

William Wentworth

President's Report

The 2016 Annual Conference is now behind us, and the Hobart Study Group did us proud. The Maryknoll Retreat Conference Centre is an ideal venue for us with comfortable rooms, good catering and exclusive occupancy—we had the whole place to

ourselves. The conference room and the nearby chapel provided what we needed for presentations and worship, and the garden and beach were handy for quiet reflection. The keynote presentation was of a high standard, setting the tone for consideration of teaching methods and attracting people to the worship of God. There was the usual lively discussion on a topic about which there are many different opinions. Altogether it was a most memorable conference, and we thank the Hobart Study Group for hosting it. Next year it is Melbourne's turn, and planning has already begun. A more detailed report of the conference is included in this issue of the *Arena* as well as some of the conference presentations for those who were unable to attend.

The ANZURA AGM was held on Sunday afternoon of the conference. There were few matters of controversy, the only surprise being that we finished the meeting's business well within the time allotted! The terms of both the President and Secretary of the association having expired,

they both stood for re-election and were unopposed. The board thus remains unchanged:

President:	William Wentworth	Canberra
Vice-President:	Neville Twist	Auckland
Secretary:	Phillip Marriott	Sydney
Treasurer:	Trevor Swadling	Sydney
NZ Representative:	Ian Campbell	Auckland

I would like to take this opportunity to wish you all a very happy and safe Christmas and New Year season.

William Wentworth, President, ANZURA ■

In this issue...

News

<i>President's Report—William Wentworth</i>	1
<i>Conference Report—Tasmania 2016—Kathleen Swadling</i>	2
<i>2017 Conference Announcement—VIC</i>	4
<i>NZ Corner—Ian Campbell</i>	6

Contributions

<i>Equipped To Be Teachers of the Religion of Jesus—Are You Willing? Are You Ready?—Julian McGarry</i>	7
<i>The Historical Demise of the Religion of Jesus—What Happened?—William Wentworth</i>	11
<i>Mining the Archives—Fandor, Passenger Bird of Urantia—Frank Wright</i>	14
<i>Poem: In His Arms—Robyn Hromek</i>	16
<i>ANZURA Facebook Group</i>	18
<i>The UB Endeavour</i>	19
<i>Study Groups in Australia & New Zeland</i>	20

Tasmanian Conference Reflections

Equipped to be Teachers of the Religion of Jesus

Are you Willing? Are you Ready?

16-19
Sept 2016



Kathleen Swadling, Sydney, New South Wales

The 2016 annual conference for the Australia & New Zealand Urantia Association (ANZURA) was held at the delightful Maryknoll Retreat Conference Centre overlooking Blackmans Bay just south of Hobart. Many thanks go to our gracious hosts Julian McGarry and the Hobart study group team for providing such a well-planned event. Not only did the venue provide a stunningly beautiful natural environment, but the program itself provided for much heartfelt discussion and qualitative food for thought.

Urantia Book readers came from all around Australia and two from New Zealand. A good number of participants who haven't been to a Urantia conference before came from Tasmania itself!

In the words of Robin Evans, one of the Tasmanian locals:

The conference was like climbing into a safe place and refueling; I had been quite separated for some years from my spiritual journey. It was good to meet some locals as well as all the regional folk from Australia and New Zealand and strike up some friendships that I have kept up with.

What to say about the conference? Well, it was great; it was big on unity and short on proselytizing so I learned a lot about other readers and their approaches to The Urantia Book. I felt immediately included though I knew no one; it was a bit like what waking up on Mansion world number one might be, everyone knew me or was willing to.

I felt energized and invigorated by the conference and I met some wonderful people who I am having ongoing meetings with to read and share with.

Thanks to everyone that attended, I hope we meet again somewhere here on Urantia...

Julian did a marvelous job orchestrating the program. He was challenged by the ANZURA board to develop a theme along the lines of Urantia Association International's global strategy this year to base the themes of the major continental conferences on assisting students of *The Urantia Book* explore what it means to teach the teachings

of Jesus as taught in *The Urantia Book*. (Continental conferences with related themes were held in San Antonio, Budapest and Bogota this year.) Julian was the right man for the job, not only because of his extensive experience as a Clinical Psychologist and possessing an in-depth understanding of the teachings of the *The Urantia Book*, but also because this subject is his passion. Each speaker rose to the challenge of presenting their various topics that Julian allocated to them.

Following is a list of the presentation titles and their presenters:

- ***Equipped to be Teachers of the Religion of Jesus***, Julian McGarry
- ***The Historical Demise of the Religion of Jesus***, William Wentworth
- ***Why the need for teachers and what does it mean to be a teacher?***, Rita Schaad
- ***How did Jesus teach and how did he organize his disciples to teach?***, Kathleen Swadling
- ***How does Jesus equip us to be his teachers?***, Phillip Marriott
- ***Teaching and living the religion of Jesus***, Trevor Swadling
- ***How can we successfully teach the religion of Jesus today?***, Robert Coenraads



Robert Coenraad's presentation



Conference group photo.



"Apostles" relating tales of labouring with the Master in the fields

These presentations will gradually be published as study articles in this, and the next few issues of the *Arena*.

As well as the presentations there were several other engaging events:

- A break out study session where we all read Paper 159, *The Decapolis Tour*.
- An evening of humorous entertainment where several guys dressed up as apostles and enacted out some private dialogue concerning some of their experiences while *Labouring with the Master in the Fields*. In addition a modern day rendition based on Jesus' method of dealing with "the young man who was afraid." In this case it was an enactment of how to deal with a teenage girl who was lonely and confused after running away from home.
- An inspiring Sunday morning worship session, facilitated by Neville Twist provided us with peaceful relaxation and spiritual refreshment.
- A stimulating group discussion on *Teaching the*

Religion of Jesus in Today's World, facilitated by Julian McGarry.

- A site seeing excursion to Kettering to experience the local countryside, ending with afternoon tea in a café with a view across the channel to Bruny Island.
- On the final day we held another group discussion about: *Are we willing? Are we ready?* which was followed by reflections on the conference's highlights and future directions.

Then of course there was ANZURA's AGM. The usual business matters were discussed and elections for President and Secretary were held. William Wentworth and Phillip Marriott were nominated unopposed to serve additional two-year terms as President and Secretary respectively. There was discussion about next year's conference; the Melbourne team had previously agreed to host the 2017 conference in Victoria and a venue in Hepburn Springs has already been secured for 29th September to 2nd October 2017. There was also discussion held about holding the 2018 conference in Queensland. ■



Relaxed and friendly as conferences are.



Kathleen Swadling and Rita Schaad



Rita Schaad and Franchesca Coenroads

~ Announcing ANZURA's 2017 Urantia Book Readers' Conference in Victoria ~
29th September to 2nd October, 2017





Continental House, Hepburn Springs, Victoria.

Avenue has already been secured for ANZURA's 2017 conference so mark your calendars!!

Venue: Continental House, Hepburn Springs

Victoria.

The Melbourne study group will be hosting the conference so stay tuned for more details on the theme and program.

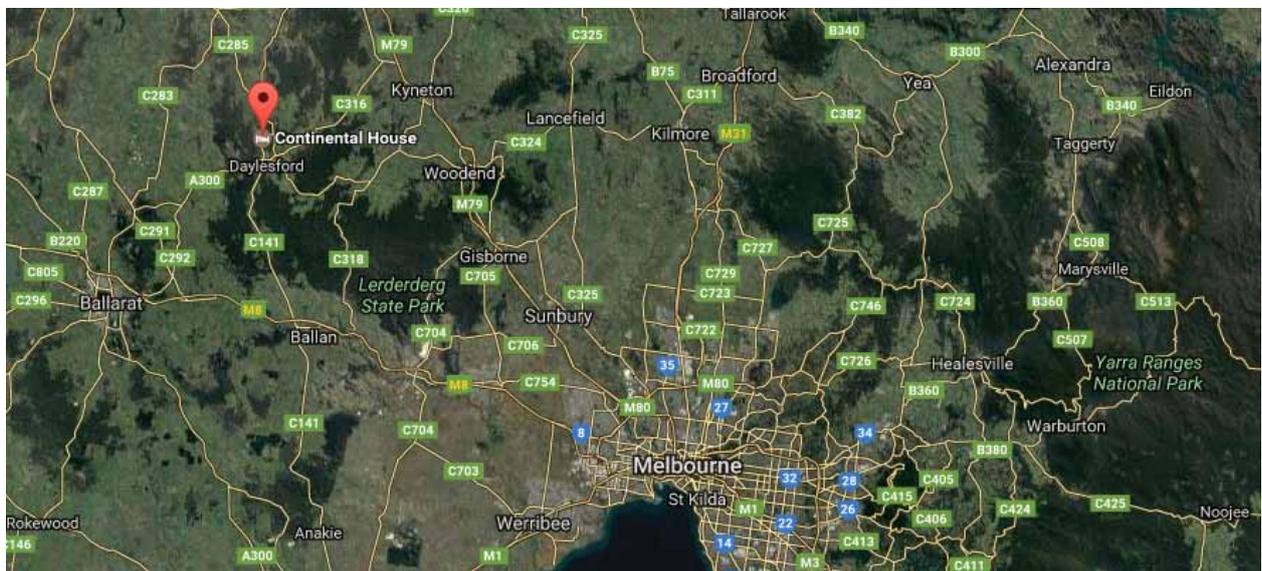
We can give you a sneak preview of the venue though which is situated in the heart of Victoria's Spa Country. It is a 1927 retreat centre that has recently been fully renovated and offers a special location for retreats and group functions. It has much that contributes to health and well-being with a 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. ■



Enclosed verandah-lounge area.



Location map.



116 Km from Melbourne (approx. one and a half hour drive).

New Zealand Corner



Ian Campbell, Auckland New Zealand



The winter months have been business as usual for the New Zealand readers. Our online and face-to-face meetings have been well attended and we have started planning our national conference with a view to holding the next one in a somewhat warmer time of the year and, we've survived a 7.8 earthquake.

It's nice to have confirmation of some of our Urantia Book ideas from independent, pseudo-scientific sources. I've been studying the work of Tom Campbell (no known relation), a Physics PhD, NASA scientist and software engineer who has developed a Theory of Everything (TOE) that he expounds in his book trilogy called, naturally enough, "My Big TOE". While this is a memorable title it isn't as egotistical as it sounds. The term "TOE" is already out there. A "Little TOE" confines itself to the physical universe and a "Big TOE" considers the physical universe and what gave rise to it and maintains it. The "My..." in the title isn't boastful but is a reminder that, because all experience is subjective, this is a Big TOE from Tom's own personal perspective. He invites readers to use his work to create their own Big TOE. His motto is: "Be open minded but skeptical".

Tom draws on the work in Steven Kaufman's "Unified Reality Theory", and makes two basic fundamental assumptions about reality:

1. Consciousness [UB: mind] exists.
2. An evolutionary process exists that seeks to increase structure, order and quality.

He takes these two fundamental assumptions and uses logic to develop the rest.

In Tom's model of reality the original consciousness [The I Am], which was absolute unbounded oneness, evolved into an interrelated set of individual consciousnesses [The Trinity and other Deities]. Why? Because multiple minds have increased structure and have also increased potential for further evolution.

He goes on to say, the best way to evolve the ultimate quality of consciousness [The Supreme Being] is to create countless individual consciousnesses [personalities] and give them a training ground [The Superuniverses] where they can interact experientially with each other using their intent [free will] to improve the quality of their own consciousness.

Quality of consciousness represents our fearless capacity to love. ■



Equipped To Be Teachers of the Religion of Jesus—Are You Willing? Are You Ready?



Julian McGarry, Hobart, Tasmania

Presented at Tasmanian Conference
2016

We are standing on the brink of a spiritual renaissance, the likes of which, has never been seen before.....

It is easy to become discouraged when one looks at the divided and factionalized state of this world. How on earth, we might ask, is this planet Urantia, and its mortal occupants, ever going to enter into a status of “light and life”? Whether one looks at the institution of the family, the local community, the nation state, or the broad spheres of religious, cultural, and social life that dominate our existence, one is confronted with the unhappy spectacle of widespread disunity, which is often accompanied by conflict, intolerance, hatred, and aggression. We also behold a world that is rent by extremes: the rise and rise of materialistic secularism is hotly challenged by the disturbing re-emergence of medieval religious fundamentalism. What force, what benign influence could possibly broker a peaceful resolution to these seemingly intractable opposing ideologies? It is understandable that we might feel powerless and insignificant when faced with these apparently insurmountable and incredibly complex problems but in the midst of all this strife and confusion, it would be beneficial for each of us to ponder a pertinent question: Am I a part of the solution or am I a part of the problem?

So what does *The Urantia Book* have to say about all of this? Not surprisingly, for serious students of the book, it contains explanations and answers that have the potential to illuminate and revive our forlorn spirits. It is truly an incomparable source of good news for a disconsolate generation. Consider carefully the following sequence of quotes:

Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. But be patient! when the present superstition revolt is over, the truths of Jesus’ gospel will persist gloriously to illuminate a new and better way.

[Paper 195:9.1, page 2082.6]

More than seventy five years ago, a Midwayer Commission acknowledged that we do indeed live in the “barren times of a materialistic and secular age”. But we are also told that these times, which stretch back to the 17th Century Age of Reason and the 18th Century Age of Enlightenment, represent our worthy efforts to rid ourselves of “the superstitious creeds of past ages”. We are then told to “be patient”, to not succumb to despair, to cleave to our “spiritual heritage, the river of truth running down through the centuries”.

And here’s the good news: this necessary and “present superstition revolt” will come to an end but “the truths of Jesus’ gospel will persist gloriously to illuminate a new and better way”. And if that doesn’t take your breath away, just consider what follows:

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master’s life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. [Paper 195:9.2, page 2082.7] emphasis added

This is an extraordinary claim!! Indeed, we could call it a prophecy. How could such a change possibly happen? Such a transformation of humanity would appear to be somewhat fanciful when viewed from our limited mortal perspective! Let’s see if we can find some answers.

The religion of Jesus is the most dynamic influence ever to activate the human race. Jesus shattered tradition, destroyed dogma, and called mankind to the achievement of its highest ideals in time and eternity – to be perfect, even as the Father in heaven is perfect. [Paper 99:5.3, page 1091.2] emphasis added

Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph. [Paper 195:4.5, page 2075.3] emphasis added

And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind. [Paper 194:2.8, page 2061.6] emphasis added

The religion of Jesus is the most powerful unifying influence the world has ever known. [Paper 194:3.17, page 2065.5]

These are plain and powerful declarations! Let me summarize the content of these quotes:

The religion of Jesus, (or at least it’s new and fuller revelation)

- will conquer an empire of materialistic secularism and overthrow a world sway of mechanistic naturalism,
- will gloriously survive and persist beyond the demise of the superstition revolt,
- will triumph in the gigantic struggle with secular ideologies,
- will transform the civilization of all mankind,
- is the most dynamic influence ever to activate the human race,
- is the most powerful unifying influence the world has ever known.

To think that the actual religion of Jesus is not only powerful enough to conquer the ideologies and philosophies of materialism, secularism and scientific rationalism, but it can, and ultimately will, unite and transform the myriads of divided and conflicted groups making up humankind today. But in practical terms, how can this possibly happen? By what mechanism or process will the true teachings of Jesus change and unify this world? The following quotes may give us some clues.

Sooner or later another and greater John the Baptist is due to arise proclaiming “the kingdom of God is at hand” – meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer—and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ. There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael’s sojourn on earth. [Paper 170:5.19, page 1866.2]

The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity – the real life and teachings of Jesus. [Paper 195:9.5, page 2083.1]

Who is this modern day John the Baptist? Whoever he, she, or they are, one thing is certain: this entity will do a proclamation work comparable to that performed by John the Baptist in the first century, pointing to the impending ministry of Michael of Nebadon incarnated as the God-man, Jesus of Nazareth. And what is the subject matter to be proclaimed by this latter day herald? “A return to the high spiritual concept of Jesus”, “a revival of the actual teachings of Jesus”, “the real life and teachings of Jesus”. The apostles of the first century inadvertently created “a sociophilosophical system of belief regarding the fact of Michael’s sojourn on earth”. The hour is striking (which means now!) for the world to rediscover the true religion of Jesus. But where will this revival come from? The point I am making here is that the world will only experience a spiritual renaissance predicated on the true and actual religion of Jesus because spiritual men and women will be willing to rise up and teach this religion to their fellow mortals.

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 while it continues to busy itself with social and material problems, 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. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [Paper 195:9.4, page 2082.9]

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*

So who are these “new teachers of Jesus’ religion”....these “new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings”? Who will do the “presenting...to the peoples of all faiths...the living, spiritual reality of the gospel of Jesus”? Perhaps before considering these questions, we should focus on a preliminary, more fundamental question: what exactly is the religion of Jesus?

Contained within *The Urantia Book*, the 5th epochal revelation, is Part IV, the real life and teachings of Jesus, also known as the 4th epochal revelation. This is where we need to make a clear distinction! It is the 4th epochal revelation, the religion of Jesus that will bring about the planetary spiritual transformation described so dramatically earlier in this article. The religion of Jesus is not *The Urantia Book*! But it is contained within *The Urantia Book*. As an aside, I would like to quote from The Publication Mandate, which was released to coincide with the publication of *The Urantia Book* in 1955. There are several key statements within this text regarding the Urantia Papers that should help us to develop the right perspective regarding our role in these momentous times.

The Timing of The Urantia Book

(Generally designated as “The Publication Mandate”*)

- “We regard *The Urantia Book* as a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. 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.
- “But the publication of the Book has not been postponed to that (possibly) somewhat remote date. An early publication of the Book has been provided so that it may be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.
- “(You) must learn to possess (your) souls in patience. (You) are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Overrapid growth would be suicidal. The book is being given **to those who are ready for it long before the day of its world-wide mission**. 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." (emphasis added)

In the first paragraph cited above, we are told that *The Urantia Book* "is not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society." Moreover, "the Book belongs to the era immediately to follow the conclusion of the present ideological struggle." I would venture to suggest that the ideological struggle mentioned here is the same one described in Paper 195:4.5.... "In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph." It is stated clearly in this document that "The book is being given to those who are ready for it long before the day of its world-wide mission." For what purpose? "An early publication of the Book has been provided so that it may be in hand for the training of leaders and teachers." This is a different agenda to that which the Book ascribes to the religion of Jesus. It is the true teachings of Jesus that will overthrow the barren ideologies of our secular, materialistic age. It is in the wake of this revolutionary process that *The Urantia Book* will come into its own.

So what is the point I am making here? Let me briefly recap. In order for the religion of Jesus to overthrow or conquer an "empire of materialistic secularism", it needs to be proclaimed to, it needs to be taught to, and it needs to be presented to a languishing and confused humanity. And when is this due to occur? We are told that "the hour is striking". We are told that "*Urantia is now quivering on the very brink...*" I am not aware of any instruction or direction within *The Urantia Book* compelling us to proclaim or teach the fifth epochal revelation to the world. In contrast, we are exhorted many times to proclaim the true gospel of Jesus. This raises important questions regarding the way we introduce spiritual matters to our fellows.

Now that I have tried to explain what the religion of Jesus isn't, let me now focus on what it is! In *The Urantia Book*, the religion of Jesus is broadly synonymous with terms like "the gospel of Jesus", "the gospel of the kingdom", and "the kingdom of heaven". But what is it about this particular religion, what is it about Jesus' incomparable teachings that gives them the power, when proclaimed, to transform, heal, and unite the world of suffering humanity? To find out, let's explore the very substance of what Jesus taught.

The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love. [Paper 194:3.2, page 2062.11] emphasis added

The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity. [Paper 5:4.5, page 67.3]

While sojourning at Amathus, Jesus spent much time with

*the apostles instructing them in the new concept of God; again and again did he impress upon them that **God is a Father**, not a great and supreme bookkeeper who is chiefly engaged in making damaging entries against his erring children on earth, recordings of sin and evil to be used against them when he subsequently sits in judgment upon them as the just Judge of all creation. The Jews had long conceived of God as a king over all, even as a Father of the nation, but never before had large numbers of mortal men held the idea of **God as a loving Father of the individual.*** [Paper 141:4.1, page 1590.4] emphasis added

In answer to Thomas's question, "Who is this God of the kingdom?" Jesus replied: "God is your Father, and religion – my gospel – is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings." [Paper 141:4.2, page 1590.5]

*And this is illustrative of the way Jesus, day by day, appropriated the cream of the Hebrew Scriptures for the instruction of his followers and for inclusion in the teachings of the new gospel of the kingdom. Other religions had suggested the thought of the nearness of God to man, but **Jesus made the care of God for man like the solicitude of a loving father for the welfare of his dependent children** and then made this teaching the cornerstone of his religion. And thus did the doctrine of the **fatherhood of God** make imperative the practice of the **brotherhood of man**. The worship of God and the service of man became the sum and substance of his religion. Jesus took the best of the Jewish religion and translated it to a worthy setting in the new teachings of the gospel of the kingdom.* [Paper 159:5.7, page 1769.9] emphasis added

The Master on this occasion placed emphasis on the following five points as representing the cardinal features of the gospel of the kingdom:

1. *The pre-eminence of the individual.*
2. *The will as the determining factor in man's experience.*
3. *Spiritual fellowship with God the Father.*
4. *The supreme satisfactions of the loving service of man.*
5. *The transcendency of the spiritual over the material in human personality.*

This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven. [Paper 170:4.8-14, page 1863.6-12]

These quotes contain the essential ingredients, the very substance of the religion of Jesus. It is overwhelmingly a religion of good news; it is indeed the gospel! In essence, it proclaims the loving Fatherhood of God and the universal brotherhood of man. These exalted values together make up the cornerstone of Jesus' religion. Everything else about life, our personal life, and life in the universe of universes, flows naturally from these fundamental truths.

The living experience in the religion of Jesus thus becomes the

sure and certain technique whereby the spiritually isolated and cosmically lonely mortals of earth are enabled to escape personality isolation, with all its consequences of fear and associated feelings of helplessness. In the fraternal realities of the kingdom of heaven the faith sons of God find final deliverance from the isolation of the self, both personal and planetary. The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual socialization on a universe scale—citizenship on high in association with the eternal realization of the divine destiny of perfection attainment. [Paper 184:4.6, page 1985.1]

The religion of Jesus fosters the highest type of human civilization in that it creates the highest type of spiritual personality and proclaims the sacredness of that person. [Paper 194:3.7, page 2063.5]

The religion of Jesus demands living and spiritual experience. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, but the teaching of the Master requires the attainment of actual levels of real spirit progression. [Paper 160:5.12, page 1782.3]

“Henceforth will I [Ganid] do my good deeds in secret; I will also pray most when by myself. I will judge not that I may not be unfair to my fellows. I am going to learn to love my enemies; I have not truly mastered this practice of being Godlike. Though I see God in these other religions, I find him in ‘our religion’ as being more beautiful, loving, merciful, personal, and positive. But most of all, this great and glorious Being is my spiritual Father; I am his child. And by no other means than my honest desire to be like him, I am eventually to find him and eternally to serve him. At last I have a religion with a God, a marvelous God, and he is a God of eternal salvation.” [Paper 131:10.8, page 1454.5]

But if this religion is to capture the hearts, inspire the imaginations, and revive the souls of a deeply troubled and divided world, then it has to be proclaimed, it has to be taught, and it has to be lived! Who will proclaim this religion of Jesus to struggling humanity? Was it just to be Jesus’ apostles? Or the seventy? Or his first century disciples? But they have long since passed away! If “the hour is striking”, then who today is willing and prepared to do so? If not us....if not me.....then who? While inwardly we may truly desire to be a part of this global proclamation, we may also feel daunted by the prospect! We may not feel qualified. In the face of stiff opposition, competition, or apathy, we may feel out of our depth! The idea of preaching to someone or trying to convert them in the way that fanatical religionists have done over the centuries might disturb and repulse us. How will this revival and presentation of the original and true teachings of Jesus be accomplished? How in this dynamic, divided, and troubled 21st Century world can we effectively teach and proclaim this message to our fellow mortals? Do we simply do what Jesus and his apostles did in the 1st Century? To begin with, let’s look closely at the following two quotes:

Jesus lived on earth and taught a gospel which redeemed man from the superstition that he was a child of the devil and elevated him to the dignity of a faith son of God. Jesus’ message, as he preached it and lived it in his day, was an

effective solvent for man’s spiritual difficulties in that day of its statement. And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man’s ever-new and varied spiritual difficulties. [Paper 194:2.1, page 2060.6]

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus’ life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself. Jesus’ disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience. [Paper 195:10.1, page 2084.1]

Just as this new religion of Jesus “is the highest concept of religion the world has ever known” [Paper 160:5.7, page 1781.3] so the teaching methods employed by the followers of this religion will be in keeping with its exalted message of truth, freedom, and salvation. It is clear from the above that the true teachings of Jesus need to be restated in a way that will provide a fresh appeal to the hearts and minds of modern humanity. It is not about reviving first century Christianity; we need “a new and up-to-date version of the gospel”! We need to become “overflowing sources of inspiration and enhanced living to all men”. No longer are we to teach by resorting to physical force, the employment of fear or intimidation, the use of clever intellectual arguments, or the application of pressure of any kind:

*Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; **the teachers of this new religion are now equipped with spiritual weapons.** They are to go out to conquer the world with unswerving forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. [Paper 194:3.11, page 2064.3] emphasis added*

These “spiritual weapons” create within us a fragrant aroma infused with truth, beauty, and goodness....the language of divine love! To the extent that we live this religion, that we exemplify in our lives the living truths so brilliantly embodied in the Master’s life, to that extent our fellow mortals will be attracted to us and will want to

know what it is that makes us different.

“Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life.” [Paper 155:1.5, page 1726.2]

When we truly find God, we are naturally motivated to reach out to our fellows. Joy and goodwill bubble up from our souls, moving us to serve and teach our neighbour the life-enhancing truths of Jesus’ gospel.

“Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service.” [Paper 102:3.4, page 1121.6]

Jesus was undoubtedly the greatest teacher this world has ever seen. He didn’t have to engage in showy displays of piety, nor did he use coercion or formal oratory to get his message across to the people. Individuals were attracted to him because he loved people and he never tired of ministering to them. In this respect, he left a pattern for us to follow as teachers of the religion of Jesus.

Most of the really important things which Jesus said or did seemed to happen casually, “as he passed by.” There was so little of the professional, the well-planned, or the premeditated in the Master’s earthly ministry. He dispensed health and scattered happiness naturally and gracefully as he journeyed through life. It was literally true, “He went about doing good.” [Paper 171:7.9, page 1875.4]

And it behooves the Master’s followers in all ages to learn to minister as “they pass by”—to do unselfish good as they go about their daily duties. [Paper 171:7.10, page 1875.5]

All that remains is for us to personally reflect on the questions...are we willing?...are we ready? The world is poised, waiting to receive and accept the liberating and life-giving truths of Jesus’ gospel. A never-to-be-repeated opportunity lies before us!

Remember that you are commissioned to preach this gospel of the kingdom—the supreme desire to do the Father’s will coupled with the supreme joy of the faith realization of sonship with God—and you must not allow anything to divert your devotion to this one duty. Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but

none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel. These mighty ministrations are the social by-products of the still more mighty and sublime ministrations and transformations wrought in the heart of the kingdom believer by the living Spirit of Truth and by the personal realization that the faith of a spirit-born man confers the assurance of living fellowship with the eternal God. [Paper 178:1.11, page 1931.2]

“Peace be upon you. That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation. [Paper 191:6.2, page 2044.3]

“As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon will the Spirit of Truth come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel, and lo, I am with you always, even to the end of the ages.” [Paper 191:6.3, page 2044.4] ■

The Historical Demise of the Religion of Jesus—What Happened?



William Wentworth, Canberra

Presented at Tasmanian Conference 2016

Introduction

The midwayers tell us that the gospel of Jesus was not the central message of the Christian religion. Jesus tried to impart his religion to the apostles and other followers. What we got from them was a religion **about the person of Jesus**. What happened? Why did the simple truth of God as our father and men as brothers become a religion about Jesus himself? The revelators, particularly the midwayers, tell us quite a bit about this.

Peter and the apostles who launched the new religion overlooked Jesus’ statement that he was proposing a religion which was: ...not a religion in the present day meaning of that word. [Paper 155:5.12, page 1730:0]

The Jews

The apostles were all Jews, and they had been raised within the Jewish ceremonial system, which was embedded in the scriptures and carried almost the force of law. Even though they had seen Jesus disregarding aspects of this system, they themselves were substantially obedient to it. For them, a religion was something which imposed strong requirements of a ceremonial nature. Certainly it was about being respectful of and obedient to God, but this attitude was to be expressed in specific forms of worship which the Jews had inherited from the days of Moses. In their minds, religion consisted of not just belief in God but in the forms and ceremonies prescribed by the religious authorities to express this belief. If a religion did not have these characteristics it was not a religion. Jesus' simple spiritual approach was beyond their ability to master. Is it surprising then that they were not able to comprehend Jesus' simple appeal to the spirit, and sought to impose something more like Judaism on the converts they made?

A Collective Focus

For the Jews, religion was a national belief. They firmly believed that they were God's chosen people, and they would be rewarded for obedience to His demands by receiving special favours as a people. They would also be punished by God if they failed to obey His demands. They saw the Babylonian captivity as an instance of that. They would be elevated above other peoples, and would be looked after materially and politically by God as long as they fulfilled His requirements. As long as they remained strictly monotheistic, obeyed the commandments, undertook the correct ceremonies and refrained from sin, then they would prosper as a dominant nation. And they took this seriously.

Many devout souls were baptized by John for the good of Israel. They feared lest some sin of ignorance on their part might delay the coming of the Messiah. [Paper 136:2.1, page 1511.0]

They were genuinely afraid that some unknown and unintended sin may be impeding national progress, and they sought purification as a patriotic duty.

The apostles having been nurtured in such an ideology naturally carried elements of it into the new religion they were developing. The emphasis which Jesus gave to the significance of the individual did not come easily to them. Their association with Jesus had gone some way to purging them of these views, but it was deeply imbedded in their attitude. They had been imbued from birth with the traditional Jewish viewpoint which taught that the authority of the priests and scribes gave the true interpretation of their traditions. The ceremonies and rituals prescribed by these authorities seemed inseparable from religious belief.

Authority

Authority was important to all devout Jews. Anyone teaching new or unorthodox views was accepted only if he could demonstrate that he had the authority to propound those

views. The prophets who had been largely responsible for elevating Judaism from a primitive tribal superstition to one which worshiped the Lord God of Israel had mostly been killed for their pains—even though they were later revered. In their time, because they preached without authority, they were not regarded as legitimate. Jesus faced the same problem, and was often asked by whose authority he taught.

So although Jesus had tried to teach them that all ceremonies and rituals are irrelevant to true religion, that the simple appeal to the spirit is the sum and substance of true religion, it seemed quite natural to them to continue to uphold many of the traditional practices while simultaneously professing the unorthodox beliefs resulting from their association with Jesus.

Even after this demonstration of pouring out the spirit upon all flesh, the apostles at first endeavored to impose the requirements of Judaism upon their converts. [Paper 194:3.9, page 2064.1]

Even gentile converts had to adhere to the requirements of Judaism. The "new religion" was still a sub-cult of Judaism.

If a religion does not have rituals, ceremonies, forms of service and so on, it was not regarded as a religion. And it still isn't. Although the requirements to adhere to the rituals of Judaism were soon dropped, the notion of needing to observe some form of ceremony was retained. People of those days simply could not recognise a belief in God as a religion unless it also embodied forms and ceremonies, and this carried over into Christianity.

Confusion of the Apostles

The apostles were thoroughly confused about what Jesus message was designed to achieve. Their expectations about the coming of the Jewish Messiah led them to envisage that there would be a time when an earthly nation state would be brought into being, with the messiah at its head as king, prophet and priest who would inaugurate a new age wherein the Jewish nation would lead the world into the worship of God. Thus when Jesus taught them about the Kingdom of Heaven they imagined a situation where Jesus himself would be the head of an earthly kingdom in which they would have places of honour. They more or less overlooked, or at least misunderstood Jesus' insistence that "*the kingdom of heaven is not of this world*" and that "*the kingdom is within you.*" Jesus had told them that after his time with his Father he would return to earth, and they expected this to happen pretty soon after Pentacost. It was as if they thought that the Kingdom of Heaven would be established **here on earth** under Jesus—the Son of God. Having seen Jesus rise from the dead, and having experienced the power of Pentacost, they were ready to take on the task of converting the people of the world and preparing them to welcome Jesus when he returned to become king. As a result they misunderstood Jesus' teaching, and focussed almost exclusively upon the person of Jesus. When you think about it this seems natural enough. The apostles had spent a lot of time with

Jesus, and they were well aware of what a magnificent specimen of manhood he was. And having seen him perform miracles and then come back to life after the crucifixion and then experienced the coming of the Spirit of Truth, they were very impressed with his power. They loved Jesus for his personal qualities and they were impressed by his power. At the same time they were confused about his teaching. It is thus hardly surprising that they focussed on what they knew and understood—namely the person of Jesus himself. Jesus had hoped to induce them to focus on the Father, not on himself as the Son. But after all, he had lived such a splendid life among them, been their friend as well as their teacher, and had led them all to make such progress in their spiritual lives that he had come to dominate their thoughts. And as what he had been trying to teach them about was such a huge leap for their minds to make—well—they went with what they knew.

Paul of Tarsus

And so the apostles, particularly Peter, their new leader, began to establish the new religion about Jesus. But the midways tell us that it was Paul who really determined the pattern of what became Christianity—the religion about Jesus. Paul had not known Jesus in the flesh. He had begun by persecuting the followers of Jesus, and experienced Jesus only after an extraordinary experience on the road to Damascus. We are not told much about it, but it so impressed Paul that he spent the rest of his life teaching and modifying what eventually became Christianity.

Peter and the apostles who had lived with Jesus began the reinterpretation of Jesus' teaching, but it was Paul who turned these reinterpretations into Christianity. Paul was a Jew, but he was also a Roman citizen, and he carried the gospel of the risen Christ to the gentiles. In doing so he took the old Jewish notion of sacrifice to a Father of wrath and vengeance and blended it with the invention that Jesus' death on the cross was a sacrifice to appease Him in order to redeem sinful humanity from God's justice. This became Christianity's **Atonement Doctrine**, a position so contrary to the Father's attitude that Christians have been confused ever since. Bear in mind that Paul had never spent time personally with Jesus (though he must have interacted with him in prayer) so that he was not as aware as the original apostles of Jesus' personal revelation of the Father; so Jewish notions of God's justice may have dominated his attitude to Jesus. Whatever the case, and even though his message was a bit astray, he converted a lot of gentiles—he put bums on seats you might say. The midways say it well:

These teachings originated in a praiseworthy effort to make the gospel of the kingdom more acceptable to unbelieving Jews. Though these efforts failed as far as winning the Jews was concerned, they did not fail to confuse and alienate many honest souls in all subsequent generations. [Paper149:2.3, page 1670.4]

It may be worthwhile reminding you of what a Divine Counselor had to say about the atonement doctrine:

The erroneous supposition that the righteousness of God was irreconcilable with the selfless love of the heavenly Father,

presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine, which is a philosophic assault upon both the unity and the freewillness of God. [Paper 2:6.5, page 41.3]

Jewish notions of divine wrath and justice combined with their traditions of sacrifice led Paul to propose that God sacrificed his Son to justify human guilt at having disobeyed God and fallen into sin. Christianity adopted this error and developed a much diminished vision of God's true attitude.

Mystery Cults

In teaching gentiles, Paul had to deal with all sorts of strange ideas, including the peculiarities of the mystery cults, and by what the midways call “theologic trading” he managed to induce many cults to become believers in Christ. In the process he adapted many of Jesus' teachings to the point where Jesus himself would scarcely recognise them.

It is interesting to note that Paul grew up in a region where Mithraism was commonly practised, and much of the symbolism of Christianity is derived from this mystery cult, as is the transfer of the date of Jesus' birth from summer to mid-winter. Apparently the annual rebirth of Mithras took place in mid-winter, and Paul took this date for the birth of Christ in exchange for the Mithraists adopting belief in Christ.

I don't know how accurately Paul's letters in the New Testament have been translated, but they give a good impression of Paul's reasoning. He works out a powerful message about Jesus, but the simple spiritual appeal is weakened by complicated theological reasoning. And he encumbered Christianity with much of the morality of Judaism, the emphasis on sin which played almost no part in Jesus' message. The Christ which was Paul's focus took on some of the characteristics of the Jewish idea of God, who rewarded obedience and punished sinners in both this world and the next. And he disavowed the attitude to women demonstrated by Jesus, openly regarding them as of less importance than men, and even suggesting that men would be better off celibate—like him. How he expected the human race to propagate itself is not known!

Paul the Evangelist

Paul was going for an effective message. He saw his job as being to draw as many people as possible into the Christian orbit. He himself clearly had a profound personal experience of God. No-one who reads his letter to the Romans could doubt this. He says:

“For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present, nor things to come, Nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”. (Romans 8:38-39 King James Bible)

This is about as personal as it gets.

But in trying to adapt Jesus' message to these aims, he was obliged to make all sorts of twists and turns which complicated the message, and led theologians to "strain out gnats and swallow camels." The extraordinarily creative inventions of the early theologians about Arianism and subsequent "heresies" give some indication of how difficult it later became to accommodate these early departures from Jesus' teaching.

Paul's Legacy

But we should not be too hard on Paul. The religion he came up with did after all give rise to western civilization, and he cannot be blamed for the fact that some of his letters of encouragement and advice to groups of believers became part of a "sacred" text.

And we should not overlook the fact that all revelation must come to terms with the culture and mores into which it is introduced. A Melchizedek points out:

You who today enjoy the advantages of the art of printing little understand how difficult it was to perpetuate truth during these earlier times; how easy it was to lose sight of a new doctrine from one generation to another. There was always a tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary beliefs. [Paper 93:7.4, page 1022.2]

And the midwayers say:

Always does the socialized religion of a new revelation pay the price of compromise with the established forms and usages of the preceding religion which it seeks to salvage. [Paper 144:7.1, page 1626.2]

Jesus often scolded the apostles for interpreting his teaching in the light of their existing pre-conceptions, but it was inevitable that they would do just that. And Paul was no exception. Everyone has to choose between being sincerely ineffectual or risking corruption to be effective. And this applies today just as much as it did in Paul's day.

The Bestowal Message

We need to remember that Michael of Nebadon undertook his incarnation as Jesus, not just for Urantia but for all the inhabited planets of the local universe, the 3.8 million planets currently inhabited as well as those not yet inhabited. Some of what he said to the apostles was beyond their ability to comprehend, and he knew it. He had to bear in mind that all the planets of Nebadon were his audience, not just Urantia and his apostles. In some instances, he just could not allow the ignorance of the apostles to restrict the scope of his message. Jesus had no wish to focus men's attention on his person; he wanted men to concentrate their attention on the Father. But being the extraordinary man that he was, his followers mistook him as the central theme.

Conclusion

To sum up, then, Jesus was attempting to transform the

intellectual religions of those days into the true religion of the spirit, with the family model of the Universal Father of love tending his sons of the spirit. He was not able to make that transformation immediately because those entrusted with disseminating the gospel he taught were not able to grasp its essential simplicity. Because of their own preconceptions they developed a modified version of the message they received from Jesus, and went on to erect Christianity—a religion about Jesus as the Christ. Although this was a mighty achievement, it leaves Jesus' work as yet only half done.

And perhaps this is one way to look at the work of the next epochal revelation—*The Urantia Book*. It is to complete the work of Jesus who was unable to finish it during his incarnation. ■

~ MINING THE ARCHIVES ~

From the Six-0-Six Newsletter January/February 1990

[Editor's note: In 1980 a headline in some publication read: "Behemoth bird's fossils found by Scientist." This was just a year before the writer of this article started to study *The Urantia Book*.]

Fandor—Passenger Bird of Urantia

By Frank Wright, Frankfurt, West Germany (from "Pursuit of Wisdom" 1989)

One of man's greatest desires seems to be to fly. It is reported that flying enters the dream fantasies of humans and is a sign of intelligence. I remember having a lucid dream recently. As soon as I realized I was asleep and dreaming (I did this by repeatedly slapping my own face in my dream; when I did not wake up as there was no pain I immediately realized I was asleep and dreaming.) I started flapping my arms and amazingly started to rise through the air. I soared above and around buildings and fields. My view was that of a bird. I was breathless. Though it lasted less than a minute I am sure, it was one of the most exhilarating experiences I have ever had. In fact I have dreamed of flying many times, and only once in a plane. All others were as a bird, flapping and rising, soaring and hovering, sometimes tipping the cornstalks with my feet as I furiously skimmed the open fields of my dream world. It has always fascinated me and still does.

Man has watched the birds and longed to fly like them, with them, or on them for thousands of years. We who read *The Urantia Book* understand this desire better than most because we have been introduced to the real passenger birds of our planet, the fandors. The rise of the fandor started about forty five million years ago. A large ostrich-like bird that stood about ten feet tall and laid an egg nine by thirteen inches was the early ancestor of the fandors [paper 61:1.4, page 694.1]. In the days of Caligastia and the Caligastia one hundred, about five hundred thousand years ago, Bon, the director of the board of animal domestication and

utilization led this group to the successful training and use of the giant passenger birds [paper 66:5.6, page 746.4].



Adam and Eve used these marvelous creatures some thirty eight thousand years ago.

From the large passenger birds- the fadors – Adam and Eve looked down upon the vast stretches of the Garden while being carried through the air over this, the most beautiful spot on earth. [Paper 74:3.4, page 831.1]

On page 832.4 it again mentions their use by the Material Sons and Daughter of Urantia:

“...even while the passenger birds were swiftly winging to bring them to the temple...”

The early races also make extensive use of the larger flying animals. These enormous birds are able to carry one or two average-sized men for a nonstop flight of over five hundred miles. [Paper 52:1.5, page 590.1]

Even though many of our ancestors were smaller than modern man this was no easy load. Adam and

Eve, remember, were both over eight feet tall. (Paper 74:1.1, page 828.2) On page 590.1 the book explains that on some planets these birds are of great service because they possess high level of intelligence and can often speak many words of the language of the realm. It goes on to describe them as highly intelligent, obedient and unbelievably affectionate. I am sure people who ride horses will be able to identify with this description. I would like to point out as well, had you never seen or heard of a horse, you probably would not believe such a creature could exist, so perfectly fitted to man’s early needs. (Page 697.5)

The bones of a bird were found in Argentina about one hundred miles west of Buenos Aires, by Drs Eduardo P. Tonni and Rosenda Pascual of Argentina’s La Plata Museum. Parts of three different wing bones and parts of the skull were uncovered. Dr Kenneth E, Campbell, curator of vertebrate paleontology at the Natural History Museum of Los Angeles County, stated , “this makes it the world’s largest know flying bird. The remains are of a bird that measured eleven feet from beak to tail, weighed between seventeen and one hundred and sixty pounds and stood over six foot tall. “It’s definitely a most spectacular creature,” said Campbell.

Most spectacular indeed–if they only knew how spectacular it must have been to ride the back of one of these magnificent creatures... Compared to today’s birds they were truly enormous. The biggest flying bird alive is the Andean Condor with a ten-foot wingspan and a weight of about thirty pounds. Even fossil records show the biggest previously known flying birds were extinct varieties with wingspans approaching sixteen feet.



Condor..

The bones found in Argentina were identified to be similar to a teratorn, a bird resembling a condor but much larger. Although no one knows exactly what teratorns looked like, these ‘wonder birds’ named by the Greeks, are thought to have flown like condors.

How sad that these great birds were allowed to disappear from our planet. I think of similar animals that may prove beneficial to mankind being completely



Teratorn..

lost to our future, the elephant nemesis or some workhorse or others, may be lost to our descendants if our attitude towards them does not change, Only in the region of India do the people realize this animal is suited perfectly for heavy work in the jungle. Ironically, the elephants are being used to clear the jungle itself, thereby literally working themselves out of a job and maybe a life!

But the fandrors, even though extinct on Urantia for over thirty-thousand years are not gone forever. They are waiting for us on Jerusem, capital of Satania, our local System. It states on page 521.1 while describing the physical features of Jerusem, "...the transport birds fly at about one hundred miles an hour," so maybe our dreams are not for naught. I still hope someday to soar through the air on one of these wonderful birds. ■



In His Arms

by Robyn Hromek , Noosa 1989



In His arms—like a child—His child

There is no fear

His love flows through—healing, nourishing, spreading

Flows through to others, to heal and nourish them

No hurry, no rush

I'm already there—in His arms—like a child—His Child

My brothers and sisters live in fear

There's no need to

They too are in His arms—like a child—His child

They want His peace— but it's too simple to grasp

In time they will see

They're already there—in His arms—like a child—His child



~ 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. ■

Weekly Skype Study Group



Bernie Belarski, Wollongong

Do you have access to the Internet? Do you have difficulty attending a study group due to distance or other circumstances? Perhaps there are no other readers within a 100km radius to you. Have you considered joining a Skype

study group?

Merindi and I have been hosting a weekly study group, via Skype, for over a year now and it is a truly marvellous way to study the book, and stay in touch with other readers. We are in Wollongong and we have a reader join us from Sydney, one from Newcastle and another from Canberra. Using the Skype premium service, we can connect up to 12-people at a time.

We all know the value of regular reading with other people. So much more can be gained from listening to each other insights, and sharing your experience with the book. Having our Wednesday night studies, albeit in front of the computer, brings about the same sense of fellowship and sharing that you get face to face. And the same wonderful insights are gleaned from the group study.

So if you are keen to try something like this, get in touch. We 'meet' (virtually) around 8pm every Wednesday evening—normally reading for about an hour and a half. Our Skype address is bernie.belarski. Or you can contact us via email—belarski@bigpond.com, or by an old fashioned phone call p—0400 929 626. All are welcome!

Or start your own if Wednesdays don't suit.

Or join one of the International Skype study groups. You can find them by searching the Study Group Directory (<http://urantiastudygroup.org/find.php>) and click on 'find a virtual study group'. Antoinette and Pato's groups, hosted four times a week, are fantastic.

Why not get online and get studying! ■



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 introduc-

tory 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:

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 ■



ANZURA—The Australian & New Zealand Urantia Association, National Association of **URANTIA Association International (UAI)**
 PO Box 1581, Warriewood, NSW 2102 Australia
 Ph: 0481 508 782
anzura@urantia-anzura.org
 14 Aspiring Ave, Manukau Heights, Auckland New Zealand, Ph/Fax: 09 263 5800
joemarion@xtra.co.nz

© Registered Mark of URANTIA Foundation. Used pursuant to license.

Name _____ Miss / Ms / Mrs / Mr / Dr

Address _____

City _____ State _____ Postcode _____

Home Phone _____ Business Phone _____

Fax number _____ Email _____

Signature _____ Date _____

For Office Use Only: _____

PLEDGE / GIFT CARD

My gift to the UB-Endeavour is enclosed. \$ _____ Please make cheques payable to "ANZURA-UB Endeavour"

I pledge to the UB-Endeavour

I authorise a contribution of \$ _____

Charge my: Mastercard Visa card Bank card

Card number _____

Expiry _____

Signature _____

Perpetual gift arrangement

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

Monthly Bi-monthly Quarterly Bi-annually Annually

Contact ANZURA

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

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.

- [About ANZURA](#)
- [ANZURA Programs](#)
- [ANZURA Upcoming Events](#)
- [The Arena Newsletter](#)
- [ANZURA Study Group Directory](#)
- [ANZURA Conference Presentations](#)
- [ANZURA Gallery](#)
- [Membership Application](#)
- [Charter](#)
- [Bylaws](#)



Summer Thought Gem

Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another.

[24:06]

January 3

Contacts in

Australia and New Zealand

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

ACT

William Wentworth
Holder
Canberra, ACT 2611
0450 035 866
wentworth@grapevine.com.au

Nigel Nunn
Bruce
Canberra, ACT 2617
0418 900 216
nnunnn@gmail.com

Verner Verass
Duffy
Canberra, ACT 2611
0408 851 827
vern@designd.com.au

NSW

Trevor & Kathleen Swadling
Mona Vale 2103
Sydney, NSW
0417 706 692
swadling@bigpond.net.au

Pam & Dave Bradford
Towamba 2550
Southern NSW
02 6496 7186
lepney@skymesh.com.au

Rita Schaad
New Lambton 2305
Newcastle, NSW
02 4956 2272
maritah1@optusnet.com.au

Merindi & Bernie Belarski
Figtree
Wollongong, NSW 2525
02 4227 2859
belarski@bigpond.com

QLD

Graeme Chapman
East Brisbane QLD 4169
07 3391 2052
graemechapman@archart.com.au

SA

Stephen Carthew
Marino, SA 5049
0411 518 464
stephencarthew@optusnet.com.au

TAS

Julian McGarry
Hobart, TAS 7000
03 6295 0813
julianmcgarry@gmail.com

VIC

Regina Williamson
Boronia 3155
Melbourne VIC
0424 591 852
reginaeve@gmail.com

Bevan-Rhys James
Heidelberg 3084
Melbourne VIC
03 9458 3711
bevan@brjames.com.au

WA

Peter Webb
Butler, WA 6036
0420 360 697
webbph@bigpond.com

NZ

Marion Steward
Manukau City, Auckland, NZ
09 263 5800
joemarion@xtra.co.nz

Neville Twist
Epsom, Auckland, NZ
09 630 1415
mainrl@clear.net.nz

Colin Hemmingsen
Wellington, NZ
04 567 4868
colinhemmingsen@xtra.co.nz

Matty Hall
Masterton, NZ
(06) 377 3469 or 027 550 7055
mikesbruv@gmail.com

THE ARENA

PO Box 1581, Warriewood, NSW 2102, Australia

Email: anzura@urantia-anzura.org

Web: www.urantia-anzura.org

Phone: 0481 508 782

The Arena is a quarterly publication dedicated to the promotion of goodwill and understanding among readers of

~ The Urantia Book ~

Editorial contributions are welcome. Subscription rates: Australia/New Zealand—\$A10 per year. Other countries—\$A15 per year. Please remit in Australian currency, cheques made payable to ANZURA. Interpretations and opinions expressed are those of the authors and do not necessarily represent those of ANZURA, The Arena, or Urantia Foundation. All quotations, unless otherwise indicated, are from The Urantia Book © 1955 and used by permission.