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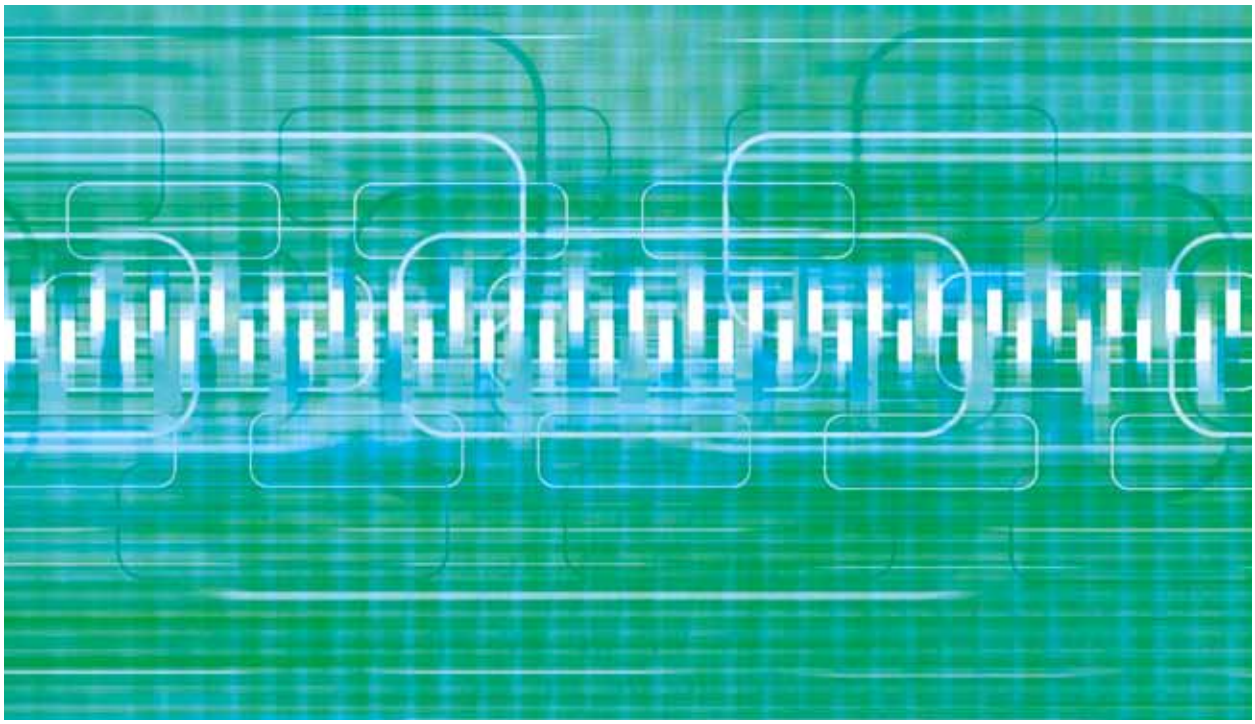
THE ARENA

THE MIND ARENA OF CHOICE—*Mind is your ship, the Adjuster is your pilot, the human will is captain* p 1217

ANZURA

AUSTRALIA AND NEW ZEALAND URANTIA ASSOCIATION

Volume 24 No 1 Autumn 2017





William Wentworth

President's Report

I indulge myself by reversing the order of events and bringing the latest to the fore. Last week the Canberra Study Group made the trip to Sydney to share in the Sydney Group's regular monthly study. It was a resounding success. The Sydney group treated us Canberra dwellers as if we were already part of their group, and the level of discussion was definitely elevated above what it would likely have been if the two groups had met separately. This was a classic demonstration of the value of inter-study group association. It is an enthusiasm of mine which I am delighted to see coming to fruition.

The benefit comes not simply from having a greater number of readers at the meeting, though that in itself can intensify the discussion. It is mainly that each separate group has spent time developing its particular point of view, to a certain degree of specialisation, and then combining those specialised points of view after they have been so developed. In particular, the Canberra group has a strong scientific and philosophical tendency to be combined with the Sydney group's humanitarian and empathetic strength, producing extension of the frames of reference of both groups.

I am an enthusiastic supporter of these visits—this is Canberra's second visit to Sydney, and Sydney have promised to make their second visit to Canberra next year. I urge other study groups to make this effort. They will be amazed at the benefit.

Sydney has the advantage that Trevor and Kathleen Swadling have a wonderful venue at their house in Mona Vale, in Sydney's Northern Beaches, where they can accommodate us all in comfort. We stayed for two nights and it was as if the study group continued for the whole time.

I was recently heartened by the news that that the division among readers which has occasioned some difficulties in America is being actively addressed by the >>

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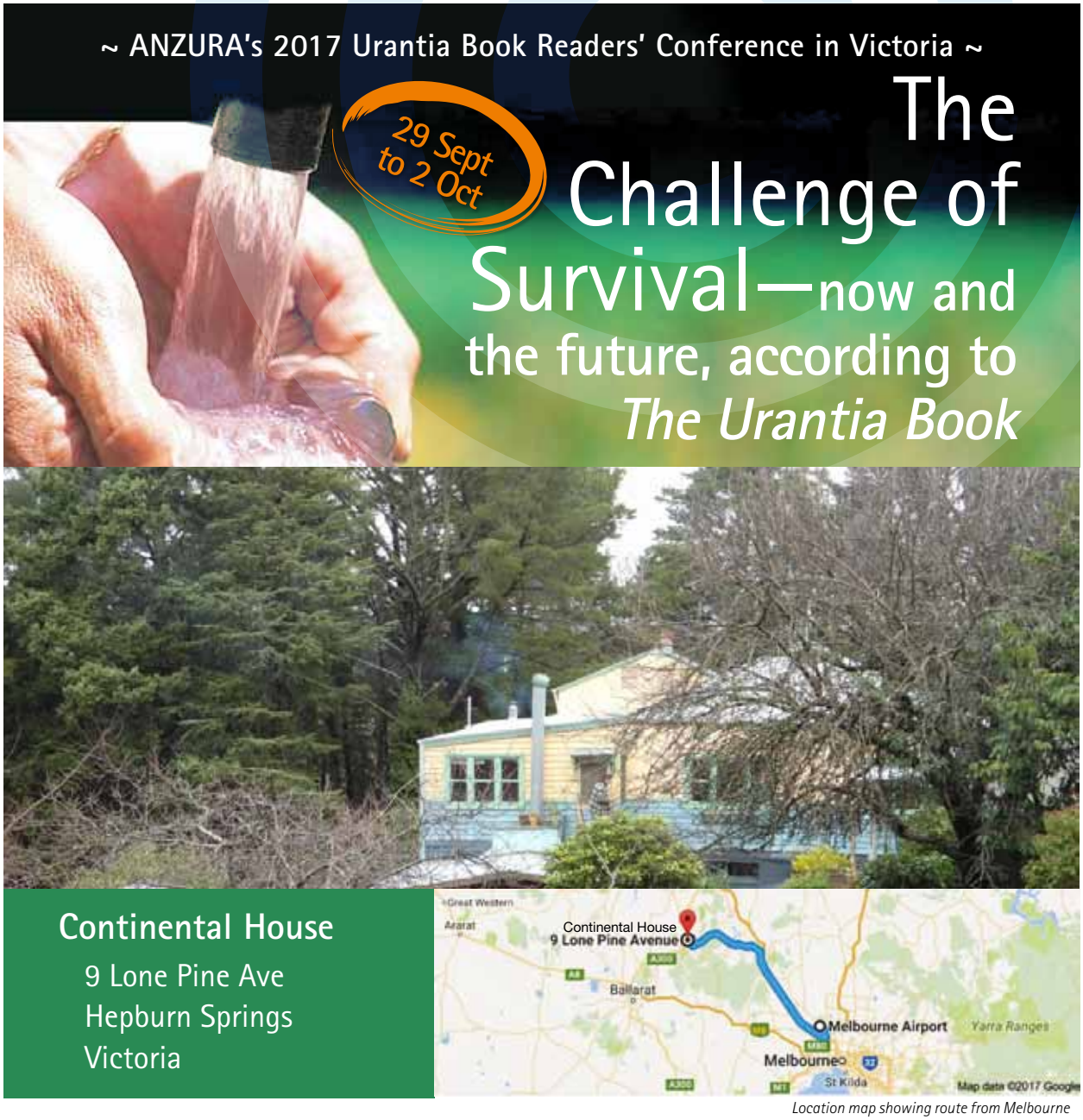
from the President cont.

leaders of both Urantia Association International and the Urantia Book Fellowship. Positive and fruitful meetings have taken place, and progress towards healing the rift has been made. Long-time readers may remember some of the difficulties to do with books, translations and outreach which were encountered at the time, and negotiations to harmonise the activities of the two groups are well under way. Patience will be required, however, as the disagreements are serious and long standing. I am confident that eventually agreement will be reached.

There was an interesting election of the International Service Board (ISB) last month where there were two candidates for a position on the ISB. All other positions were elected unopposed, but the position of Education Chair was contested by two well qualified candidates. The first ballot resulted in one of the candidates receiving a majority, but that majority was less than sixty percent of the votes cast, sixty percent being the requirement, so the ballot was declared invalid and a new one called. On the second ballot, one of the candidates did receive the necessary sixty percent because some of those in the Representative Council (RC) who had not voted in the first ballot were prevailed upon to vote. It was interesting to me as I was on the election committee, but was unaware that the required majority was sixty percent rather than a simple majority.

This issue of *Arena* contains information about the International Study Day for this year, and also for the 2017 ANZURA annual conference in Victoria which is already being planned. Make sure you keep those dates clear!

William Wentworth, President, ANZURA ■



Location map showing route from Melbourne



Continental House, Hepburn Springs, Victoria.

Like never before, with the advance of technology, the capacity for us to communicate, travel and participate, has been accelerating and has made the world smaller and more immediately accessible. It has also sharpened the focus on what is happening and what is needed.

> *Mankind is on the march toward a new and unrevealed planetary destiny.* [Paper 99:1.1, page 1086:4]

The election of the new President of the leading nation was broadcast and watched by the world as never before with a woman almost elevated to that post, for the first time. Political polemics, religious differences and terrorism, war and displacement of peoples, immigration, the role of women, economic and environmental challenges are just some of the recurring issues that appear urgent and imminent. Predictions about "the end of time" are resurging.

Theme

What does *The Urantia Book* say about where we are now as a planet? How did we get here and where are we going? Although many of the current issues are not specifically addressed in *The Urantia Book*, there are enough implications to let us know that it is up to enlightened citizens of the planet to come to terms with present day reality and ensure the values taught in the book survive and have a future. We humans are the most intelligent beings on the planet and are capable of resolving not only physical survival, but also the social and cultural destiny of the planet

> *...society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another* [Paper 99:1.3, page 1086:6].

The Urantia Book provides us with in-depth explanations of our world's origin and journey to the present time and gives us a greater understanding of our present situation. It describes an array of unseen and uplifting support that surrounds and indwells us, and describes at length the incredible future that lies before us with a destiny of transcendent and eternal adventures. There is a purpose; there are reasons for our current reality, and there are incredible answers to the big questions. No matter what happens we are assured of the supernal care, support and security of infinite and eternal love that enfolds us, both within and around us to guide us in the here now, and into a superlative life beyond.

These are the kinds of issues we will be exploring at this year's conference so please come and join us in discovering how we can make a difference by playing our unique part today as it relates to the whole.

Venue

Continental House, 9 Lone Pine Avenue, Hepburn Springs, Victoria.

We will have exclusive use of "Continental House" which is situated in the heart of Victoria's Spa Country. It is a 1927 retreat centre that has recently been fully renovated and offers a special location for retreats and group functions. It has much that contributes to health and well-being with a one-acre garden with plenty of private courtyards and peaceful outdoor areas. It also has a Yoga room and a Spa room and the famous Hepburn Springs are just a hop, skip and a jump away. Accommodation is all on-site and consists of 12 bedrooms with a combination of Twin and Queen rooms. All rooms are heated and have ceiling fans. There are log fires in the lounge and dining rooms. Bed linen and towels are supplied. http://www.continentalhouse.net.au

Catering

The Centre provides a self-serve breakfast as well as lunch and dinner every day. In addition, tea, coffee and other refreshments will be available throughout the day.

Cost

Full conference is **$360.**

This cost covers 3 night's accommodation plus all meals from Friday dinner to Monday breakfast. Alcoholic beverages will be available for an extra charge.

Daily Rate $80 – includes both lunch and dinner plus tea and coffee throughout the day.

Daily Rate $40 – includes only lunch plus tea and coffee throughout the day.

Enquiries and registrations

For further information please contact: ANZURA Australia
Mob: 0481 508 782 anzura@urantia-anzura.org

We look forward to seeing you there! ■

~ National Study Day • Weekend of 27th – 28th of May ~

Paper 98 – The Melchizedek Teaching in the Occident and Paper 99 – The Social Problems of Religion

It's that time of year again for ANZURA's Study Day. The annual Study Day provides an opportunity to participate in a Urantia Book study group in local regions around the world and to read the same paper on the same day as other readers across multiple regions.



This year study groups will meet over the weekend of the 27th May 2017 and will study Papers 98: *The Melchizedek Teaching in the Occident* and 99: *The Social Problems of Religion*.

> *Religion did approve the occasional social reforms of past centuries, but in the twentieth century it is of necessity called upon to face adjustment to extensive and continuing social reconstruction. Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order.* [Paper 99:0.3, page 1086:3]

> *Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values.* [Paper 99:7.4, page 1093:2]

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.

Finding a study group near you

You will find at the end of this newsletter the contact details of Study Group Hosts in Australia and New Zealand. Simply contact the host nearest to you for details of how the day will be structured.

What if there are no groups in my area?

If you are a solitary student with no other readers nearby, you may want to consider joining the online International Study Day on Urantia Association's Forum at https://urantia-association.org/forums/topic/2017-international-study-day. Otherwise please consider joining us in spirit on the day as you read these two papers with the knowledge that we are united and motivated in the same Spirit.

We wish you an interesting, uplifting and enjoyable day.
ANZURA Governing Board ■



New Zealand Corner

Ian Campbell, Auckland New Zealand



The summer months have been business as usual for the New Zealand readers. Our online and face-to-face meetings have been well attended. Neville Twist and I are members of Urantia Association International's Study Group Committee, which has recently organised a survey of Urantia Book readers to discover their membership of study groups and, if they are not members, what the barriers are to becoming one. The results of the survey should be available soon.

The Publication Mandate (1955) exhorts us to form thousands of study groups:

> *"...Thousands of study groups must be brought into existence and the book must be translated into many tongues. Thus will the book be in readiness when the battle for man's liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind..."*

> *"...The book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the book has been made ready..."*

It's interesting to speculate about what was meant by the term *"present ideological struggle"* and how and when this might reach a conclusion. The term has been used to describe several conflicts of ideologies over the 30 years >>

that the Urantia papers were being received until the mandate appeared in 1955. The two most notable are the struggle between capitalism versus communism and materialism versus religion. I think that the rest of the mandate paragraph points more to the latter.

At present most scientists believe only in a material physical reality where consciousness is created and supported by a physical brain that relies on physics, chemistry, biology and electricity. Some even question the existence of free will because they cannot see how consciousness (being a product of the brain) can in turn influence brain function to make the body move.

There are several paradoxes that scientists cannot resolve with their current view of reality: the double slit experiment, "spooky" action at a distance, Zeno's paradox, why the speed of light is constant, and others.

To resolve these paradoxes a growing number of scientists are turning to a new theory of reality. They are proposing that our physical matter reality is a virtual reality that was created and is supported by forces outside of our physical reality. The *theory* of how such a virtual reality might work is less important than the growing *belief* among scientists that their physical matter reality may, in fact, be virtual.

The general population, especially the young, are quite familiar with virtual reality computer games like Second Life, World of Warcraft, and The Sims. They will readily absorb the concept that their physical universe could be running on a very sophisticated simulator that resides outside of that physical universe.

The similarities are fairly straight forward:

Players in a virtual reality computer game	Humans in a simulated physical reality
Players observe their view of the game as a moving image on their own computer screen together with sound effects.	Humans observe their physical material world through the stimulation of the senses at the mental level.
Players make choices based on their observations, experience, knowledge of the game rules and their own game objectives.	Humans make choices based on their observations, experience, knowledge of the laws of nature and their own life objectives.
Players communicate their choices to the computer using manual game controllers, mice or keyboards. (e.g. choosing to move their character's body)	Humans communicate their choices to the simulator as acts of free will intent at the mental level. (e.g. choosing to move their physical body)
The computer rejects any player choices that violate the game's ruleset. (e.g. trolls can jump but they can't fly)	The simulator rejects any human free will intent that violates the laws of nature. (e.g. humans can jump but they can't fly)
The computer updates the personalized world view of each player on their individual screens and headphones.	The simulator updates the personalized world view of each human by stimulating the senses of their individual minds.

If the high priests of science do profess their belief in a physical reality that is a simulation, the general population will easily deduce that the simulator must, itself, be outside of the physical reality that it is simulating; just as the computer that runs a virtual reality game cannot be part of the game that it is running. The obvious next question is, "If our physical reality is a simulation then where is the (nonphysical) simulator and, more importantly, who is the (nonphysical) programmer?"

Once the genie is out of the bottle there will be no putting it back! The Internet, which allows previously isolated groups to find and communicate with each other, won't let the question go away. The current materialistic view of science could simply become the study of the ruleset of our physical reality simulation (as it should always have been) making the contemplation of the spiritual reality that created and supports our physical universe a valid pursuit once more.



Whether or not the physical universe is a simulation, the fact that a growing number of scientists are turning to this belief to solve current scientific paradoxes will eventually destroy the purely materialistic view of reality, and bring to a conclusion the present ideological struggle mentioned in the Publication Mandate in 1955.

Will we be ready? Will we have thousands of study groups? How much time do we have? ■



Massive Orvonton

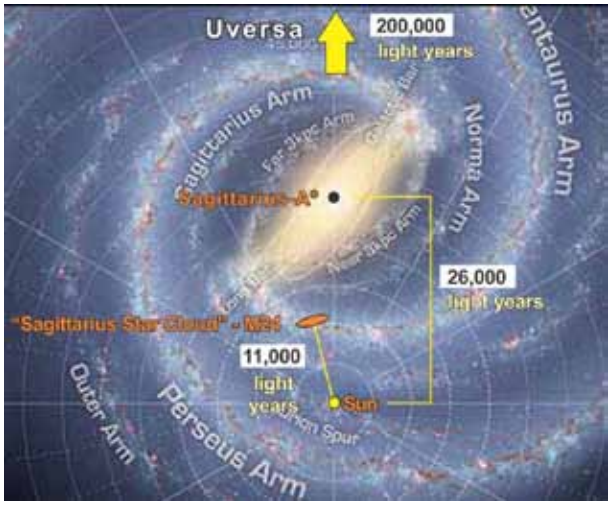
Nigel Nunn, Canberra, Australia

As students of the Urantia papers, should we take seriously "the Isle of Paradise"? What about "space potency" and "force organizers"? If we can accept such things, then it seems reasonable to take one more step, and take seriously their description of the ultimaton, *"the first measureable form of energy"* [Paper 42:1.2, page 467:4]**.**

Given all this, we find ourselves face to face with a fascinating challenge: how to connect ultimatons to the actual physics and technologies that allow mobile phones and GPS satellites to work. As we know, the chips inside our phones exploit some kind of "quantized mechanics", while the satellite navigation system requires the sort of relativity *"faintly glimpsed"* [Paper195:7.5, page 2078:8] by Einstein.

Sadly, our current best ideas for explaining how all this works—our "standard models" for quantum field theory and relativity—are incompatible with each other. But what if *The Urantia Book* could show these two theories how to "play together"? This is the question I explore in the first half of an upcoming video. In the second half, I consider some of the implications of what *The Urantia Book* reveals, first with regard to black holes, and then with regard to the Milky Way. The next few pages give a brief preview.

Since the Milky Way is more fun to discuss than collapsed matter, let's begin with a glimpse of the new perspective *The Urantia Book* offers on the Milky Way. Of course the first question must be: how well do Urantia Book descriptions match up with the data our astronomers can measure?



With regard to distances, paragraph in Paper 12 [12:4.14, page 134:3] warns that our use of redshift to estimate distances in outer space will lead to wildly erroneous estimates.

On the other hand, in Paper 41 [41:3.10, page 459:4] they confirm that our toolbox of astrometric techniques should allow us to measure local distances *"most precisely"*. Encouraged by this comment, in this first picture I show some of the local features we've been able to measure, together with that surprising distance of *"200,000 light years"* to Uversa in Paper 32 [Paper 32:2.11, page 359].

With this "map" (extrapolated view from above) in mind, let's take a fresh look at this paragraph in Paper 15.

> *The rotational center of your minor sector is situated far away in the enormous and dense star cloud of Sagittarius, around which your local universe and its associated creations all move, and from opposite sides of the vast Sagittarius subgalactic system you may observe two great streams of star clouds emerging in stupendous stellar coils.* [Paper 15:3.5, page 168.1]

Notice that *"dense star cloud of Sagittarius"* is distinct from *"vast Sagittarius subgalactic system"*. The first half of this paragraph refers to the rotational center of our minor sector, Ensa. This "enormous and dense star cloud of Sagittarius" is **M24**, about 11,000 light years away. But the rest of the paragraph appears to refer to the rotational center of our major sector, Splandon. Those "two great streams of star clouds" can be seen "emerging in stupendous stellar coils" from opposite sides of Sagittarius **A* (SgrA*)** which astronomers have been able to measure (*"most precisely"*) as being 26,000 light years away. Notice also that Ensa is associated with a single **dense star cloud**, while "the vast Sagittarius subgalactic system" is associated with a **stream** of such star clouds.

In this light, that *"200,000 light year"* distance to Uversa becomes interesting. If we allow that **SgrA*** marks the center of Splandon, then the revelators have revealed that Uversa lies **174,000** light years behind Umajor the Fifth.

Next, let's consider these two quotes from Paper 15:

> *If you could look upon the superuniverse of Orvonton from a position far-distant in space, you would immediately recognize the ten major sectors of the seventh galaxy.* [Paper 15:3.4, page 167.20]

> *The vast star clouds of Orvonton* [major sectors?] *should be regarded as individual aggregations of matter comparable to the separate nebulae observable in the space regions external to the Milky Way galaxy.* [Paper 15:4.9, page 170.3]

What might this distribution look like from above? If we were Force Organizers looking down onto Orvonton (from above), what would we see? Since each major sector has its own center of rotation (Paper 15:3.12), and all ten are in orbit about Uversa (Paper 15:3.13), I imagine we'd see something like ten electromagnetically **bright** spirals of gravita, embedded in ten whirlpools of electromagnetically **dark** ultimata:

> *The Sagittarius sector and all other sectors and divisions of Orvonton are in rotation around Uversa, and some of the confusion*

of Urantian star observers arises out of the illusions and relative distortions produced by the following multiple revolutionary movements... [Paper 15:3.7. page 168.3]

5. The rotation of the one hundred minor sectors, including Sagittarius, about their major sector. [Paper 15:3.12, page 168.8]

6. The whirl of the ten major sectors, the so-called star drifts, about the Uversa headquarters of Orvonton. [Paper 15:3.13, page 168.9]

I expect that we'd also find all ten major sectors are "co-planar", i.e. they share a common plane. Let's speculate about the distribution of these major sectors within such a "superuniverse plane".

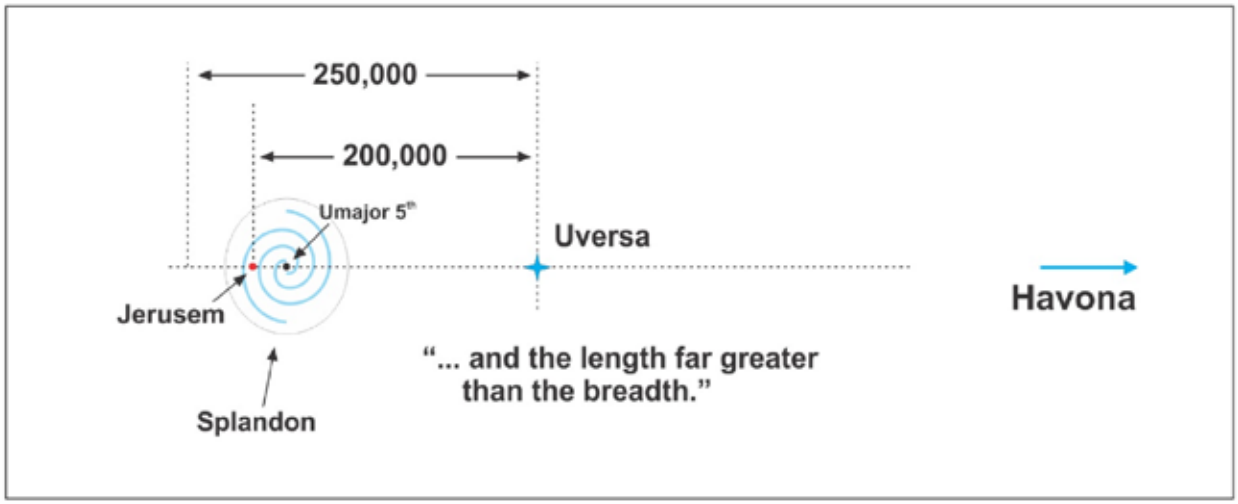
Recall that these ten sectors are arranged so that the "length" of Orvonton is "far greater than the breadth" (Paper 15:3.2). Think what this implies: since it's 250,000 light years from the outskirts (near Nebadon) to Uversa, and since Uversa is centrally located, should we assume that Orvonton extends (more or less) a similar distance on the opposite side? If so, then this implies a "length" for Orvonton on the order of **400,000** to **500,000** light years.

But they reveal that this **length** is far greater than Orvonton's breadth. From what we can see given our location in space, native astronomers estimate the breadth of this system to be about 100,000 light years. Despite our view of things being greatly obscured, we can nevertheless conclude that Orvonton must have a distinctly elongated shape, extruded by the **tidal** effects of Paradise gravity (acting for over a **trillion** years) towards the center of all things.

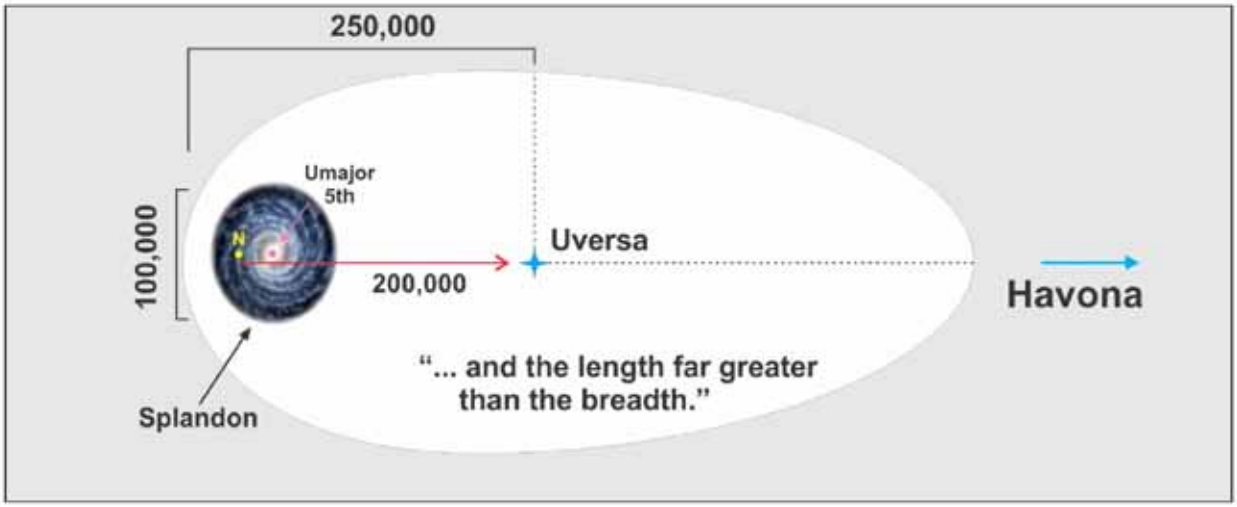
But here's the surprise: they also state that the **breadth** of this distribution is "far greater than the **thickness**". Our astronomers estimate that about 80% of the stars in our sector of Orvonton lie within a disk less than **1,000** light years thick. Not surprisingly, astronomers call this core distribution the thin disk. The so-called thick disk is less than 5,000 light years thick.

Here its worth "pausing to consider" these three numbers: length 500,000 light years, breadth 100,000 light years, thickness 5,000 light years. The authors appear to be describing Orvonton as a vastly elongated, extraordinarily flat, pancake. How thin is this pancake? With a length to thickness ratio of 100:1, this pancake has the same relative thickness as a DVD – 10 cm wide by 1 mm thick.

To help make sense of these numbers, here's that *"200.000 light years"* in context:

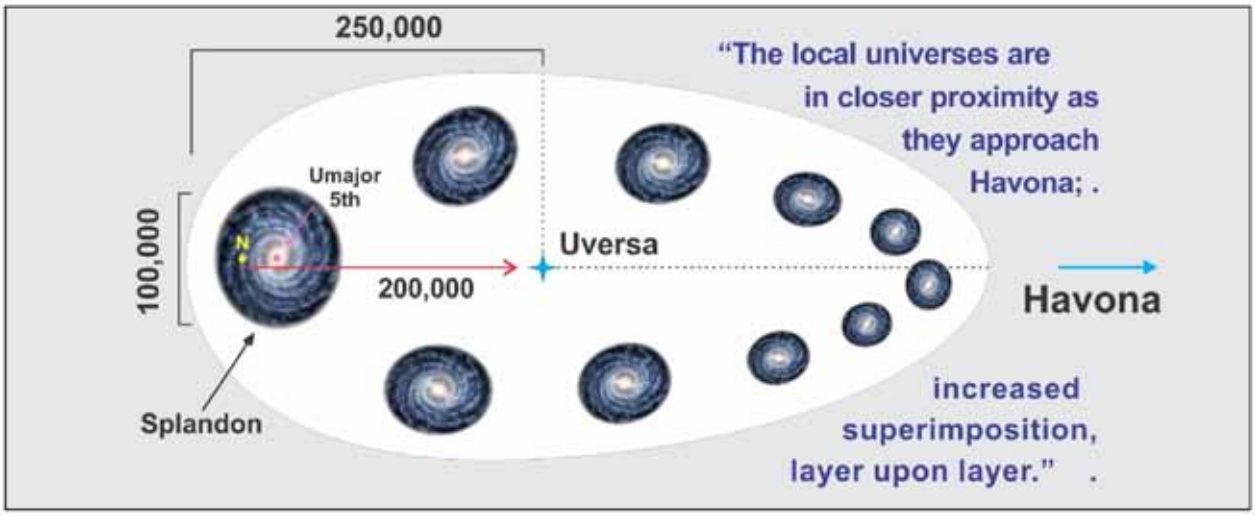


If we put all this together with their statement in Paper 32 section 2, *"Nebadon is now well out towards the edge of Orvonton"* [Paper 32:2.11, page 359:8], then we get something like this:



But in paper 15 section 3, they also explain that the local universes of Orvonton are clustered (packed together more closely) on the far side of Orvonton:

> *The local universes are in closer proximity as they approach Havona; the circuits are greater in number, and there is increased superimposition, layer upon layer. But farther out from the eternal center there are fewer and fewer systems, layers, circuits, and universes. [Paper 15:3.16, page 168.12]*



Given what the authors chose to reveal, it looks like the so-called *"sun-forming nebula"* centered on and rotating about Sagittarius A* (**SgrA***), must be much more than a local universe, but somewhat less than a superuniverse. Which implies that this vast spiral may actually form the bulk of a single major sector (Splandon), and that the other nine major sectors tend to contract and cluster on the Havona side.

What could cause such clustering? Recall that (in this Urantia Book scheme) this superuniverse system of swirling major sectors (*a*) floats in a rotating pool of ultimata, which is (*b*) orbiting Paradise in a beltway of segregata, which is (*c*) flowing along its *"curved space path of lessened resistance to motion"*, and (*d*), that not far off to the right (in the pictures above) sits the source and center of gravitational control for the entire master universe. And (*e*), that Paradise grips matter by its ultimatons.

Of course, in a young, "Big-Banged" universe, this sort of distribution is not what astronomers would expect. Such a scheme implies what one student has called "***a new cosmological theory***". My approach is that *The Urantia Book* is presenting a new cosmological theory, and I'm simply exploring the scientific implications.

Nevertheless, as a student of astronomy, I almost feel like apologizing for proposing such an astronomically outlandish model. But let me explain. This adventure began when I noticed the revelators had posed an interesting question: "What's the relationship between **gravita**, and the pool of **ultimata** within which that gravita forms?" Let's explore this line of thought.

In *The Urantia Book* story, before you can have hydrogen, and thus suns, you need a reservoir of ultimatons. It's these ultimatons that "power directors" can arrange into the type of matter that interacts with light. So before we can have this "type of matter that interacts with light", we need those ultimatons. For students of *The Urantia Book*, this seems like a reasonable starting point.

In the four parts of the upcoming video (1. Foundations, 2. Mass & Matter, 3. Dark Islands, 4. Milky Way) I try to map out what The Urantia Book reveals about the ancestry and interactions of **ultimata** *"emergent energies"*, [Paper 42:2.10, page 470:1], how these ultimatonic underpinnings might determine the gravitational dynamics acting within and upon Orvonton, and what our astronomers might expect to measure. The crucial bits being (1) ultimatons have **mass**; (2) being pre-electronic, ultimatons do **not** interact with electromagnetic light; and (3) being intimately connected with the cause of weak hypercharge ("zilch"), ultimatons **interact** aggressively with this now famous Higgs-type field (*"primordial force-charge"*). Anyone keeping up with either particle physics or astronomy will be struck by how neatly **ultimata** solves the two outstanding issues of our standard models: (1) invisible mass, and (2) the energy of quantized fields.

With regard to the origin of ultimatons, *"pause to consider"* the way an Associate Master Force Organizer injects angular momentum into the foundations of finite physics: in some region of space potency, the (eventuated) presence of a primary (Paradise) force organizer segregates an island of "pure energy" see *segregata*, [Paper 42:2.9, page 469:9]. When an associate force organizer shows up, his transcendental presence imposes some kind of chiral torque on this island, which starts to rotate.

Picture the situation: we have an island of segregata within which a halo of "emergent energies" see *ultimata*, [Paper 42:2.13, page 470:4] condenses. This massive halo of ultimata is locked onto, and rotating about, an irresistible center of rotation. In this picture, there's not yet any source of friction, so we have an increasing quantity of angular momentum being

generated within a superfluid medium. As our own physics has discovered, angular momentum in a superfluid naturally disperses, but it cannot disappear. So the angular momentum injected by that associate force organizer into his halo of ultimata dissipates into smaller and smaller vortices, until some minimum "quantum of vorticity" (spin), is achieved.

As a thought experiment, let's use that minimal vortex to help define an ultimaton. Recall that a *"mature ultimaton"* [Paper 46.1.2, page 519:3] has a well-defined response to absolute (Paradise) gravity. However,

> *[...] Ultimatons are capable of accelerating revolutionary velocity to the point of partial antigravity behavior, [...]* [Paper 42:6.3, page 476.5]

If we define the "mass" of an ultimaton as its response to Paradise gravity, then 42:6.3 implies that ultimatons achieve a maximum of such "mass" when they have that minimum quantum of spin. As an ultimaton's *"velocity of axial revolution"* [Paper 42:6.6, page 476:8] increases, its response to Paradise decreases.

What I'd like to propose is that this coupling of **(minimum spin)** + **(maximum mass)** defines what we might call "the ground state of the mature ultimaton". And that each galactic collection of superuniverse major sectors floats in a rotating pool of such ground state ultimatons.

To help break the ice with this "***new cosmological theory***", here's a simple and game-changing point: as students of these papers, what we're considering is **not** how (linear) gravity may have nudged galaxies around for a mere 13 billion years. What we're exploring is *The Urantia Book* story of how 70 major sectors were "force-organized" (in place) within a sheet of segregata centered on nether Paradise. And that this happened hundreds of billions of years before any spirals began to form in the outer space levels. And that an ancient, central and relatively small *"grand universe"* needs to be distinguished from the far younger systems we can see evolving in the outer space levels of a vastly larger *"master universe"*.

These are the sort of things I explore (in a Urantia Book-reader-friendly way!) in that video, to be recorded in four parts (1. Foundations, 2. Mass & Matter, 3. Dark Islands, 4. Milky Way).

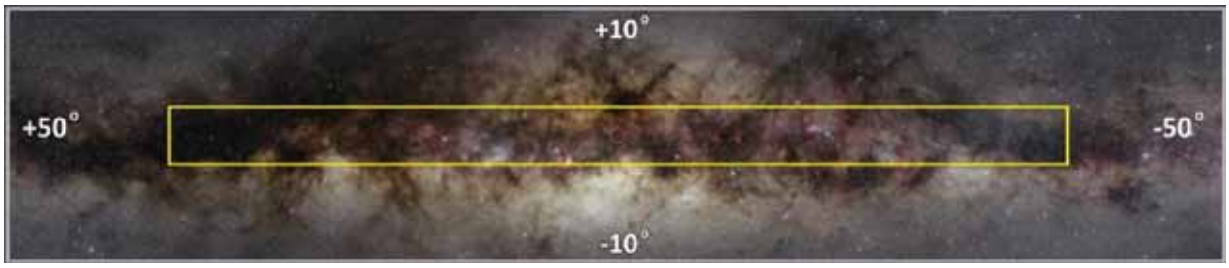
A first version of part 1 (Foundations) is here: https://www.youtube.com/watch?v=VGa9qO_L4BI.

If anyone would like to help adjust the content and presentation in these videos, please let me know!

PS: "Galaxy" and "Milky Way"

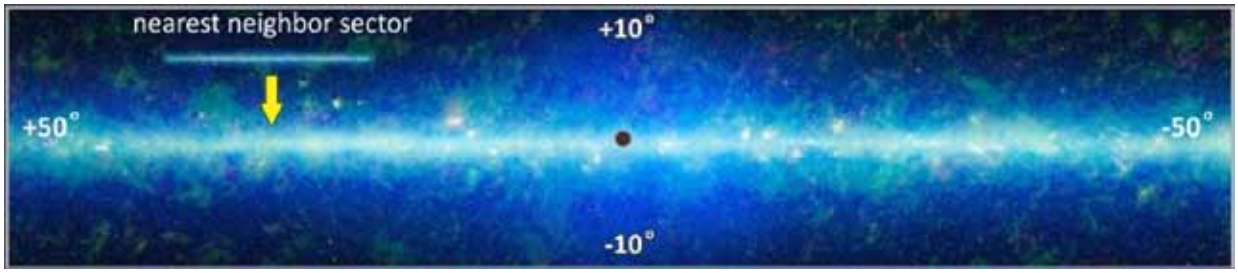
Regarding *The Urantia Book's* use of the terms **galaxy** and **Milky Way**, the ancient term Milky Way ("via lactea") was coined **not** to label a nebula or galaxy, but to describe what our ancestors saw when they looked up – a milky splash across the sky. As an observant reader pointed out, most of the instances of "galaxy" in The Urantia Book are used to mean "many" or "collection". Which is consistent with the idea of Milky Way as a galaxy (collection) of ten vast sun-forming spirals, each similar in appearance to M31.

When considering the use of these terms in The Urantia Book, another thing to keep in mind is this: in 1934, what did astronomers see when they looked in the direction of Uversa? Up until the 1960's, the best view we had of the so-called "Milky Way" looked something like this:



Non-astronomers may not realize that almost all the stars visible to optical telescopes along the dense diameter of this milky splash ("via lactea") are "far, far" less than 20,000 light years away. So if we are to take seriously their revelation that Uversa lies 200,000 light years away in the direction of the center of this dense diameter, then Uversa lies "far, far" beyond this foreground wall of gas, dust clouds and stars.

Even with "improved telescopic technique" (41:3.10), below is what the Spitzer Space Telescope revealed, using light in the near infrared (1-5 microns):



The issue this data implies is that if all ten major sectors lie in a common plane less than 5,000 light years thick, with 80% of the stars in each sector locked into disks a mere 1,000 light years thick, then even with our current best telescopic techniques, our neighbor major sectors, and Uversa itself, remain almost completely hidden behind this infrared "line of avoidance". The video at the following link illustrates the problem, comparing our best infrared and visible views using the "GigaPixel" data released in 2012:

http://www.eso.org/public/videos/eso1242a/ [see the 70MB, HD 720p version]

As we can see, there really is a wall blocking our view towards Uversa!

Of course this does not change the hard fact that...

> *...when the angle of observation is propitious, gazing through the main body of this realm of maximum density, you are looking toward the residential universe and the center of all things.* [Paper 15:3.3, page 167.19]

Given all the above, while it is quite correct for the revelators to say that Uversa is located *"far, far away in the dense diameter of the Milky Way"*, it may be even more correct to say that "when the angle of observation is propitious", Uversa lies ***174,000*** light years directly behind Umajor the Fifth, the center of rotation we call Sagittarius A* **(SgrA*)**, the physical center of our major sector, Splandon. ■



Jesus' Teaching Methods and How He Organised His Apostles and Disciples to Teach

Kathleen Swadling, Sydney, Australia

Presented at Tasmanian Conference 2016

Jesus was not only a master teacher; he was ***THE*** Master Teacher. He was the fountain head of knowledge and inspiration for the Fourth Epochal Revelation to our world. How did he do it? How did he manage to touch people's hearts so beautifully and succeed in winning them over to his gospel message? And how did he go about teaching and organising those dedicated followers who were to carry that message to the world after he was gone? And what can we learn from the way he managed his mission as we attempt to spread his teachings as reinstated in the Urantia revelation in today's world? These are all very loaded questions and ones I'll be attempting to address over the next 30 minutes!

I'll begin with this extract from one of the book's famous guiding quotes:

> *One of the most important things in human living is to find out what Jesus believed, ... Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.* [Paper 196:1.3, page 2090.4]

Personal Ministry

From about 12 years onwards Jesus spent most of his life teaching others. He did this in the most natural way by simply giving of himself and sharing his thoughts, ideals and beliefs. He was naturally friendly, naturally interested in his fellows and he was a born natural philosopher – he appealed to people's sense of reason. The key word here is "natural" – we know he did some of his most effective teaching "as he passed by." In other words, he taught **what** he lived and **as** he lived. And he lived what he taught.

One of the earmarks of Jesus' effectiveness with people was the brilliant way he was able to adapt his teachings to whomever he encountered. He was truly interested in people, he respected their integrity and was quick to befriend them. He was considerate and never unthinkingly bombarded them with his thoughts; rather he carefully drew them out by asking questions, got an idea of where they were at, then adapted his language and manner of speaking to suit each individual. In this way he was fully able to engage with them and he cared for them so much that he inevitably managed to touch their souls.

We see examples of this throughout the book. Here are just a few obvious ones:

- *The miller he taught about grinding up the grains of truth in the mill of living experience...* [Paper 133:4.2, page 1474.2]
- *To the Roman judge he said: "As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe."* [Paper 133:4.7, page 1474.7]
- *To a Chinese merchant he said: "Worship only God, who is your true spirit ancestor."* [Paper 133:4.9, page 1475.2]
- *To the runaway lad Jesus said: "Remember, there are two things you cannot run away from – God and yourself..."* [Paper 133:4.22,7,9,11 , page 1474-1475]

And to the religious leaders in Rome when preparing them for that future time when they would receive the gospel message:

> *... Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; ...* [Paper 132:0.4, page 1455.4]

Jesus was a true scholar and had accumulated a wealth of knowledge during his adolescent years. We begin to get a good insight into how he conducted himself during his young adult life when he was working and living with the Zebedee family.

He actually held daily discussion groups and even held a weekly study group!

> *...The Zebedee family ... never failed to attend the conferences of questions and answers which he [Jesus] conducted each evening after supper ... The youthful neighbors also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion – the relation of man to God.*
>
> *Once a week Jesus held a meeting with the entire household, shop, and shore helpers, for Zebedee had many employees. And it was among these workers that Jesus was first called "the Master." They all loved him.* [Paper 129:1.9-11, page 1420.6 – 1421.1]

Public Ministry: Organisation and Training of Apostles and Disciples

I've always been intrigued and mightily impressed with the way Jesus organised and trained his apostles and disciples. On one hand he was like a best friend to each of them – they stuck with him even though they didn't "get" a lot of what he taught them, and even though he often dashed their hopes and expectations to pieces, they truly loved him and remained loyal to him throughout all the trying times. On the other hand Jesus could be a stern task master and put them through a very rigorous training period. He would often rebuke them and many times say things like, "how long must I bear with you."

We're told that while Jesus primarily taught the multitudes by using stories and parables, he invariably taught the apostles and disciples by questions and answers. Many of his answers to these questions have been given to us in his untold discourses and sermons that we can study in-depth and at our leisure in *The Urantia Book*.

As Jesus lived and worked alongside his apostles, he'd give them intensive sessions of teaching. He'd then send them out to the people to teach what they'd learned. When they returned they discussed their experiences with each other and Jesus used these experiences and resulting questions for further training. This very natural effective technique of "learning by doing" was carried on throughout the entire public ministry.

Jesus was the master teacher and the apostles and disciples became the secondary teachers passing on their knowledge and experience to others. In this way Jesus' followers evolved and grew from being a confused, misinformed group of innocent though well-meaning group of truth seekers to becoming seasoned teachers and courageous "Messengers of the Kingdom."

The establishment and organisation of the various training camps are a fascinating study of Jesus' master plan. He set up the equivalent of a university campus complete with lectures, tutorials, prac teaching, and exams; this period was like one continuous set of study groups and conferences.

Basically put, it was like a "boot camp," a three year intensive for the benefit of the elite group of teachers who were being groomed and programmed to take the gospel message out to the wider world after Jesus was gone. Eventually a headquarters was established at the Zebedee home and as the followers increased a large camp was established. These next few quotes neatly depict how things were arranged during this time:

> *Throughout this five months' period ... an enormous camp was maintained which had been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred. This tented city was under the general supervision of David Zebedee, ... The encampment was a model in order and sanitation as well as in its general administration.* [Paper 148:0.1, page 1657.1]
>
> *While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists. The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.* [Paper 148:0.3, page 1657.3]
>
> *Peter, James, and Andrew were the committee designated by Jesus to pass upon applicants for admission to the school of evangelists. All the races and nationalities of the Roman world and the East, as far as India, were represented among the students in this new school of the prophets. This school was conducted on the plan of learning and doing. What the students learned during the forenoon they taught to the assembly by the seaside during the afternoon. After supper they informally discussed both the learning of the forenoon and the teaching of the afternoon.* [Paper 148:1.1, page 1657.6]

So they all sat around in groups discussing the teachings. Reminds me of what we do in our study groups and conferences.

Messengers of the Kingdom—the Choosing of the Seventy

From these growing crowds of followers and students we eventually see the emergence of the group of evangelists, seventy of whom were later ordained as "Messengers of the Kingdom." Using the university analogy again, you could perhaps say these seventy ordained evangelists were the students who graduated with honours.

These series of quotes tell an interesting story about the careful process used to select this group:

> *... At this time there were also assembled ... the evangelistic corps, the women's corps, and about one hundred and fifty other true and tried disciples from all parts of Palestine. After devoting a few days to visiting and the reorganization of the camp, Jesus and the twelve began a course of intensive training for this special group of believers, and from this well-trained and experienced aggregation of disciples the Master subsequently chose the seventy teachers and sent them forth to proclaim the gospel of the kingdom.* [Paper 163:0.1, page 1800.1]

> *Jesus gave a talk to this company each morning. Peter taught methods of public preaching; Nathaniel instructed them in the art of teaching; Thomas explained how to answer questions; while Matthew directed the organization of their group finances. The other apostles also participated in this training in accordance with their special experience and natural talents.* [Paper 163:0.2, page 1800.2]

> *Over fifty disciples who sought ordination and appointment to membership in the seventy were rejected by the committee appointed by Jesus to select these candidates. This committee consisted of Andrew, Abner, and the acting head of the evangelistic corps. In all cases where this committee of three were not unanimous in agreement, they brought the candidate to Jesus, and while the Master never rejected a single person who craved ordination as a gospel messenger, there were more than a dozen who, when they had talked with Jesus, no more desired to become gospel messengers.* [Paper 163:2.1, page 1801.4]

This episode of the choosing or the seventy gives us great insight into how much Jesus insisted they be two hundred percent committed if they wanted to be "Messengers of the Kingdom." Here's what he said to several of those who could not fully commit:

> *"If you would be ordained, you must be willing to forsake all. The gospel messengers cannot have divided affections. No man, having put his hand to the plough, if he turns back, is worthy to become a messenger of the kingdom."* [Paper 163:2.3, page 1801.6]

> *"You are a faithful disciple, and you can remain such while you return home to minister to your loved ones, but not so with my gospel messengers. They have forsaken all to follow me and proclaim the kingdom. If you would be an ordained teacher, you must let others bury the dead while you go forth to publish the good news."* [Paper 163:2.2, page 1801.5]

Here's something critically important:

> *Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unfailingly harmonizing and co-ordinating these many and divergent views of the gospel at his weekly question hours.* [Paper 148:1.2, page 1658.1]

The reason Jesus allowed his followers to decide on their own way of teaching is because of his respect for the unique partnership we each have with the Father. And I love the last bit where they all shared their *many and divergent views of the gospel*... Isn't that what we do when we come together in study groups and conferences?

There's so much more that can be said about Jesus' methods of training but there just isn't time to cover it all. However I would like to bring attention to one thing after Jesus' following fell from 5,000 to around 200 when the fickle wonder seeking masses finally turned away when they realised Jesus was not their expected Messiah. Jesus said to his loyal followers:

> *"You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt ..."* [Paper 152:6.3, page 1705.3]

Teaching the Multitudes—Parables

We've seen how Jesus was able to adapt his teachings in his person-to-person ministry, and how he went about training the teachers, but how did he manage to teach the multitudes? Most of them were complete strangers to him so he couldn't use his person-to-person methods of drawing them out and asking them questions? One of the most remarkable displays of Jesus' ability to adapt his teachings for all to comprehend was the way he was able to teach profound truths through his use of parables. Jesus said to his apostles:

> *"... you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you. When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion."* [Paper 151:3.1, page 1691.4]

About parables Jesus taught:

- *The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.*
- *To reject the truth contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one's honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.*

- *The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.* [Paper 151:3.6,9,10, page 1692.5,8,9]

What Can We Learn from Jesus' Methods as We Attempt to Spread His Teachings in Today's World?

When studying the way Jesus trained and organised his immediate followers we should remember that before the days of the printing press, the only way revelatory truth could be spread to the world was by word of mouth, hence the need for Jesus to work hard at making sure there was a potent pool of trained people who had a solid grasp of his teachings; people who could take the gospel message to the world and herald in a new age of enlightenment. Inevitably emphasis was placed on the need for skilled orators and teachers who were sent out to spread the word.

Jesus did everything he possibly could to prepare his messengers for the subsequent dissemination of his teachings. This word of mouth method worked to a point but we know how quickly the teachings became diluted and distorted because succeeding generations didn't have access to the source of the original message anymore.

Fortunately we don't have that problem today with the Urantia revelation. By comparison, we can substitute the time Jesus spent training his apostles and disciples with our personal study of *The Urantia Book*. Today *everyone* and anyone can have direct access to the original message… if they want it…

Will the Urantia revelation fare any better than past revelations given that it's in book form? I say that it must. This little bundle of dynamite here contains the concentrated dose; the fountain head of revelatory knowledge. It has huge potential to herald in a modern day spiritual renaissance to our world. The apostles and disciples had to live with Jesus for years and literally sit at the "feet of the Master" to learn and absorb his teachings. Today we can read and study at our leisure to learn and absorb the teachings. But as with the apostles, the outcome of our studies and endeavours will be solely dependent on our ability to internalise the teachings and bear spiritual fruits in our service life.

So what's expected of us devoted students of the book? We need to ask ourselves whether we think this book is actually meant for everyone to read. Are we supposed to be intent on "turning people on" to *The Urantia Book*, or is this book designed to train those individuals who are especially drawn to it, to spread the teachings in their own unique ways?

Given the nature of *The Urantia Book*, I think it's highly unlikely that the book itself will have worldwide acceptance on any mass scale in the foreseeable future. The book has a credibility problem in today's sceptical secular world because of its questionable origin and the fantastic (as in fantasy/sci-fi) nature of its content. How do we explain to ordinary, everyday people about it being sent to us by "invisible beings?"

But we do know the world is ready for the teachings in this book. Those who have embraced the book, have taken the time to study it and have been transformed by it ARE the teachers of the book's teachings. If we look to the way Jesus shared his philosophy and wisdom and how he taught his apostles and disciples to teach we should be able to share this message without sounding too loopy; without bamboozling people with stories about midwayers, non-breathers and other strange terminology.

If twelve apostles and seventy ordained Kingdom Messengers were able to take the message of Jesus to the world, tip the Roman empire upside down, and create a religion that formed the moral basis to the most advanced and progressive civilisation on earth, what can hundreds of thousands of souls who embrace the Urantia teachings do?

The mind boggles to think of the power contained in this little "Big Blue Book."

And on that note, I'd like to touch on one last comparison between Jesus methods of organising his "messengers of the kingdom" and our modern day Urantia organisations.

The people involved in these organisations of today are entirely focused on assisting readers with their study of *The Urantia Book* and the spreading of the book's teachings. They are—in a sense—assisting in the mobilisation of the "messengers" of the Urantia teachings. They are giving readers opportunities to enhance their understanding of the teachings by providing invaluable networking and information services. They make events like this one possible, they support and encourage the formation of study groups, they provide a plethora of study aid material and other educational services, they provide information hubs in the form of communications, websites and social media, they support outreach programs.

Oh, and I haven't mentioned that some of them ensure the book stays in print and keeps it original text unviolated, arranges translations and book distribution—the list goes on and on… And they all need helpers. Many a time I hear an exhausted volunteer sigh saying "the work is heavy but the labourers are few."

The work of the Urantia organisations across the globe—collectively—can be likened to the work that went on in Jesus' "enormous camp" that was established to train the messengers of the kingdom.

Each person who feels drawn to this book and fully embraces it possesses a limitless well of spiritual power to draw from and to teach the teachings in their own way in their own sphere of influence.

> *"…If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives …"* [Paper 132:7.2, page 1466.2]

I know these next quotes are used a lot in this kind of context, but for me they're so powerful it's OK to keep re-visiting them:

> *Religion does need new leaders, spiritual men and women who will **dare** to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission ... the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men.* [Paper 195:9.4, page 2082.9] emphasis added

> *All Urantia is waiting for the proclamation of the ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, **not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus**.* [Paper 94:12.7, page 1041.5] emphasis added

I believe serious students of *The Urantia Book* could be who they are referring to here. Will we be wise enough to follow Jesus' way of adapting the teachings to peoples' level of education and experience, to their cultural heritage and level of comprehension? Will we be able to embellish the truths that already exist in their current belief systems without taking anything away from them?

Will we be able to share the teachings in the book without ever mentioning the book itself, or without even mentioning Jesus in the case of engaging with those who carry negative connotations about the terms "Jesus" and "Christianity"?

But if we're going to share the teachings of Jesus with the world, please let's remember this one:

> *But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. ...* [Paper 195:6.10, page 2077.6]

Adaptability is the key...

There are no hard and fast rules about how we should go forth to "proclaim the gospel" but we do need to be wise, sagacious and spiritually fragrant if we wish to succeed. We have a great guide in the teachings of *The Urantia Book*. In-depth study of these teachings should be our highest priority coupled with our personal prayer life. Sharing ourselves and what we've learned with our fellows "as we pass by" should be a natural fruit of the spirit if we have a true desire to "do good to others."

If we wish to take note of this lesson:

> *Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.* [Paper 196:1.3, page 2090.4]

...then we need to study *The Urantia Book* in its entirety over and over again so we get a good handle on the real Jesus and what his true message is.

And while we're studying and serving our fellow man with our knowledge and insights, let make sure we tap into the Spirit of Truth and draw from that deep well of spiritual power.

Let's make sure we address the Spirit of Truth in the people we mingle with and look upon them as our spiritual brothers and sisters in the universal family of our loving heavenly Father. ■

Humanizing Jesus

Contributing Op-Ed Writer Corbis, via Getty Images "The Raising of Lazarus" by Eduard von Gebhardt, from 1896. By Peter Wehner

Editor's Note: *The following article was discovered by a Urantia Book reader while reading the New York Times. She felt other Urantia Book readers may be interested and decided to share it with us.*

Early in my Christian pilgrimage, as a young man struggling to understand the implications of a story I had only a surface knowledge of, I stumbled onto a theological insight. For followers of Jesus, salvation was based not on his life so much as his death. Jesus could have been incarnated as a man and been crucified within days. That's all that was needed for his death to serve as an atonement, but that's not what happened.

God clearly wanted to instruct us about how we should live in this life, too. He became not just the author of the human drama but an actor in it. According to the Christian Scriptures, Jesus had a life story—born in a manger in Bethlehem, later moving to Nazareth, and dying in his 30s, just outside Jerusalem. The fact that we're so familiar with the story has inured us to just how jarring and unexpected it was. God came to earth "not in a raging whirlwind nor in a devouring fire," in the words of Philip Yancey, author of "The Jesus I Never Knew," but in humility, without power or wealth, in a world marked by strife and terror. Jesus spent his infancy in Egypt as a refugee, Mr. Yancey points out, and the circumstances of his birth raised the spectre of scandal.

His life, then, was a profoundly human one, involving work and rest, friendships and betrayals, delight and sorrow. This has deep implications for how Christians should understand and approach life. For one thing, the Incarnation dignifies the everyday. There has been a temptation throughout Christian history to denigrate the things of this world, from material comforts to the human body, viewing them as lowly and tainted. But this concept is at odds with what Jesus' life taught, which is that while worldly things can be corrupted, they can also be elevated and sanctified.

Consider that Jesus was incarnated in a human body. He was a child in need of care and protection. He was a carpenter, a craftsman who worked creatively with his hands. His first miracle was at the wedding in Cana, where he transformed water into wine. There was joy and purpose to be found in the commonplace. The Incarnation also

bestowed worth on people considered contemptible, unessential and valueless—the least of these," as Jesus put it. Indeed, one of the indictments of him by the religious authorities of his day was that he was a "friend of sinners."Jesus' love was "undiscriminating and inclusive," according to the writer Garry Wills, "not gradated and exclusive." He spent most of his time with those who were forsaken, poor, powerless, and considered unclean.

In a patriarchal society, Jesus gave women an honored place. He not only associated with them, but they were among his disciples, the object of his public praise, the first people he spoke to after his resurrection. The most intense confrontations Jesus had weren't with those with loose morals but with religious leaders, the upholders of the "holiness code" whom he called out for their arrogance, hypocrisy and lack of mercy. In the Temple courts, Jesus told the chief priests, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you." In the words of Professor Wills, "He walks through social barriers and taboos as if they were cobwebs."

The Incarnation also underscores the importance of relationships, and particularly friendships. The Rev. James Forsyth, the winsome and gifted pastor of McLean Presbyterian Church in Virginia, which my family attends, says friendship is not a luxury; it is at the very essence of who we are. The three persons of the Christian Godhead—Father, Son and Holy Spirit—speak to the centrality of community. When we are in a friendship, according to Mr. Forsyth, we are "participating in something divine." That is, fellowship and friendship were present in the Trinity and are therefore of immense worth to us. I've experienced that in my own life, when friends served as God's proxies, dispensing grace I could not receive in solitude. In some rather remarkable verses in the New Testament, Jesus told his disciples: "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." God's emissary on earth had a core group of intimate friends—Peter, James, John and perhaps his most faithful friend, Mary of Magdala. These are people Jesus confided in, relied on, celebrated with and mourned with. He not only praised friendship; he modelled it. It's difficult for us now to appreciate the shock it was considered then—that the "image of the invisible God," in the words of St. Paul, not only didn't compromise his divinity by taking on human flesh, he actually found succor in human relationships.

The Incarnation is also evidence that God is not an impersonal, indifferent deity. Instead of maintaining a divine distance from life's experiences, including its grief and hardship, Jesus shared in them. This can be seen in the moving events surrounding the death of Lazarus, the brother of Martha and Mary of Bethany. Here is the account from the Gospel of John: When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked. "Come and see, Lord," they replied. Jesus wept. Then the Jews said, "See how he loved him!"

In the account in John, Jesus raises Lazarus from the dead. The point here, though, is that Jesus not only had sympathy with those who were suffering but experienced grief to the point of tears. Contrary to the "health and wealth" gospel, which argues that God will deliver prosperity to those who have faith in him, Christianity does not promise an end to suffering even among the most faithful, at least not yet. But it does promise that God can bestow mercy amid our struggles, that in time he can repair the broken areas of our lives.

Jesus was not a systematic theologian; that work was left largely to St. Paul and others. While he certainly argued for the importance of righteousness, Jesus was far less concerned about rules than he was about relationships and reconciliation—with one another and with God. For some of us, Christmas is a reminder that while moral rules can be issued on stone tablets, grace and redemption are finally and fully found in a story of love, when the divine became human. I didn't enter Jesus' world; he entered mine.

Peter Wehner, a senior fellow at the Ethics and Public Policy Center, served in the last three Republican administrations and is a contributing opinion writer. ■

~MINING THE ARCHIVES~

From the Six-0-Six Newsletter July/August 1989

Psychic or Spiritual?

By Cecilia Ann Bendall, Nambour, QLD

Stabilize mind by subordination to spirit... I am convinced , for most of us this is the essential prerequisite to the development of or relationship with our Paradise Father, one which allows his rule to truly rule every moment of our lives.

The religious experience is a personal experience, one which defies our mortal mind to describe. Yet the mortal mind is the arena through which our Adjuster must work and, in traversing the realms of our subconscious, protoplasmic memory banks, emotional back ground, morals, conscience, ideals, expectations and learning, the Adjuster can have a dreadfully hard task, compounded by the fact that we are often somewhat confused about the meaning of the roles of a father and a child, their 'ideal' relationship and interaction, the emotion love, and the place called Heaven.

The last mentioned , Heaven, *The Urantia Book* explains perfectly, and since most of us have a pretty strange fairy tale image of ourselves, dressed in chiffon, be-winged, and attached with a halo >>

and a harp, and just rolling around heaven all day, forever and a day which, with the only alternative to this ever after lifestyle being, no clothes or associated paraphernalia, and being thrown unceremoniously into a big burning ineffective pit, due to its burning us forever more and a day, we naturally opted for Heaven.

And then we were blessed with a beautiful Blue Book and the revealing of God's creation, his plan and his purpose, and it all seems so right to us, so understandable and acceptable, both as to who we are, who God is, and what he plans to achieve through ourselves. Our minds accept this as logical.

The book supplies a wealth of information on our Father and ourselves as his children. We appreciate that many of the emotions we have felt in the past are natural, and that we have a very basic material mind which can make communication by our Adjuster difficult. We also understand how our minds, conscious, subconscious, are full of a lot of erroneous guff but know that, in handing over all matters of mind to our Thought Adjuster, it will work to clear away all of this so that our ideals can be truly spiritualized.

And we are further advised that: *"Religious living is devoted living, and devoted living is creative living original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persist only in the face of refusal to espouse the higher values connoted in superior meaning."* [Paper 100:4.1, page 1097.5]

> *Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.* [Paper 100:4.2, page 1097.6]

> *But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE.* [Paper 100:4.3, page 1097.7]

> *Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow.* [Paper 100:3.7, page 1097.4]

Don't they write and express themselves so beautifully!

I sit down and try to put something to paper! It takes me ten foolscap pages, and I open the Blue Book and there it is—one sentence that says the lot.

The book does not describe the psychic, but I suspect that in trying to communicate with us at a conscious level the psychic can either be a curse or a blessing to the Thought Adjuster—as some of our zany dreams will reveal. I personally suspect (at this point in time) that the psychic arena is embraced within what the revelators call 'the protoplasmic memory' and, if this is so, it would explain how people can get stuck on a reincarnation theory.

The ego will have its finishing touch to dream imagery and, depending upon whether our ego be inflated—in which instance we will colour the Adjuster's image with a tinge of Messiah-ship about our role—or the converse, an ego which relegates self worth to zilch, which will convert the dream into one of guilt and self- recrimination—one can appreciate how certain people who have had, to them a very real experience, will foul up the message totally.

And so, in the education of ourselves as to the meaning of our Father and ourselves as his children, and in the enlightenment of his will for us on a day to day basis, I verily believe we must each arrive at our own formula for growth—for our relationship with God is a personal one—we are each individuals, the mode of development, the growth in intensity of same will be unique. The book points in the direction of various pitfalls to watch for, in regard to emanations from within, as being at very best coming from our alter ego rather than our Adjuster. So where do we go when we are advised to question our minds, which is the arena for interaction between our Adjuster and ourselves? My conclusion: love and faith, and more and more love and faith, and prayer and worship.

Introspection is a good technique. But this means examination of one's thoughts, and not in a self-judgmental manner.

For a good number of us love had a price—"Do that and I will love you!"—and we have had a lot of right/wrongs, good/bads locked within us. Before our Adjuster can truly spiritualize our thinking we must clear our system of all of these erroneous beliefs.

A rather sobering thought helps me in my personal endeavours—my Adjuster has to go through every base, erroneous thought that I allow to flit through my mind.

My Adjuster has worked so hard during my lifetime, it is about time I started to pull my weight—weed the garden of my mind, so beauty, truth and goodness can be sown, nurtured by love, and a spiritual viewpoint. ■

~ Items of Interest from the Internet ~

YouTube Videos of Conference Presentations

The plenary presentations held at the recent conferences listed below were video recorded and are now available for viewing. These recordings are of a high quality and are very easy to watch; it's just like being in the audience so if you were unable to attend the conference, we recommend you take a look. Following are the links to our website pages for each conference. From these pages you will find a direct link to the opening plenary presentation as well as a link to the complete set of presentations on YouTube.

A special thanks to Gaetan Charland and his team for the great work in producing these videos.

- The Association's **International Conference**, Quebec, Canada, July/August 2015: http://urantia-association.org/2016/10/19/videos-quebec-conf-2015
- The **joint conference** of Urantia Association of the United States and the Urantia Book Fellowship, San Antonio, Texas, June 2016: http://urantia-association.org/2016/10/19/videos-san-antonio-conf-2016
- The **European Conference**, Budapest, October 2016: http://urantia-association.org/2016/10/19/videos-budapest-conf-2016
- **Scientific Symposium** held at Urantia Foundation, June 2016: http://urantia-association.org/2016/10/24/video-presentations-scientific-symposium-chicago-2016

Links to Places of Interest

Disclaimer: The websites & links listed below do not imply endorsement of content by the ANZURA, nor does the ANZURA necessarily endorse other sites that may be linked to these sites. We consider much of the material in these listings to include useful information and they are provided as a convenience to readers.

- Urantia Association International – Fostering Study of *The Urantia Book* and Disseminating its Teachings
- Urantia Foundation – Publisher of *The Urantia Book*
- Urantia Book Internet School (UBIS) – Helping students around the world study *The Urantia Book* together in the comfort, convenience and safety of a virtual classroom.
- Topical Index of Articles – from the website of Urantia Association International
- Urantology – A resource library of derivative works from *The Urantia Book*
- The Urantia Book Historical Society
- Histroy of The Urantia Book video – premiered at the 50th Anniversary celebration of the printing of *The Urantia Book* in 2005.
- Introductions to The Urantia Book – from the website of Urantia Association International
- The Forum Discussion Group – from the website of Urantia Association International
- Symmetryofsoul.org – Talk radio show Tuesdays 9-11PM ET USA
- Urantia Association Public Facebook Discussion Group – a place for online study and discussions of *The Urantia Book* and for seasoned students to answer questions from new readers.
- United States Urantia Association (UAUS)
- Australia & New Zealand Urantia Association (ANZURA)
- Canada / Quebec Urantia Association
- Master Universe Almanac – A ready reference of lists, tables, and charts which faithfully reflect *The Urantia Book's* information.
- UrantiaUniversity – a global centre of study and service dedicated to training teachers and farseeing leaders and fostering a spiritual community with cosmic ideals based on truths in *The Urantia Book*.
- UrantiaBook-Intro.org
- UrantiaNow – The Urantia Youth and Young Adult site
- UBtheNEWS – Verifying history & science in *The Urantia Book*
- Ubron
- The Cosmic Citizen – Talk radio broadcast with call-in
- Truthbook.com
- The Urantia Book Fellowship
- Urantia Book Films – an archive of independently produced Urantia Book related videos and feature length films; in Spanish and English. ■

A poetic thought...

by Trevor Swadling

A

harmony of voices one day will all ring

In a circle of sound for the whole world to dance in

We'll no longer fight for the fruit of the vine

We'll see that they grow in all of mankind

~ANZURA FACEBOOK~



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.

ANZURA facebook page https://www.facebook.com/groups/415732735156958/ is a new and effective way of collaborating in discussions and this one is specific to readers in our region, one of hundreds of Urantia-based facebook groups already in place... ANZURA does not necessarily support the opinions expressed on Facebook.

ANZURA Conference—Victoria 2017



Continental House
9 Lone Pine Ave,
Hepburn Springs
VIC 3461



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
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Warriewood, NSW 2102

Or alternatively you may direct debit into ANZURA's bank account:
Account Name: ANZURA
BSB: 082-183
Account Number: 67 899 2437

Please consider a perpetual monthly or quarterly donation.

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

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ANZURA—The Australian & New Zealand Urantia Association, National Association of **URANTIA Association International (UAI)**

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Contact ANZURA

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Visit our website



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

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Live loyally today—grow—and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole.

(1094:06)

May 21

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