplace lure of existence must be transferred from one's conventional and established ideas to the higher realms of unexplored ideas and undiscovered ideals. [Paper 160:1.2, page, p.1772:3]

Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. Friendship enhances the

joys and glorifies the triumphs of life. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. [Paper 160:2.7, page 1776:2]

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

You will find on the back page of this newsletter contact details of the Study Group Hosts. By contacting the one nearest to you, you will be able to find out how the day will be structured. If you are a solitary student with no other readers nearby, please consider joining us in spirit on the day and read this paper with the knowledge that we are united and motivated in the same Spirit. You may also wish to consider joining the online Study Day on Urantia Association's Forum at <http://urantia-association.org/forums>. We wish you an interesting, uplifting and enjoyable day. ■

Entities, Beings and Personalities of *The Urantia Book*

ANZURA's new *Urantia Book* Study Aid—available now!

The Entities, Beings and Personalities lists every creature mentioned in *The Urantia Book*—high and low—and in a snapshot portrays their grouping, function and source of origin. A bit like a CV of our celestial friends!

For example



THE MINISTERING SPIRITS OF THE SUPERUNIVERSES
(5 Subclasses)

THE URANTIA BOOK: Paper 2

TERTIAPHIM

SUBCLASS: 1 of The Ministering Spirits of the Superuniverses

OFFSPRING OF: Infinite Spirit

PRINCIPAL REALM: Home in superuniverse headquarters, assigned to local creations

POPULATION: Not revealed

The Urantia Book: Paper 28-1.

Accompany the Creator Son when he embarks upon the adventure of universe organization; throughout the early times of universe building they serve by the side of the Creator Son until the day of the personalization of the Bright and Morning Star [U.B. page 306]; eventually dedicated to the liaison service of the Creator Sons and the Ancients of Days. [U.B. page 286]

ASCENDING SONS OF GOD
(7 Subclasses)

THE URANTIA BOOK: Paper 40

FATHER-FUSED MORTALS

SUBCLASS: 1 of Ascending Sons of God

OFFSPRING OF: Not revealed

PRINCIPAL REALM: Not revealed

POPULATION: Not revealed

The Urantia Book: Paper 40-7.

Planetary sons, evolutionary creatures derived from the Life Carrier implantations and modified by the Adamiclife infusion, hardly yet ascending sons while on the material planet of origin; but indeed sons of ascension potential—even to the highest heights of glory and divinity attainment [U.B. page 448]; these are the mortals who have been commanded by the Universal Father, “Be you perfect, even as I am perfect”; the Father has bestowed himself upon us, placed his own spirit within us; therefore does he demand ultimate perfection of us;

to the Adjuster-fused mortal the career of universal service is wide open. What dignity of destiny and glory of attainment await every one of us! Do we fully appreciate what has been done for us? Do we comprehend the grandeur of the heights of eternal achievement which are spread out before us? [U.B. page 449]

This study aid has 133 pages plus a Table of Contents and an Index.

It is now available from the ANZURA office for \$25 including postage.

To order call us on 0481 508 782 or email: anzura@urantia-anzura.org

When people are inspired, have an idea and get together to make it a reality, good things can happen just like in this case. Initially this work was compiled by members of the Greater Lake Michigan Urantia Society a number of years back. Our admiration and thanks go to these committed and sincere *Urantia Book* students.

We have been given permission to take that text and reformat it to make a pleasant and readable document. We hope this will be a great addition to your handy reference material when studying *The Urantia Book*. ■

Perth Urantia Book Study and Outreach in Western Australia

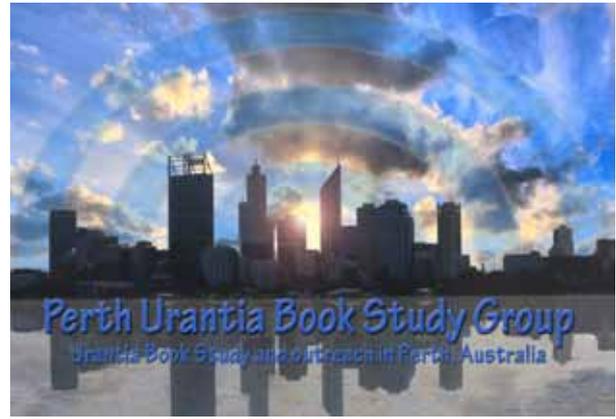
By Derek Grimm, Perth,
Western Australia

We would like to extend our warmest greetings to our Urantian brothers and sisters wherever you might be, and to thank you for this opportunity to share a little bit about ourselves.

The Perth *Urantia Book* Study Group (Perth UBSG) is the most recent incarnation of readers in the Perth area meeting to study *The Urantia Book*. The founding of our group dates back to early 2012 when a few local readers felt drawn to reach out to each other in hopes of forming a group after several years of no activity in our area.

Our group focus has shifted considerably since our first meeting. We initially thought to launch a big public effort to increase group membership, but soon realised that perhaps quantity wasn't quite as desirable a goal as quality.

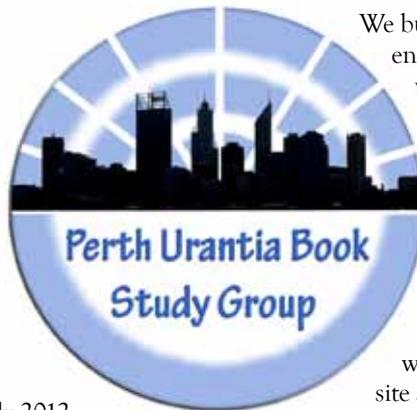
As it says on our website, Perth UBSG is "Urantia Book study and outreach". Right from day one every group member has agreed that outreach should be among the primary focuses of the group. When it comes to outreach I often think of Jesus' parable of the pounds. To paraphrase: A ruler gave one pound to each of three stewards. The first invested his and returned to the pleased ruler with ten more, the second returned his with five more. The third steward hid his pound away- safely wrapped in



a napkin to return it to the ruler as it had been given him. The ruler flew into a rage, threw the steward out, and gave his one pound to the first steward.

How is this parable significant here in a discussion of outreach? We see *The Urantia Book* as the pound given to each of us. What will we do with this pound? Will we keep it secret and hidden away, or will we invest it to the best of our ability in the future of the human race? The act is ours, the consequence is God's. For us, outreach is the responsibility we must shoulder for being among the few on this planet to even recognise the pound for what it is.

Since forming our group, we have had the opportunity to speak twice on a local talk radio show, and the radio show gave us the idea to produce our own "radio show" where we could systematically discuss the Urantian message. And so we self-produced an ongoing series of webcasts.



We built a website and branded our group to ensure that if anyone in Western Australia was looking for readers to connect with, they couldn't help but find us. Our site serves three purposes: one, to give as much information as possible to those interested in *The Urantia Book*; two, to offer our group members resources for further study; and three, to connect us to the wider global Urantia community. Since the site was launched in 2013, we have been continuously delighted by site statistics which report an often surprising list of nationalities for visitors to the site.

Because we see the website as our primary public persona, we are constantly improving it to make it more useful. After uploading our webcasts, we added local member access to a group library that we are slowly building. We have since added a video spokesperson to welcome people to the site and show them around a bit, we have launched a blog, and we are also on Facebook.

In the religion papers we are told, when socialising our religion, to do it as individuals and not as a religious group. We have taken that to heart, and many of our members are involved individually in projects that have a deep spiritual, even Urantian message, or goal. So we find that our group members tend to "wear many hats".

We have met and sometimes collaborated with many truly inspired Urantians who are investing their pound, and

doing the most amazing things. They in turn, are inspiring others- many times without mentioning the book at all.

In the social evolution of our group this has had an enormous positive effect. After watching the Study Group Symposium videos from summer 2014, we had several very serious discussions about why some groups continue and why others just fade away. We have come to the conclusion that again, quality is the key. Peter and I have a friend who ran a very successful (and large) study group for many years but once they finished reading the book, everyone stopped attending (!!)

This example has taught us that, as a group, we need to be about more than just study. We need to be a circle of trust and support for each other as each of us goes out to try to live the lessons of this incredible revelation. We have set aside time during each weekly meeting to talk about our personal challenges as we try to implement the teachings of Michael into our daily lives.

This is the direction I think we have been evolving in for some time now. How does it work? We've been working on a problem for several months: the Papers tell us that our purpose in this life is to make choices which will help grow our souls. Well, what does that really mean? What choices? It all seems very vague. Then we hit on the idea that, as Bill Sadler Jr. used to say, building a soul is no more than building character. This is much less vague, but how exactly do we build character? (According to my parents, build-

ing character is eating liver and walking 3 miles to school every day in a snowstorm). We've spent months trying to work out exactly how to make these choices, to build this character/soul which will put us on the path to Adjuster fusion. We have recently found Jesus' teaching at Sidon and Tyre very illuminating, and are focused on Part Four for more teachings of this kind. This process is an example of the way our group works. When we are functioning most effectively, we read either topically, or to solve a problem posed to the group.

The Urantia Book is beyond our full comprehension in its perspective, and unfathomable in its depths. We are like plankton barely snorkelling under its surface, but even snorkelers are sometimes rewarded with experiences of great beauty and exhilaration. Ours is a relatively new but dedicated group of readers who are grateful for the opportunity to take part in this unparalleled adventure with all of our brothers and sisters across the globe. Perth may be isolated geographically, but we are striving to serve the revelation in the best ways we can.

If you ever find yourself in Perth, please don't hesitate to contact us. We are also devoted coffee shop philosophers!

Peace and blessings,
Derek Grimm
PerthUBSG.com ■

New Zealand Corner

Marion Steward, Auckland New Zealand

As I write this, the leading edge of Cyclone Pam is just starting to make its presence felt over Auckland. The sky is clouding over, the rain is beginning, and the rain radar predicts extremely heavy rain from about 1am. This cyclone has been described as the worst one to ever hit the Pacific, and tales of death and destruction are spreading, with winds of 320kmh hitting Vanuatu. Some newspaper reports are attributing its severity to the effects of climate change, a stance not taken by all, but one that continues to be aired.



This same weekend I read an article in our national newspaper about the dawning of a new epoch, where the planet is "officially" dominated by humans, according to geologists. We are currently living in the Holocene Epoch of the Quaternary Period, according to Wikipedia, but scientists are now debating the official beginning of this new epoch, labelled the Anthropocene.

Considering the possible connections between these two events brought to mind that intriguing snippet in the *Urantia Book* that refers to the possibility of complete planetary collapse. *"If some physical catastrophe should doom the planetary residence of an evolving race, the Melchizedeks and the Life Carriers would install the technique of dematerialization for all survivors, and by seraphic transport these beings would be carried away to the new world prepared for their continuing existence."* [Paper 51:2.3, page 582.3].

However, as Cyclone Pam receded without inflicting much damage on New Zealand, I reflected that *"Anxiety must be abandoned. The disappointments hardest to bear are those which never come"* [Paper 48:7.21 page 557.5] and that *"the revelation of God to the world, in and through Jesus, shall not fail"*. [Paper 196:3.32, page 2097.1]. It does not seem likely that Michael would have incarnated on a planet destined for such a truncated existence, particularly as Jesus is the Planetary Prince of Urantia.

So, there is comfort in knowing that, even should the worst occur, we always have hopes of personality survival and participation in the Paradise ascent. With this thought in mind, readers here in New Zealand are planning to gather together for a weekend at the end of April. The conference last year was a great stimulus for this, and so far we have at least 10 readers coming to this regional event. Some have only met on Facebook, and some readers haven't met since the 1980s, so we are anticipating a rich experience of sharing and exploring our experiences of the great truths in our beloved book. I look forward to reporting on this in the next New Zealand Corner.

Marion Steward joemarion@xtra.co.nz ■



Urantia Association International's Newly Elected International Service Board Members

The Representative Council of Urantia Association International has recently completed an election cycle for members of the International Service Board (ISB). Following are the positions that were due for election along with the successful candidates:

Vice President—Andres Ramirez (Colombia)

Secretary—Susan Owen (United States—re-elected)

Communications Chair—Kathleen Swadling (Australia)

Conference Chair—Antonio Schefer (The Netherlands)

Dissemination Chair—David Linthicum (United States)

Membership Chair—Anton Miroshnichenko (Ukraine)

Study Group Chair—Gaetan Charland (Quebec, Canada—previously served as President of Urantia Association International from 2003 to 2013)

Those remaining members whose positions were not due for election are:

President—Chris Wood (United States)

Treasurer—Bradly Tharp (United States)

Education Chair—Sheila Keen Lund (United States)

Translations Chair—Chris Moseley (United Kingdom)

Outgoing members whose terms had expired are:

Merindi Belarski (Australia, outgoing Vice President)

Bernie Belarski (Australia, outgoing Dissemination Chair)

Vern Verass (Australia, outgoing Communications Chair)

Gary Rawlings (United Kingdom, outgoing membership Chair)

Bill Beasley (United States, outgoing Study Group Chair)

All of these dedicated students of *The Urantia Book* have volunteered their time and efforts to serve in these leadership positions to coordinate and assist the many Urantia Associations (such as ANZURA) around the globe in their combined efforts to foster study of *The Urantia Book* and to disseminate its teachings.

Further insights into these new board members can be found on Urantia Associations' website by [clicking here](#). ■

The Religion of Personal Spiritual Experience

By Bob Ghen Sr., United States

The Urantia Book teaches the universal *Religion of Personal Spiritual Experience*; an authentic, enlightened religion easily and readily accessible by every single human being on our planet who is willing, notwithstanding any and all other previous allegiances and affiliations. This is a planetary religion of God conscious human beings now living in the 21st Century in spiritual and religious freedom from all man-made spiritual and religious authority.

This paper presents a brief overview for fully committed religionists of all stripes; for those who only pursue religion half-heartedly, for those who think of themselves as, "spiritual but not religious", for the many agnostics who are simply not sure about religion, and perhaps especially, for committed Atheists who are absolutely positive that the whole religious proposition is pure hogwash.

A Nascent Worldwide Spiritual Migration is Underway

Given the current global, geo-political climate, so fraught with religious strife and its attendant rise in extreme fundamentalism, such a *Religion of Personal Spiritual Experience* is not immediately appealing. Religious ideologues and spiritually timid individuals who crave the transient security of group-think, or a fossilized belief system, or who prefer the perceived safety of the herd are slow to embrace the liberty and adventure of realizing in one's own personal experience ever deeper layers of true spiritual meanings and values. It does take courage.

Nevertheless, our *Religion of Personal Spiritual Experience* is slowly emerging among the people of earth. It is gradually finding its way into the hearts of intelligent, progressive, and open-minded individuals all around the globe. Already, there are many across the broad, cultural-social-political-spiritual-religious landscape who are either among our numbers, or spiritually migrating in this direction.

Our Religion Stands on its Own

Presently, I will address more fully what it means to personally practice our religion. But first, it will be helpful if you will allow me to steer you away from what it categorically does NOT entail.

Since our religion is validated by *personal experience*, we do not require an authoritative stamp of approval by any other intermediating person, institution, agency, or body of work on earth for its authenticity. Each of us holds authority over our own, personal *spiritual experience*. Organized, institutional religion plays no role.

We practice a religion without dogma, freeing the creative flow of mind to follow Truth *wherever* it may lead. We are without impotent rituals and binding superstitions. There exists no hierarchy of power among us; no priests, no bishops, no infallible popes. There is no chain of command, nor gradations of rank—absolutely no pecking order. A particular dress code does not identify us. All

individuals are respected as religious equals, as indeed we are.

Neither will you find “enlightened” gurus who have arrived, ascended masters, people with special powers, or “anointed” ones among us. Our religion does not insult the intelligence with preposterous claims of superhuman capabilities that can never be empirically demonstrable. Nor do we have designated places of worship. Candles, incense, bells, crystals, and mysterious incantations play no part. Absent are the chanting, the secret mantras, the hypnotic repetition of meaningless formulas, all forms of prayer wheels, amulets, fetishes, sacred relics, and every other form of childish, spiritual gadgetry. We have no list(s) of rules. And we claim no sacred places of spiritual power, or so-called holy vortices (whatever they are). Also, we do not perform miracles, and neither do we expect them. Sound, rational science frames our understanding of the natural, material environment.

We Are All So Uniquely PERSONAL

Yet we are, each one, personally and intimately in an authentic, *experiential relationship* with the inner spirit of God; the conscious, intentional maintenance of which is the very essence of our religion. For many of us, *The Urantia Book* provides a common language and frame of reference with which to discuss and thereby socially share these highly intimate, personal experiences. But it is certainly not a prerequisite to the *Religion of Personal Spiritual Experience*.

Even though we all share in this same, ongoing *spiritual experience*, at the same time, our beliefs and opinions are as varied as our personal histories. But we are not attached to our beliefs and opinions. We know they merely serve as transient, intellectual scaffolding upon which our understanding of true spiritual meanings and values is growing (and therefore changing), and we experience them as such. We relish the opportunity to share our diverse understandings, and its rich potential for mutual, spiritual edification. Being open to a variety of intellectual and philosophical interpretations provides fertile soil for enhanced creative thinking. Every single personality is a wholly unique, finite expression of the infinite Personality. Each of us is living out a unique life and identity in the world. Therefore must the interpretation and description of our experience be thus conditioned and personally expressed. This kaleidoscopic array of human expression when sincerely shared with others nourishes the truth hungry soul.

Emphasis here on individual, personal *spiritual experience* and sharing should not, however, be interpreted to preclude, usurp, or in any way discourage participation in any group of our choosing, religious or otherwise. We are not reclusive, mystical hermits. Most of us, whether formally or informally, do embrace the camaraderie and social benefit of belonging to a particular group with whom we share fellowship. We are in fact, strongly encouraged by *The Urantia Book* to participate fully with others, all kinds of others.

Despite our interpretive differences, there can be no *religious* conflict among us. This is because it is so highly

personal, with each of us immersed in our own personal, subjective, spiritual-religious process, progressing at our own rate, in our own way, and within the context of our own personal relations with the divine, inner Spirit. One can only honor and respect the *actual, living content* of religious experience in the lives of others. ALL religious sovereignty is invested in God.

Practicing Our Religion

This *Religion of Personal Spiritual Experience, The Urantia Book* teaches us, is the religion of Jesus. It is the religion he personally practiced, and the religion he taught his Apostles, disciples, and all other followers who could comprehend his simple message. It should not be conflated with Christianity, the institutional, multifaceted, organized religions *about* Jesus, and created by men. Neither is it in conflict with Christianity, nor any other religious group.

Specifically, the practice of our religion initially involves adopting a sincere attitude of spiritual receptivity, a desire and willingness to share the inner life with God as He is present in the inner, spiritual fragment of His bestowal. This is the actual “*presence of God*” that literally resides within the most refined level of our human minds, in the superconsciousness (consciousness of consciousness).

The Role of Faith

Genuine, *living* FAITH is that ineffable, *personal, spiritual experience* by which we maintain our relationship with this inner spirit of God. Whoever is thus spiritually engaged is in truth (and in fact) actively practicing the *Religion of Personal Spiritual Experience*, quite irrespective of one’s religious beliefs and affiliations. Authentic, spiritual faith has no organic connection with the interpretive beliefs we may attach to this experience. Let this be abundantly clear: The spiritual experience of *living faith* is NOT a matter of subscribing to, or even wholeheartedly believing in, some arbitrary list of dogmatic assertions that some group (ANY group) of religionists has been able to agree upon. One may or may not agree with specific doctrine, but personal experience transcends all interpretation.

We have found that the inner, spirit nucleus never rests. Always it seeks to register its divine influence within our meager and naturally resistant human minds. We therefore know that, it is up to us, from our side, to remain open to its unerring guidance and direction. We know from personal experience that persistent sincerity in the honest pursuit of Truth always yields increased comprehension of Reality. It is only limited by our inherent, personal spiritual capacity, and up to the fullness of our present, individual, spiritual receptivity—our willingness to cease resisting.

Thus we persist in our efforts, personally ascending (spiritually growing) increment by increment, as our commitment, courage, stamina, and will to stop resisting ebbs and flows. And we don’t expect to finally “arrive” in some euphoric state of perpetual ease and bliss. But we do enjoy the satisfaction of intermittent

goal attainment as we ascend the steps and stages of intellectual-spiritual growth and personality unification. We humans become more “real”, more authentic and genuine, as we progress in personality unification, as we actualize more of who we are intended to be, by God.

Regarding Goal Attainment

Generally, we modern humans are conditioned to spend most of our time, energy, effort, and creative purpose accomplishing our material needs and desires. But why not apply a portion of that life investment toward actualizing spiritual potential? Why not intentionally advance spiritually, *along with* a rewarding material career? Both are achieved by similar means, i.e., by investing time, energy, effort, and one’s creative purpose toward achievable goals. Nothing is achieved materially, or spiritually, without persistent, intentional effort. As is true of all relationships, if we will not give the time and attention it takes to become familiar with this inner, spiritual relationship we cannot expect, or even hope, to progress in spiritual intimacy.

While the means of accomplishing both our material and spiritual goals is similar, beyond that, they completely diverge. Material goals are known, and we accomplish them by formulating an actionable plan that is adapted to unfolding conditions until the goal is achieved. Material goals are motivated by the desire for more, or bigger, or better. And *we* decide what they will be.

The central ideal motivating the *Religion of Personal Spiritual Experience* is the overarching spiritual purpose to live one’s life in *unbroken communion* with God’s inner spirit, even as we are fully engaged in the work and play of the material world. Also unlike material goals, there is but a single, primary spiritual goal, and it is not specifically foreknown. It is to actualize whatever spiritual potential is up next for us personally. And that is decided by God, not us. Thus, we are wholly and completely willing to trust the safekeeping of our personal souls to the unerring spiritual guidance so generously provided by our divine Creator.

Genuine living faith is the technique that moves us incrementally through the steps and stages of our primary spiritual goal of actualizing whatever is next. Thus it is, we approach ever closer to the central ideal of unbroken communion. All of which is accomplished (with true faith) by the continuous maintenance of a living, spiritual connection with the ever present, inner spirit of God. Absolutely nothing separates us from experiencing this direct relationship except our *unwillingness* to participate—by *choosing* to resist.

Intelligent Prayer and Sincere Worship

The Urantia Book teaches that “intelligent prayer” and “sincere worship” are the most potent things we can choose to do to stimulate our spiritual growth and enhance our personal enlightenment. And for us, “enlightenment” is simply the ongoing process of living a truly progressive spiritual life, each day recommitting our ordinary, incomplete, human selves to our highest spiritual values and ideals. It does not take place later,

at the end of a given set of spiritual procedures or tests. This enlightenment is available *now*.

Intelligent prayer, we are taught, is that prayer which is consistent with the divine principles that govern such spiritual communications. It is NOT about getting God to do stuff for us, or give us stuff, or perform miracles, or disappear the consequences of our foolish actions. It is not magic. Among other things, intelligent prayer is about offering sincere gratitude; petitioning for the spiritual blessings that will enable us to carry on nobly in the face of present difficulty; seeking to know more of the divine plan for us; and for the will, clarity, and courage to carry out whatever is next on the spiritual journey.

Sincere worship is about offering oneself completely to the inner presence of God. It can be summed up affirmatively in the phrase, “My will is that Your will be done.” It is about being intentionally available for whatever God intends, and with absolutely no personal agenda. It is time spent in effortless attention with the inner spirit. It is the wholehearted willingness to be in the divine embrace. And it is the single most effective choice we can make to “know God”.

Social Concomitants

There is a profound, and inevitable, social corollary in the *Religion of Personal Spiritual Experience*. While the subjective aspect of the experience we have been discussing is so highly personal, its social concomitants are expressed as the natural response to an ever increasing urge to serve other people. The sincere desire to be useful to others intensifies as one progresses in spiritual intimacy. This truth is demonstrably observable when one self-imposes positive modifications in one’s personal and social behavior. People do actually become more ethical, it is true. But more than that, we become more *loving* in our relations with others. We increasingly come to experience our fellow humans as *family*, as brothers and sisters.

Although all are respected as religious equals in the family of God, we are not blind to the reality that there is a differential of spiritual progress and personality unification among us. This is a positive development in that it provides all with the opportunity to serve, even mentor, those who may be a little behind one in the process.

We do well to seek the sensible council and guidance of those who have preceded us in the spiritualization process. But we err greatly when we confer them with divine authority. We are not ourselves separate from divinity, and therefore we require no intermediaries of any kind. Nor do such intermediaries even actually exist except in the wishful minds of those who have projected such divine authority upon another; and in the self-deluded minds of those who have deified themselves.

Service contact with others does not involve sacrifice. Duty may, but sacrifice is never an element of true service. One serves others with a full heart, with no sense of forfeiture and no desire for recompense. Service is its own reward. Profound satisfaction permeates the lives of

those who serve freely. The more willing we are to share the inner life with God and incorporate divinity into our daily awareness, the more insistent is this urge to serve. And this in turn eventuates increased opportunity for service, the natural concomitant to a life of devotion.

Summary

At the core of all true religion there is a subjective, genuine personal, *spiritual experience*, as undeniable as a toothache. The only thing blocking one from this experience is the unwillingness to cease resisting. To claim otherwise, for whatever reason, is only to admit that one is, in fact, unwilling to participate. For all who are sincerely willing are included. None are turned away.

Living faith is not the product of being intellectually convinced of anything. It cannot be substantiated by scientific method (the valid means by which we explore the material facts of our physical environment) because it is not a material phenomenon. Science cannot, and will never, reveal spiritual reality. Only spiritual methods can disclose spiritual truth. Our *Religion of Personal Spiritual Experience* presents the most direct and immediate action one can take to gain entrance into the spiritual realm, irrespective of what it is called. If anyone is in a direct, experiential relationship with the inner spirit of God, then that person is practicing our religion, whether they know it as such, or not. The *Religion of Personal Spiritual Experience* warmly welcomes all, and every human being on the planet is invited to participate.

Afterword

I would be remiss if I did not fully credit *The Urantia Book* as the source of the descriptive insights I have presented here, albeit in my own words. I am not an “official” representative of *The Urantia Book*, and in my 50 year association with it I have not been aware that anyone is. Any other reader could very well describe these same insights through their own personal lens.

But let me here declare: *This Urantia Book* is unlike any other among the wisdom literature of our world, bar none. As a divine Revelation, it is the most current presentation available on the planet exquisitely elucidating the most intelligent answers to the most profound questions of humankind. The vast, cosmic creation of things and living beings, and their functional interrelationships, is portrayed with stunning clarity and detail. It weaves a fascinating and comprehensible synthesis of science, philosophy, and religion. And it reveals a brilliantly compelling new paradigm of what a human being is, and what it means to be a human being.

If these are matters of more than passing interest to you, please, allow me to encourage you to spend a little time pawing through *The Urantia Book's* 2000 plus pages, and see what happens.

Bob Ghen Sr.

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“THE CHRIST EXPERIMENT”



By Julian McGarry, Hobart, Tasmania

Exciting things are happening with regard to the seeding of the Fifth Epochal Revelation in places and situations that may surprise us. We are used to hearing news about Urantia Association and our brothers and sisters in

other organizations within what is sometimes referred to as “the Urantia movement”. We’ve been told however that Urantia is being supervised by twelve corps of master seraphim and that these angelic sisters have been assigned various duties pertaining to the progress and overcontrol of our planetary affairs (Paper 114:6.1-4, page 1255:1-3). In particular, it would seem that the “progress angels” and the “religious guardians” are busy fostering the religion of Jesus, “the most powerful unifying influence the world has ever known”. The following story would appear to confirm this.

A few months back, I was contacted by a man who found my phone number on the ANZURA website. He wanted to know if there was a study group in Hobart. He informed me that he was part of a small group of five individuals that had come out of the Jehovah’s Witnesses church (I myself once used to be a Jehovah’s Witness) and had started several websites aimed at helping Jehovah’s Witnesses escape the errors of their religion. Two of these individuals live in southern California. At some point in the past they discovered *The Urantia Book* and the Life and Teachings of Jesus and felt a strong conviction to share this new-found knowledge with their brethren in the Jehovah’s Witnesses church as well as Christians throughout the world.

I invite you to pay a visit to one of these websites, “The Christ Experiment” www.thechristexperiment.org and take a look at “About Us”, noticing the wording of their mission statement:

The mission of The Christ Experiment is to uplift the spiritual conversation worldwide by stripping away the centuries of manmade doctrines, rituals and superstitions, and re-introducing the authentic, original, plain and open teaching of Jesus Christ. We believe the world needs to see Jesus living again on earth in this 21st century in the lives of spirit-born men and women who are seeking more than just belonging to a religion—men and women who are seeking spiritual freedom as the children of God.

Go next to **Experiment Number 6** where they introduce *The Urantia Book* as “a book written by angels commissioned by the glorified Jesus that details his life and ministry from infancy up to his resurrection and ascension. This book takes you through his life from year to year. It explains what he was doing during the so-called missing years. And it adds context and detail to his teachings as recorded in **The Bible**. It does not claim to be the infallible word of God. It purports to be a historical writing—revealing the history of mankind, his origin and his destiny. It is called simply “**The Urantia Book**” and the section devoted to Jesus is Part IV.”



The Christ Experiment website.

In **Experiment 7**, they invite Christians around the world to unite together on the same day (April 3rd) to partake of the remembrance supper as described in Part IV of *The Urantia Book*. They also encourage individuals who embrace this new revelation of Jesus' life to visit their local churches **with a view to introducing Jesus' gospel of the fatherhood of God and the brotherhood of man, without even mentioning *The Urantia Book*.**

As you'll see if you look at some of the comments from readers visiting the site, these people are on fire for the Fifth Epochal Revelation. They are very keen to tell others about this new revelation of God, Jesus, the heavens, man's origin, man's history and man's destiny!! This man and his wife and another woman whom they were formerly trying to convert to the Jehovah's Witnesses have now joined our very humble study group, literally doubling its size overnight. They have already committed themselves to attending our next national conference in Sydney in October this year. This man's wife, who left the Jehovah's Witnesses only a year ago and has only been reading *The Urantia Book* for about six months, has already drawn up a whole host of high quality laminated A3 posters summarizing key papers and the stages of Jesus life and ministry. They are beautifully done and will make an excellent resource for both new and experienced readers.

It is truly humbling and inspiring to meet people who are so desirous of helping their fellows to discover and embrace the real Jesus. *"The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men."* [Paper 195:10.1, page2084:1]

Julian McGarry
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Thomas Halik—2014 Winner of Templeton Prize



Editor's note: Monsignor Professor Tomas Halik worked as a psychotherapist during the Communist regime in Czechoslovakia. In 1978, he was clandestinely ordained as a priest in the Catholic Church and was instrumental in organizing the Czech underground church. Since the fall of Communism, he has served as General

Secretary to the Czech Conference of Bishops and was an advisor to Vaclav Havel. He is currently Professor of the Philosophy and Sociology of Religion at the Philosophical Faculty of Charles University in Prague. On Thursday, 13 March 2014, he was announced as [winner of the prestigious Templeton Prize 2014](#).

Christians, Jews, Muslims and atheists have one thing in common: they don't believe in gods. Indeed, as Cardinal Tomas Spidlik liked to say, "Christians were atheists for the first 400 years." What he meant was that, for the Roman and Greek pagans, the Jews and the Christians of the first centuries were pagans. They had no God whose name others recognized. They were "without" gods. Even now, we Christians may seem like atheists in the eyes of people of other religions.

It is very important to recognize that our God is not merely one exemplar of a group of beings called "gods." He is a great Mystery. Sometimes I find myself agreeing with atheists when they say there is no God, if by that they mean there is not a God who is "a thing among other things." In this they are correct.

That is why I like to begin my dialogues with atheists with the question, “What does this God, in whom you *do not believe*, look like?” and sometimes, after my partner in dialogue tells me about his image of God—as a heavenly policeman or a big daddy behind the scenes of our world—I say, “Thank God you do not believe in such a God! I don’t believe in such a God either.”

But then, quite often, this partner in dialogue will admit, “But you know, I am not an obtuse materialist either. I also know there is ‘something’ beyond us.” This is why I say that the most influential religion in the Czech Republic today is not atheism, but “something-ism”: People believe that there must be something, even though they will not call it “God.” And this is a challenge for the theologian, to continue this dialogue and to interpret this “something.”

Atheism is an important partner in dialogue for Christian theologians because some kinds of atheism - and we must be aware that that there are many different sorts of atheism - could be a great help for us. They can purify our image of God, because sometimes - and this is true for many Christians - our concept of God is a projection of our wishes and our curiosity and our fears and so on. In this regard, Feuerbach was quite right to call God a projection of human fantasies and wishful thinking. We should purify our vision of God from this too-human image. Atheist critics can help us with that.

II

Atheism strikes me as an absolutization of *negative* (or apophatic) *theology*—theology, in which we try to describe God by talking about what can not be attributed to Him. This was, for example, an important method for St. Thomas Aquinas.

On the road of negative theology, we can travel a long way hand in hand with agnostics and atheists. But at a certain point we come to a crossroads: at this place, dogmatic atheists turn away to their own certainties and dogmas. The agnostics stay standing at the crossroads with their doubts. Fundamentalist Christians suppress their own doubts and critical questions.

But people of mature faith, when they come to this crossroads, are able to move forward. They move forward as believers, in spite of their doubts. Their main trait is the courage to enter into the mystery of God, into unknown territory, and not become exasperated. They can withstand the mystery of the unknown and they can withstand their own uncertainties. In this life, as St. Paul told us, “*we see though a glass darkly*” [1 Corinthians 13:12]. It is only in the final eschaton that we shall see God face to face.

To be sure, sometimes this first naive stage of religious life is verified by a personal crisis caused by difficult experiences in someone’s life. There are always moments in our own story when we realize that things are not simple: we live with many paradoxes, and this is a test of our faith. In this test, if our faith is too closely identified with simple religious notions, then we may turn to atheism.

But it is also possible to come out of such a crisis with a stronger faith. Crises can be like the dark night of the soul, in which we are confronted with the silence of God, with the hidden God, and we sense we are going through a valley of shadow—a desert. In such times, we need somebody who can serve as a spiritual guide; someone who can accompany us and give us an alternative interpretation to the atheist, one that will help us process our experiences. There are classical books that can help here, like the works of the Spanish mystics.

When I meet with people in these critical situations, I try to catch the so-called “second wind” of faith. Sometimes difficulties in our personal life shake our old certainties. But once we rid ourselves of naive illusions we can, with a naked faith, “a little faith”, move forward into the future. We know that what is little in our own human eyes can truly be great in the eyes of God. A faith stripped of its certainties and religious imaginings and projections is a small, naked faith. But sometimes it may be very great in the eyes of God. The small things of God are greater than the things of man, as Saint Paul writes [see 1 Corinthians 1:27].

III

We really must examine this label *atheism* and discern that it is used to indicate many different things, including agnosticism and what I call “*apatheism*” in which people are simply apathetic and have no interest in religious questions. Then there are those who are merely critics of religion, or who have a critical approach to the Church and the traditional language of religion.

These are all phenomena that we sometimes call “*atheism*”—but, in fact, I do not believe that pure atheism can exist. What seems like utter unbelief is really just a limited period in a person’s development.

The opposite of faith is not atheism, but idolatry. When a religious person experiences a crisis of faith, they have the opportunity to go deeper in the development of their relationship with God. But there is also the strong temptation in such moments to put something else—a *relative* value—on the throne of God, who is *absolute*. Every artificial god, religious simulacrum of God, or idol, begins with the *absolutization of a relative value*. It could be a nation, a political leader (*Fuhrer*) or a political party, career, sex, or money: there are many different pretenders to the throne of God in our lives.

The consumerist mentality is connected with idolatry and so is narcissism: if our ego is on the throne of God, it can be very dangerous! A conversion to true faith is a real revolution: the ego is thrown out of the place of God in our life. Yet, this is the greatest kind of liberation: to be free from our own ego. This liberation gives us a freedom we call *love*.

Love is not just an emotion—it is a great inner evolution of transcendence, in which we recognize that somebody is more important than ourselves. When we love, we can transcend our own interests and our own egoistic perspective and see our lives from a higher perspective. And in fact any sort of genuine love can cause transcendence, because through love God is always present, even if only namelessly.

IV

The struggle between faith and atheism is not a struggle between two teams, like in football. The struggle between faith and atheism runs through the heart of every human being. Believers have an unbeliever inside, and the so-called unbelievers have also a believer inside of them.

I am very excited when I have the opportunity to try to communicate with the believer hidden inside those who declare themselves to be unbelievers. I use the Socratic method in such encounters. I think that this spiritual dimension of life is part of everyone's personality, even though it is sometimes uncultivated and underdeveloped. I am always intrigued by the fact that I am often able to communicate with someone who proclaims himself to be an atheist more readily than I can communicate with many believers.

Yet, when we think about it, if the human psyche is structured as Jung says, where 90% of our personality is subsumed by the unconscious, then faith is not dependent on the ideas we consciously entertain. We have both reason and heart - we might also use the terms conscious and unconscious or, in Augustine's language, reason and memory. There is something deeper in us than merely our rationality.

I am frequently surprised that somebody who calls himself an atheist has a heart which is full of God and open to the mystery of love. For various reasons, his faith is not present in his conscious mind, in his rational thinking. This may be due to cultural influences or because of his upbringing or a traumatic experience with the Church, or a real lack of experience with the living Church and spiritual culture, authentic Christianity. Many such people have "an implicit faith" and we can call them with Karl Rahner "anonymous Christians."

There is also the opposite situation: some people may have God in their minds and their mouths, but you can feel that their heart is absolutely cool and closed, and that their words are merely the echo of years of religious education. There exist, then, both "implicit religiosity" and "implicit atheism." I think we have to be very slow to judge individuals from the outside, just as we should also refrain from passing judgment on the culture of a nation from the outside.

V

There are people whom I describe as "sorrowful atheists." They are those who say, "I would like to believe but I cannot." Sometimes they have some sort of trauma or they have some wounds of evil and of tragedy, sometimes in their personal life, or they may have trouble understanding the evils of history—wars, concentration camps and so on.

But sometimes, someone whom we might classify as a "sorrowful atheist" is actually participating, in a mysterious way, in the moment during the passion of Jesus Christ when our Lord cried out, "My God, my God, why have you forsaken me?" I tell these people that faith is not just some kind of

enthusiastic feeling. The subject of our faith is the story of Jesus, and in the story of Jesus as well as in the personal story of every believer, there are dark moments.

I can understand this feeling of emptiness and loneliness. But we must put it in the broader context: there is the fact of Good Friday, but there is also more to the story. Therefore, it is not good to sink into sadness with no sense of hope. Sadness and pain must not be the last word. Sometimes, we must be patient—patient with God.

The Old Testament and the Jewish tradition know the expression *hesterpanim* (God turned His face away). I call atheism a hot-headed fore-judgement, a premature interpretation of *hesterpanim*, the shyness of the hidden God. As I wrote in [one of my books](#), faith, love and hope are three kinds of the patience with God.

I think all types of atheism are a challenge for theology. So, for example, the type of atheism called "scientific atheism," popular in the Enlightenment, was a challenge that caused Christians to examine their fundamentalism and consider the deistic concept of God. There were also those who claimed, in effect, that there *should* not be a God, because if there is a God, how could it be possible that I am not a god? That was Nietzsche's attitude. Here is a challenge for the theology of human freedom: we are being challenged to show how Christian life is the way to freedom and not to slavery. We should demonstrate, that *servire Deo regnare est*—to serve God offers more freedom and dignity than to play a role of God.

I am now writing a new book in which I try to argue something very provocative—namely that, for God, it is perhaps not so important that we "believe" in Him, that we hold some ideas concerning his "existence." As St. Thomas asks, how can we even know what it means that God "is"? But what is very important is that we love God. I am inspired by the pseudo-Augustinian formula *Amo, volout sis*, which appears in Martin Heidegger's and Hannah Arendt's works: "I love you: I want you to be."

There are some people who "believe" in God and are quite certain there is a God, but they have such a bad image of God that they are not happy He exists. They suffer under their image of God, because He seems like a disapproving parent to them. There are other people who are not *able* to accept the existence of God but would *like* to believe; they have the spiritual desire to believe—they *want* God to be.

I think that this second group of people, even though they may call themselves unbelievers, is actually nearer to God than the first group. They have a deep desire that God exist, even though they do not have certainty. And this desire is a true act of love, since love always leaves some space for the mystery of the other.

Monsignor Tomas Halik is Professor of the Philosophy and Sociology of Religion at the Philosophical Faculty of Charles University in Prague, and recipient of the [2014 Templeton Prize](#). Among his bestselling books are [Patience with God: The Story of Zaccheus Continuing in Us](#) and [Night of the Confessor: Christian Faith in an Age of Uncertainty](#). ■

~ MINING THE ARCHIVES ~

From June 1982 edition of "Six-O-Six"
by William Wentworth, Canberra

A Note on Prayer

I have been studying prayer with a Christian group who believe that it is right and proper to ask God to intervene in the minute details of their daily lives. They maintain that there are no limits to the guidance which Christians may expect from God and that no matter how trivial a problem or how material, God will respond directly to prayer for its solution.

There is a contrary viewpoint which maintains that asking God to solve our problems for us is not what he requires of us.

God provides us with a measure of free will and a unique personality through which to express that will. He does not want us to ask him how to handle every detail of our daily lives. He is not a celestial nursemaid. On the contrary, he deliberately requires that we exercise considerable freedom and independence in solving our purely material problems, learning thereby to work intelligently within the framework of natural law. We have our faculties, and our free will, not in order to resign them to him, but rather in order to consecrate them to doing his will. We do not receive our faculties and then just hand them back to God for him to use on our behalf. Rather we receive them so that we can develop them and use them to discover some way of doing His will with them. Not passive surrender but active service is what is required of us.

This is being the case we may postulate that God wants to use our unique personality to contribute something unique to his universe and to his experience of us. This is a service we creatures can render the creator—to do the Creator's will uniquely, in our own way.

God is in no need of creatures merely to reflect him, he is no egotist. But in his experiential capacity as the Supreme Being he would like us to contribute something of ourselves, something of the real, freewill relationship which can evolve between the creator and his creatures.

This is a service we can render only if we are prepared to develop our free will capacities and dedicate them to him, rather than attempting to crush the capacities he gives us by trying to deny them. There is all the difference in the world between passive servility and active dedication.

Seen in this light we can hope for answers to prayers concerning matters of eternal import, matters of true spiritual value. Ordinary matter of everyday life we must work out for ourselves.

When our solutions conform to God's will, we are contributing to the Supreme through the personality growth so achieved. When we really are confused about the Father's will, then we can expect answers to our prayers for guidance. ■

The Sacred Quest

© Andrew Pell –February 2015

We are all on a journey, a sacred quest.

Gallantly moving forward without sojourn or rest.

Taking advantage of each opportunity that may fall our way.

In the hope that we stay the course and do not stray,

Unlimited potential for those who earnestly seek,

Open to the strong mind and the humble and meek.

Overcoming all obstacles with unlimited thought and prayer,

Such determination is brave and very rare.

Be part of the elect and set the course.

There will be limited setbacks, but no remorse.

Embark on the sacred quest today.

Overcome all obstacles and do not sway.

God can show us the way.



~ INTERESTING PROJECTS AND WEBSITES ~

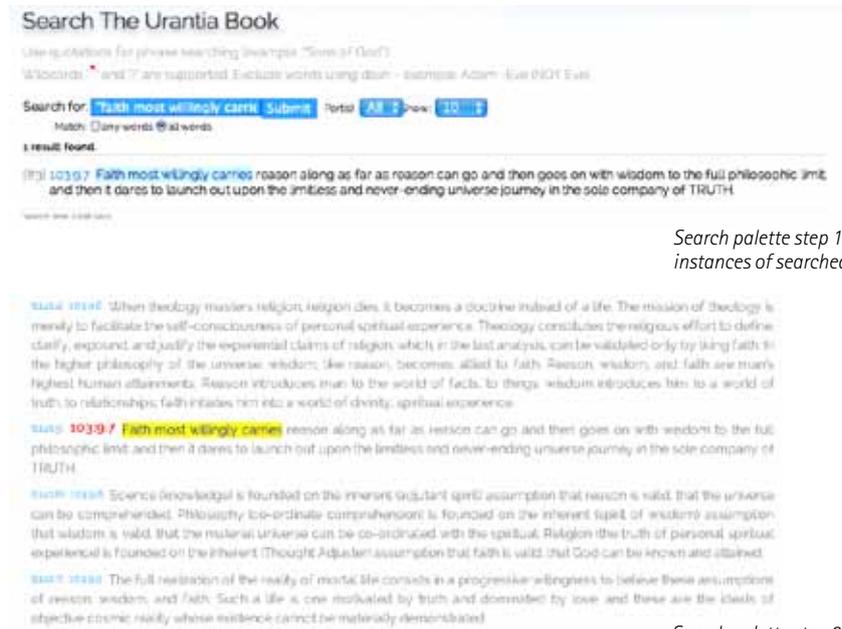
Urantia Book Online

There is a stand-alone, fully searchable Urantia Book website available for all. It's good to free the revelation from being bound to the websites of social organisations that have evolved over this first century of exposure.

The uBook4u URANTIA BOOK ONLINE website <http://ubook4u.com/> is very fast, supports full screen monitors and has an excellent search engine, which displays the time in fractions of a second for any search. Searches can be based on instances of any words, phrases, or associations of words in *The Urantia Book*. ■



UBook4u website.



Search palette step 1—Shows location and instances of searched term.

Search palette step 2—reveals serched term in online Urantia Book with page No. and Paper Et para reference.

~ URANTIA FACEBOOK GROUPS ~

Facebook allows us to share with others what you desire to share, ask public opinion, ask questions etc. You can share your pictures, videos and what you have been up to with your facebook friends. You can control how much information you want to share with whom and similarly, other people share their information with you.

Facebook groups are a new and effective way of collaborating in discussions and are better than the conventional discussion boards or forums. There are so many advantages that have led to the increased popularity of Facebook groups. More and more people are using them for collaboration. There are hundreds of Urantia-based facebook groups already in place. Shown below is a representative sample of some of the more familiar; ANZURA facebook page is shown first, ones with large membership have been established longer. **ANZURA DOES NOT NECESSARILY SUPPORT THE OPINIONS EXPRESSED ON FACEBOOK.** ■



ANZURA facebook group—9 members.



Urantia Association International facebook page—376 reach.



Urantia Foundation facebook page—119 reach.



Fellowship facebook group—1,477 members.



Urantia facebook group—3,572 members.



Urantia1 facebook group—852 members.



Urantia Cosmic Forum facebook group—235 members.



The Urantia Book facebook group—3,238 members.

THE "UB ENDEAVOUR"

The *UB Endeavour* is a fundraising initiative for the purpose of raising funds for ANZURA. We ask if you would consider making a contribution to help us spread *The Urantia Book* and its teachings throughout Australia and New Zealand.

ANZURA has adopted much of the work of the former Australian office of Urantia Foundation which closed in 2012. It holds a small inventory of Urantia Books and other Urantia associated material such as study aids and secondary works that are available to readers for dissemination projects. As ANZURA's main objective is to *foster the in-depth study of The Urantia Book and to disseminate its teachings* there is continually work to be done in an effort to fulfill this mission.

ANZURA provides a reader referral service that helps readers find other readers and study groups in their towns or regions. Volunteer staff respond to enquiries about *The Urantia Book* and associated reader activities that come to us via the internet and telephone. We maintain a website that services readers and curious truth seekers alike with information, study aids, secondary works, and the entire text of *The Urantia Book* online with an efficient search engine. Each year ANZURA sponsors and organises two major study events: the National Study Day and the annual Urantia Book Readers' Conference. We sponsor a gift book program where books are donated to libraries and relevant learning centres as well as study groups and individuals who wish to assist in this seeding program. A four-part introductory DVD is being developed as a study aid which will be a

useful tool to use when introducing people to *The Urantia Book*. And of course, none of this can happen without an administration centre that requires basic office equipment such as computers, printers, a telephone line and stationary.

All of the above require funds. Would you please consider helping us by making a contribution? For the average income earner we recommend regular small donations such as a dollar a day (or \$30 per month) automatically debited from bank accounts.

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

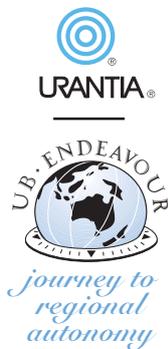
ANZURA
PO Box 1581
Warriewood, NSW 2102

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

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 Account Number: 67 899 2437

Please consider a perpetual monthly or quarterly donation.

For enquiries phone 0481 508 782 or
 email: anzura@urantia-anzura.org ■



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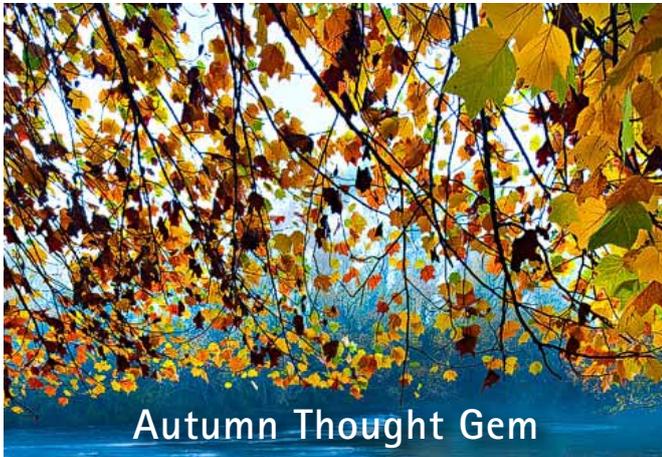
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The Australia and New Zealand Urantia Association (ANZURA) is a National Association of the greater Urantia Association International and is designed to serve readers of The Urantia Book throughout Australian & New Zealand.

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Autumn Thought Gem

Life is but a day's work—do it well.

(556:13)

March 23

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*The Arena is a quarterly publication
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