



William Wentworth

President's Report

The International Study Day is now behind us for this year, and it was the usual success. Study groups from various parts of the world read papers 98 and 99 on the same weekend and some of their reports can be found in this issue.

The next major event will be the ANZURA annual conference, to be hosted this year by the Melbourne study group at Hepburn Springs 29th September to 2nd October. Planning for the conference is well under way and the details are contained in the brochure at the end of this issue. While it is never too late to register, the sooner you do so the easier it makes the logistics for the hosts. The theme they have chosen—*The Challenge of Survival*—will be of interest to any student of the revelation and should produce some interesting discussion.

Not long ago the governing board of ANZURA was informed that the membership committee of Urantia Association International (UAI) plans to survey the entire membership to ascertain our hopes and expectations of our participation.

Because ANZURA is affiliated with the International Association, any member of ANZURA is automatically

a member it. Normally direct contact with the Association takes place through your elected President and Vice President, together with any ANZURA members serving on the International Service Board of the Association. My understanding is that this survey will ask for your input directly. I hope most of you will feel able to respond.

I would like to add that ANZURA is purely a service organisation whose function is to assist readers of *The Urantia Book* in their studies and to foster the study groups they form. There is no ideological or political function, or any organised proselytization involved. Help is offered to anyone studying the book. There is no requirement >>

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from the President cont.

or pressure to join any organisation or association. The same principles apply to Urantia Association International, and if you do not feel comfortable responding to the survey, then do not respond.

That said, your input will be valuable to the Association if you do choose to respond.

I look forward to seeing you at the annual conference in September.

William Wentworth, President, ANZURA ■

~ ANZURA's 2017 Urantia Book Readers' Conference in Victoria ~



The Challenge of Survival—now and the future, according to *The Urantia Book*



Continental House
9 Lone Pine Ave
Hepburn Springs
Victoria



Location map showing route from Melbourne

Conference Reminder—It's time to register...



Continental House, Hepburn Springs, Victoria.

The hosts and conveners of this year's National ANZURA conference, being held 29th September to 2nd October at the "Continental House" retreat centre in Hepburn Springs, Victoria, wish to encourage as many readers as possible throughout Australia and New Zealand to attend what we hope will be a thoughtful and inspiring gathering.

The theme, *The Challenge of Survival—Now and the Future, According to The Urantia Book*, will be addressing questions such as: "What does *The Urantia Book* say about where we are now as a planet?" and, "How did we get here and where are we going?" There are enough implications in the book 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.

So please, for those of you who have decided to attend and have not yet registered, please register now. For those who are still undecided, we encourage you to come and join us in September to discuss and deliberate on these critical questions.

You'll find all the necessary information, the brochure and registration details on the website at <https://urantia-association.org/2016/anzura-conference-victoria-2017>. You can also contact us at Anzura@urantia-urantia.org or call the Anzura office on 0481 508 782.

Some of you may be interested to know that long-time reader and experienced teacher and scholar of *The Urantia Book*, Jeff Wattles will be travelling to Australia and New Zealand with his wife Hagiko and will be attending the conference. Jeff was a Professor of Philosophy and taught Philosophy at Kent University in Ohio for many years. He's had a lot of practice in lecturing and in weaving the teachings of *The Urantia Book* into modern day philosophical thought. He will be one of the presenters at our conference and we are very happy to introduce the readership "down under" to this well-known Urantia Book reader. (You will find an article written by him in this newsletter which is a presentation he recently gave at the IC'17 International Conference in Denver, USA.)

We look forward to seeing you there! ■

Please complete and return by 10 August 2017 to: ANZURA, PO Box 1581, WARRIEWOOD, NSW 2102, AUSTRALIA

Conference 2017—Registration Form

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|--|--|--|--|--|
| <p>Names of people attending</p> <p>_____</p> <p>_____</p> <p>_____</p> | <p>Full Conference</p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> | <p>Day Rates</p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p> | <p>Special dietary Requirements please specify</p> <p>_____</p> <p>_____</p> | <p>Conference Fees</p> <p>_____</p> <p>_____</p> |
| <p>Contact address</p> <p>_____</p> <p style="text-align: right;">Postcode</p> <p>_____</p> <p>Phone</p> <p>_____</p> <p>email</p> <p>_____</p> | <p>Total Fees (\$Aus)</p> <p>_____</p> | | | |
| <p>Paying by (please tick) Credit Card <input type="checkbox"/> Cheque <input type="checkbox"/></p> <p>I hereby authorise you to charge my:</p> <p style="text-align: center;">Mastercard <input type="checkbox"/> Visa <input type="checkbox"/></p> | | | | |
| <p>Payment can be made by cheque, credit card or EFT. Please make cheques payable to ANZURA. (Cheques from overseas to Australia must be bank cheques in Australian dollars)</p> <p style="text-align: right;">(\$Aus)</p> <p style="text-align: right;">Electronic Bank Transfer: Account Name: ANZURA BSB: 082 183 Account Number: 678 992 437</p> | | | | |
| | | <p>Credit Card Number</p> <p>_____</p> | | |
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From Truth, Beauty, and Goodness to Love, Mercy, and Ministry



By Jeff W. USA

(Presented at the IC'17 conference in Denver, USA July 2017)

When Miranda Clendening invited me to speak with you, she asked me for stories about what I've been doing to spread truth.

The first thing I'll mention is the publication a year ago of my new book, *Living in Truth, Beauty, and Goodness*. That book culminated my first career as a philosopher. I had devoted my professional life to helping to construct a new philosophy of living. But even before the publication of that book, I was called to a second career based on love, mercy, and ministry. The first career had a greater emphasis on meaning and value. The second career has a greater emphasis on connecting with Deity.

Truth, beauty, and goodness; and love, mercy, and ministry are all characteristics of divinity. And they are interwoven. To learn more about the weaving, please join me in a seminar in Chicago this November. We'll be discussing this new and emerging philosophy of living in connection with experiential education. If you're interested, email me at jwattles@kent.edu.

My first story began last December, when my attention was drawn to an article on the front page of my local newspaper telling that Wrayco, a nearby manufacturing plant, would be closing. Its 79 employees, who made specialty steel products, would lose their jobs. As an experienced evangelist, I went out to meet them on four occasions as they came into work in the cold and rain. The first time, knowing the grieving process, I simply said to each individual or group who walked past, "I learned that the plant is closing, and I want to express my sympathy for your loss." Then I would stop and let them respond. The workers were coming in early, and there was time to visit with many of them.

My friend Ed Owen had taught me lessons about street work. You can't just preach to folks; you have to earn the right to be heard. It takes time. You have to meet with people multiple times. Find the one thought that you can give them on that occasion. And trust the spirit to do its work. Begin with socialization then get to know the other person, and see where it goes.

The first visit to Wrayco went well, but I came back slightly frustrated because I hadn't told the workers my core spiritual message. On the second visit, I decided to present my message, but only if they inquired. A number of them did ask about me, and I would say, "I'm an evangelist for the Fatherhood of God and the brotherhood of man. And I specialize in silver linings."

On my third visit, my main message expressed a fresh realization of the cosmos as a living organism. The plant manager had told me that these workers were the most skilled and had the best work ethic of any group he had ever worked with. And this day I applauded them and thanked them for all their good work. And I said that everything good that we do has a ripple effect and benefits everyone else. They really liked that idea.

On my last visit I offered my help to anyone who might want it in their job hunt. Over the years, I have taken hundreds of job seekers through a prayer process based on the conditions of effective prayer. On the back of my business card that I gave to those who expressed interest I had written, "The truth of the Fatherhood of God and the brotherhood of man—if you wholeheartedly believe it—will carry you through every transition."

I have learned that I cannot truly proclaim if I am centered in the intellect or in the emotions of the heart. I must be centered in the soul. Moreover, to be merciful messengers of truth, we need a particular quality of faith, which I see in Andrew Story and his reports of street ministry. His faith is like that of Jesus, "neither traditional nor merely intellectual; it [is] wholly personal and purely spiritual."

The next story of spreading truth that I'll mention began last November, when my attention was suddenly drawn to what I interpreted as a planetary emergency, occasioned by the rise of Nationalism with its increased risk of nuclear war. I had been blogging, podcasting, putting up an occasional YouTube video, and doing presentations, but now a large proportion of my attention was focused on how to stay spiritually anchored—connected with Deity—through the current crisis.

I'll use a medical metaphor: the planet is in *poor health*.

Symptoms. Ecological, social, economic, political, and other problems; in particular, a rise of nationalism.

Diagnosis. Civilization suffers from acute imbalance: material achievement is racing ahead, while worship-wisdom lags behind. By "worship" here, I mean religious experience in its fullness. By "wisdom" I refer to more than book learning. Wisdom is experiential; and it covers all realms of human endeavor; therefore the quest for wisdom engages the cooperation of various far-seeing and forward-looking men and women of spiritual insight, because no one person has it all. We seek wisdom through philosophy, but we receive it in God-given insight and in the answer to prayer.

Prescription. Teachers who are experienced in personal ministry shall present to the world the religion of the family of God, a message of love and mercy, worship and service, joy and liberty, doing the will of God and becoming like God. And this proclamation will be seasoned by the wisdom of the new and emerging philosophy of living.

The new philosophy integrates religion with cosmology in a way that is commensurate with man's intellectual and

cultural development. I am using the term “cosmology” to include not just natural sciences but all the scientific disciplines, including the discipline of interpreting texts in terms of part and whole. Wise teachers meet people where they are; they trim their message to fit others’ capacity of receptivity. They heed the lessons of past history. They make sure that people are in the temple before they try to show the beauties of the temple. They honor the distinction between gospel and book. They respect the principle of sequence in evolution; for example, that basic teachings *precede* advanced teachings. The combination of spirituality and wisdom will give our world a stronger chance to reverse its present decline and turn toward a spiritual renaissance.

In order for truth to move people, it must be appealing. And its appeal depends on three factors: what is presented, how it is presented, and the character of the messengers, the beautiful wholeness of righteousness. We gain that wholeness by coordinating the truths of science and religion in our lives. And truth-coordination is something that the new philosophy of living teaches.

Prognosis. The short-term and intermediate-term future is uncertain. But the long-term destiny is not in doubt. The patient will live. In the justice, power, and sovereignty of deity, truth and love will prevail. In an age to come, humankind will flourish gloriously.

The specific teachings that I have offered in my weblog and podcast circle around three pillars:

1. *A Perspective on Law-governed Evolution.*

This current crisis is an episode in a process of evolution that is divinely designed and supervised. True, the errors of free-will decisions of the imperfect creature can confuse and upset things. But our sanity is stabilized if we recognize the fact of the sovereignty of God. The Creator has established laws that are inherent in each level of creation—matter, mind, and spirit. There are laws that are discovered in the sciences. There are laws of logical thinking that lead to intuition into our moral duty. And there are laws of spirit about love, mercy, and ministry. Everything that happens, takes place within the framework of these laws. We are told,

The universe of your origin is being forged out between the anvil of justice and the hammer of suffering; but those who wield the hammer are the children of mercy, the spirit offspring of the Infinite Spirit. [Paper 9:1.8, page 100.2]

2. *The Pillar is Faith in God as an Infinite Upholder.*

He is our friend, and the universe is ultimately friendly. Jesus said: “*I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary*” [Paper 133:1.4, page 1470.0]

And I teach how to interpret appearances to the contrary.

3. *Reliance on the Spirit.* The spirit within is our number one source of love. And the Spirit of Truth endows us with the power “*...to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and to challenge the evils of hate and anger by the fearless acts of love and forbearance.*” [Paper 194:3.12, page 2064.4]

After months of work on the planetary crisis, I discovered that this approach applies to all kinds of problems. We pray not only for self but for all humankind—or specifically also for others with the same problem. And then we shift into worship of the One who is the *assurance* of our eventual *triumph*.

After so much intense effort, I realized my need to slow down and learn my own lessons about walking in beauty. My drive to proclaim the Father must yield to a more all-encompassing goal—to reveal the Father. And no project, no matter how idealistic, should take the place of the supreme goal: to become and be like God.

Beyond stories of response to the closing of a plant or a planetary crisis, first and last is Deity. There I turn, as I close with a sample of one more thing I’ve started to do—writing poetry.

The Friend

A friendly touch from out-of-sight,

A simple gift, a big delight.

Remember now to rise and turn

To thank and live and stand and burn

in flames of friendship deep and true.

While cosmic thoughts soar forth in hues

Of sky and stars and heav’nly home

that reaches down to welcome lonely pilgrims.

Here find calm to rest and live

your daily psalm as friends of God,

Who deep within

strengthens all who live in him.

And by the way, I applaud and thank you for your true, beautiful, and good work in love, mercy, and ministry. Your wise efforts have a ripple effect, and everyone is blessed. ■

~ International Study Day 2017 • Promoting Regional Gatherings ~

When ANZURA arranges an International Study Day, the intent and hope is to provide an opportunity for readers to participate in a specially formed study group in their regional area. The value of meeting with other readers is not to be underestimated—after all, our personal growth and religious experiences are best fostered while we are relating—inter-acting—with other personalities—other people!

In this way ANZURA attempts to foster a sense of belonging and cohesion amongst Urantia Book readers across the vast oceans! Very importantly, such events can also encourage leadership and outreach as practical involvement in study groups can strengthen our resolve and dedication to fulfil the mandate of disseminating the Urantia revelation with a personal approach.

Groups met around the world over the weekend of 27th May to study Papers 98 and 99: *The Melchizedek Teachings in the Occident* and *The Social Problems of Religion*. Following are some reflections from some who met:

Canberra Study Group

William Wentworth



Four members of the Canberra study group, William Wentworth (host), Jocelyn Goson, Verner Verass and Dylan Roberts, met on Sunday afternoon and read both papers. One of our members (Nigel Nunn) toils on Sundays and could not attend.

We had excellent discussions at various points in the papers. We enjoyed being reminded that Christianity has such diverse roots, with so many of them arising from the work of Machiventa Melchizedek so many centuries earlier. One thing which stirred some discussion was the revelator's assertion that Greek philosophy, even at its best, ignored self-preservation—salvation—for self-realisation and self-understanding. Some of us thought that the “virtues” of self-realisation and self-understanding are an integral part of salvation. Shakespeare puts the idea into the advice Polonius gives his son in Hamlet—“This above all,—to thine own self

be true”—and we realised that the revelator was distinguishing between those concepts and salvation.

The other aspect of **Paper 98** which drew comment was the extraordinary correspondence between Mithraic belief and the Christianity that most of us grew up with. So many of the concepts and practices of Mithraism seem to have been incorporated directly into Christianity, from notions of death and resurrection, of atonement, of judgement and redemption and many other concepts, as well as some notable rituals and forms of worship.

We noticed that Paul of Tarsus was given credit for much of this “theologic trading” (reminding us of the statement in **Paper 195** that Paul and his successors were “keen theologic traders”). Paul well knew the receptivity to new truth among the Greeks where he launched the new religion — Christianity. Both Greek philosophy and Christianity have a focus on the individual in common.

*The Hellenization of Christianity started in earnest on that eventful day when the Apostle Paul stood before the council of the Areopagus in Athens and told the Athenians about “the Unknown God.” There, under the shadow of the Acropolis, this Roman citizen proclaimed to these Greeks his version of the new religion which had taken origin in the Jewish land of Galilee. And there was something strangely alike in Greek philosophy and many of the teachings of Jesus. They had a **common goal** – both aimed at the emergence of the individual. The Greek, at social and political emergence; Jesus, at moral and spiritual emergence. The Greek taught intellectual liberalism leading to political freedom; Jesus taught spiritual liberalism leading to religious liberty. These two ideas put together constituted a new and mighty charter for human freedom; they presaged man's social, political, and spiritual liberty.*

Christianity came into existence and triumphed over all contending religions primarily because of two things:

- 1. The Greek mind was willing to borrow new and good ideas even from the Jews.*
- 2. Paul and his successors were willing but shrewd and sagacious compromisers; they were **keen theologic traders**. [Paper 195:1.1–4, pages 2071:1–4] emphasis added*

Paper 99 drew recognition from us of the difference between institutional religion and true religion. We took note of the statement that society is now very unsettled, and will remain so for a millennium or more. And it is only individual transformation by true religion which can elevate humanity to a stable and progressive civilisation. Such individuals may develop that spiritual insight which inspires genuine social progress. To this end men must live out their religion. Just thinking about it ultimately fails. As our non-present member loves to point out: “It is high time that man had a religious experience

so personal and so sublime that it could be realised and expressed only by ‘feelings that lie too deep for words’”.

We discussed the necessity for religious groups to eschew political activity, while providing for religious individuals to participate in social reconstruction. There are obvious traps in this process which could easily entangle well-meaning idealists, and the only protection from such traps is the attempt by the individual to live by true religion as he perceives it.

As we look at how Christianity is now seriously challenged by rationally thinking men and women it is obvious that there are glaring philosophic inconsistencies which need to be reconciled. The crippling effect on spiritual progress that the demoralising edict—the “fall of man”—has had. This was brought into sharp focus for all of us at the Canberra Study Day.

The doctrine of the total depravity of man destroyed much of the potential of religion for effecting social repercussions of an uplifting nature and of inspirational value. Jesus sought to restore man’s dignity when he declared that all men are the children of God. [Paper 99:5.5, page 1091: 4]

The fact we are gregarious makes the formation of religious groups inevitable. The same spirit motivates every man and woman which makes possible, unity of spirit, however, since **personality is unique**—no two mortals being alike—it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain **philosophic uniformity**. In the end it’s all a matter of faith.

Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term “faith” stand for the individual’s relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. “Have you faith? Then have it to yourself.”

*That faith is concerned only with the grasp of ideal values is shown by the New Testament definition which declares that **faith is the substance of things hoped for and the evidence of things not seen.*** [Paper 99:5.7–8, page 1091: 6–7] emphasis added

This gives just a glimpse of some of our intriguing discussions. It was a most enjoyable study.

Sydney Study Group Meeting in Newcastle

Rita Schaad

People travelled to Newcastle this year to meet and study Papers 98 and 99. We enjoyed meeting two new readers and catching up with two others we haven’t seen in a long while.

While we waited for all to arrive, we enjoyed the fine warm autumn day chatting and wandering around the garden with cuppa in hand.



It’s always a great privilege to actually meet face-to-face on such occasions and to unite in prayer and then immerse ourselves in the fascinating topics presented in the book. Each one of us brings a unique and very personal perspective on the subjects and shares their inner convictions with the group. This is something we can’t do every day.



Reading about the Melchizedek Teachings transported us right back into that long ago time, where our imaginations can easily fly with the generous descriptions the writer of this paper—a Melchizedek himself—provides of the centuries-long survival of the new ‘One God’ concept; how it changed and adapted to Greek philosophic thought and found ways of expression in the Mystery cults of the Phrygians, Egyptians, and particularly in the Iranian cult of Mithras. So many of the Mithraic rituals have blended into the Christian religions and, of course, we were not surprised to find similarities with things some of us grew up with. I was especially touched to read about the ritual of dipping our fingers into holy water beginning in these times.

In **Paper 99: The Social Problems of Religion**, the state of today’s affairs are being drawn out very clearly for us in order to understand the overall picture that is being pre-

sented to societies throughout the world. Our queries into ways of betterment and progress are answered over and over again.

Religion achieves its highest social ministry when it has least connection with the secular institutions of society.

[Paper 99.0.1, page 1086.1]

And...

But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones....but it does not oppose the intelligent efforts of society to adapt its usages and adjust its institutions to new economic conditions and cultural requirements. [Paper 99.0.2, page 1086.2]



All in all, we had a most delightful day.

Melbourne Study Group

Regina Williamson



The Melbourne study group met and we were pleased to welcome Peter, a new reader. After a shared lunch at a restaurant we gathered at my home and studied **Papers 98 and 99**. We easily covered it all and everybody was very involved and excited. Peter was particularly excited and loved being a part of the group.

Peter is one of those people who can honestly say that finding and reading/studying *The Urantia Book* has changed his life. Isn't it great to hear this now and then?

It was good to read the two Papers in succession; they belong together and clarify many concepts for us concerning many events and the history of our world.

Since the study day we have met again and quite a few of us are looking forward to coming to the conference in Hepburn Springs in September. ■



Effectively Teaching the Religion of Jesus

Presented by Robert Coenraads, Anzura Conference, Tasmania 2016

How can we effectively teach the religion of Jesus today?

1. How does today's world differ from the world in Jesus' day? In what way is today's world similar to the world in Jesus' day? The following are some possibilities:
 - There are more people today
 - People lead busier more complex lives
 - People are more guarded, careful, more difficult to engage
 - People are less interested in spiritual dialogue

How should the answers to the above two questions affect the way we teach the religion of Jesus today? Should we just try to imitate what the apostles of Jesus did back there in the 1st century?

So, do we imitate the apostles physically wandering the countryside as 'mendicant' preachers (i.e. relying on charity to survive), bringing out the best in people that way? Practitioners of this teaching method object to the use of the word 'begging' as a synonym, stating that they are following strict guidelines ensuring that they are non-obtrusive as opposed to the practices of a street beggar.

Mendicant orders to religious orders that have adopted a lifestyle of poverty, travelling, and living in urban areas for purposes of preaching and ministry, especially to the poor. These orders reject the established monastic model of living in one stable, isolated community where members worked at a trade and owned property in common, including land, buildings and other wealth. By contrast, the mendicants avoided owning property, did not work at a trade, and embraced a poor, often itinerant lifestyle. They depended for their survival on the goodwill of the people to whom they preached. Jesus and his disciples lived this mendicant lifestyle.

Sometimes Christians state that Jesus' extreme instructions were directed towards his disciples rather than the general population, but there are those who take his instructions seriously – individuals and indeed whole orders – and we will develop that theme later in this presentation.

What are some of the personal qualities that we can develop that will enable us to be more effective teachers of the religion of Jesus?

Some of the most obvious include a desire to be like Jesus and do the work of Jesus and a love of our fellows – a good heart.

But do we need an outgoing personality – to shout from atop soapboxes on busy street corners? Trying to convince the 5,000 perhaps? Those attempts don't work so well – not even for Jesus.

Perhaps a simple answer is simply doing what we are good at – perhaps nothing special at all – and by being ourselves as we do it. Or more simply put, passing through life in the present moment – something easy to do, not strenuous or daunting, like activities that push us to the very edges of our physical and mental capabilities – driving us to the brink of insanity – as does, sometimes, just running the course of our normal everyday life in modern society.

So, what's different between our times and those times of Jesus some 2000 years earlier? Well, the amount of people living on the planet for one. Today people rush about busier than ever, lamenting the past, worrying about the future, putting out fires everywhere in their daily lives, paying bills – in many cases without even spending time to stop in the present moment to talk or listen. Could Jesus have stopped a crowd of 4,000 in their tracks in this day and age? I don't think so – although perhaps with the offer of free herring rolls for all comers, or, as stated in modern phraseology, a 'sausage sizzle', then just maybe they might stop for a few minutes or so to fill their stomachs!

Seriously though, apart from the crowds and the pressures of modern life, I'd say that very little has changed really. People still carry that inner spark of God that will eventually drive even the most recalcitrant of us forward on the quest for spiritual understanding. For those of us who have already achieved some form of awakening of what our futures hold as foretold by Jesus, that same inner spark will drive us to share his message with our fellows.

The question here under consideration, is how do we each, as individuals, best share Jesus's teachings with our fellows?

Do we need the charming, advanced personality of Jesus to be teachers of the religion of Jesus? What if we aren't like that? Should we feel depressed because we can't all be heroic saints and martyrs? Or can we just be ourselves in our humble everyday lives?

What kind of personality characteristics do we think we need to be teachers/demonstrators of the religion of Jesus, as we hide in the background, looking on in envy on those suburban preachers standing on a small soapbox on a crowded city corner, shouting out quotes from the gospel – Jesus' words – to the passing crowds, who stop, perhaps, to throw a 10c coin at them. Are we one of those brilliant charismatic personalities willing to subject themselves to the rigors of being teachers of the religion of Jesus, day after day?

Do we have the personality even to confront people trapped in cars, buildings, lifts, airport lounges? Some amongst us enjoy doing so, and have that easy-going boisterous personality capable of reaching out. But not all us have that sort of personality, as personality ranges, on a sliding scale, from outgoing to extremely shy and reserved. Are we, the shy and reserved, disadvantaged in being teachers of the religion of Jesus?

We each have God-given gifts, whatever they may be, intelligence, artistic ability, mathematical or engineering skills, benevolence, and kindness – whatever they may be. If we pursue those – no matter on what course in life we are headed – there will always be avenues for teaching the religion of Jesus.

Let us now consider the opposite extreme to the soapbox preacher.

Alzheimer's research, cancer research, leukaemia, you name it and there is a cake stall raising funds for it, because there are many people out there who deem other people important – more important perhaps than even governments whose



principal charge is to look after their people, but instead pay billions to the military to go joining overseas wars, funding armament production or the testing of missiles. So we can donate to many these different causes, stall by stall, \$10 by \$10, carefully choosing among the thousands of charities struggling on this planet, whilst carefully keeping enough for ourselves to live on.

Some have not chosen, they have donated to everything, leaving themselves completely penniless by choice, like the lady at the temple giving her very last two mites, they've become mendicants, not beggars but mendicants – there is a difference. Many religious orders, such as the Friars, are founded on the mendicant principal – giving away every material possession, including even clothes in the case of India's 'Sky People'. Can we truly claim to understand this philosophy? Well let's have a look at the story of an English mendicant, someone to whom we can relate, perhaps better to be able to put their story in a way that we can understand and learn from it. Here is a short extract of Ajahn Sucutto's story entitled 'Reflections (31 May 2009) in the book, Buddhism's relation to Christianity by Michael Lockwood:

"The principle of Alms gathering is that being in a public place, yet not part of it, entails the faith that the 'disturbance' of one's presence will generate some positive ripples.

"Eventually I find a street with some shops on it, and a spot near a food outlet, a supermarket or bakers. According to the training, one should not intrude on the human flow of the street; one should not solicit alms by any gesture or speech or eye contact and one should hold the alms bowl 'well covered'. In other words, one should not beg, but merely be available for those who are inspired enough wish to offer food. This is quite appropriate in a country where people know what a shaven-headed person in brown robes carrying a bowl is all about. In England, the first thought that regularly comes to mind, as I tuck myself back from the main flow of the street and haul my bowl out of my backpack, is that there is no way that this is going to work. No one knows who I am, no one knows what I am doing – and even if they did, why should these hardworking townfolk pause in the flurry and bustle of the street and getting their shopping done to offer me anything? Yet here I am with no other way to get me through the next 23 hours and the next twelve miles of walking. I settle into standing. Walking up and down looks suspicious, and standing presents who I am in a clear and simple way.

"After about 40 minutes along comes the manager...

"Do you realize that it's against the law to collect money in this area?"

"I'm not collecting money. I'm standing for alms food.'

"Do you realize that it's against the law to collect food in this area?"

"No, otherwise I wouldn't be doing it. I have no wish to transgress the laws of the land or cause problems in any way.'

"Well, some of the customers have commented on your standing here, and apparently collecting, so I'm afraid I'll have to ask you to move along.'

"Fair enough, I have no wish to cause a disturbance.' Suddenly feeling like a bum or drunk panhandling for coins, I stuff my bowl into my pack... but as the manager walks away, an elderly woman stops in front of me.

"You are a monk! Can I get you some food? I'm a Christian, what can I get you to eat?"

"I mention maybe something small will do just fine, but she interjects: 'No, no, they make hot food in here; I'd like to buy you a proper meal.' So, with her late teens' daughter shouldering my pack, we march into the cafeteria area of the supermarket that I've just been shooed away from. The ripple effect is palpable – large, bald robed being striding down the aisle following two women, one of whom is carrying a bulky backpack. The servers behind the counter give me guarded looks, but make no comments as I order up a breakfast and take a seat.

"An engaging conversation ensues for a while and then suddenly they're off. Then the daughter re-appears momentarily with bags of nuts and dried fruit, offers them with a smile, and hastens away.

"I don't need this extra food, I can't store it. What to do? Meanwhile wondering if I have been a nuisance in the store, and feeling unhappy about the contact I had with the manager, I decide to seek him out and explain things. It seems like the proper thing to do. So I head for customers' enquiries.

"I'd like to speak to the manager please.'

"They phone him up. 'He's busy right now, can you wait ten minutes?'"

"Sure.'

"Eventually he comes bustling along.

"Hello. The last time we met I was standing outside your store and I would like to apologize if I was causing any disturbance to your customers. That was not my intention. Why I am here is because shortly after you left me, a woman came along and invited me to have a meal. As it happened, her daughter also offered me some food, which I don't need and am not allowed to keep, so I'd like to offer it as a gesture of apology.'

"He didn't blink, but seemed to be regaining his breath.

“You see, I’m a monk, and I live on alms food, I’m not allowed to ask for anything directly or even make a sign. I’m supposed to stand in a way that doesn’t interrupt whatever’s going on...but still some people, one in two hundred, see me and feel inspired to offer me food.’

“The manager found some breath and sighed: ‘I feel really crestfallen, I should have asked further what you were doing and given you a chance instead of jumping to conclusions.’

“I say I sympathize with his situation and that he has to care for the effective running of his store (‘Nice store you have here by the way’) and that some of his customers might find people like me a bit disturbing. He appreciates it that I can see his point of view...and we get to talking...

“I’m really grateful that you’ve taken the time to come back and explain this to me,’ he says. ‘I could never do what you’re doing (we’re on first-name terms now) but next time you or any of your fellows are coming through, phone and let me know and I’ll arrange it so you can collect food.’

“Much hand shaking and so we part.

“Humans! Sometimes all this practice is about getting people to come out of their roles and programs for a moment and trust being human. It’s an awkward, nervy kind of process, but this alms-mendicant thing is meant to instigate just that. Come to think of it, I’m supposed to be a disturbance.”

So, what are some of the possibilities in between the two extremes?

Do we have to do it one way or the other, or can we just live? Do I just go to my job, which brings income in on a regular basis searching and exploring for minerals? Lots of fun – sometimes – but a lot of the time extremely boring, generating endless reports for the Government Mines Department – countless administrative and bureaucratic tasks as I now sit at least 8 hours a day behind a computer screen most of the time, struggling to exercise my body enough – my evolutionary body that requires a certain amount of movement each day to remain functioning optimally – struggle to pay my incoming bills, life’s ongoing expenses. Perhaps my mundane job in front of a computer screen for 8 hours a day to bring in money to run the family – perhaps that is doing Lord’s work. Perhaps simply this struggle alone is doing the work of Jesus in today’s modern society.

Should we try to do the work of the spirit Jesus did – use those tantalizing spiritual forces that we know surround us – harnessing that power we know is out there?

Remembering six years back to this very place we saw how hard Bernie tried to harness those forces, together with all of you who were here. If you remember, Bernie held that massive group prayer session for my wife, Francis Carleonet, in which most of you were intensely involved – calling upon the power of God – his spiritual energy – to save my wife who was fighting a losing battle with cancer. Along with family and friends, the Minister and parishioners at our local Uniting Church tried equally as hard over the months – many hundreds of prayer hours in total, I’d estimate – all directed towards one single humble human being – one of the planet’s lovely people. Francis Carleonet, only 41 years old at the time, was desperately trying to cling to life; her only desire to be with her two young children aged 12 and 10, and look after them. And as we know, Jesus was present listening to it all, *‘for where two or three are gathered together in my name, there am I in the midst of them.’* [Bible Matthew 18:20; *The Urantia Book* [Paper 131:4.3, page 1448.2]

The amount of spiritual energy and prayer generated in that session was amazing – enough to power a small city were it capable of being harnessed like electricity. Is this how we should be teaching, or wielding the religion of Jesus?

It didn’t work as you know, but I am sure that it was not a waste of effort, I’m sure that something was achieved somewhere through all of that energy – perhaps something for the future – perhaps building some insignificant part of the evolving Supreme Being’s own genetic makeup. Yes, I’m sure all that prayer was not a waste of time, but did it work to our satisfaction? No, of course it didn’t work. And we shouldn’t expect it to work either, if, meanwhile, some equally-as-worthy person on the opposite side of the globe can die of something as simple as malnutrition or dysentery!

When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. [Paper 146:2.11, page 1639.6]

If we, on this material world, wish to cure cancer and other diseases, then we have to fund that area of medical research. We have to take that course of study ourselves, form foundations, raise money, work against all odds to achieve it. Is it an easy road in this day and age? No, it is not! To do the medical course myself would cost at least \$60,000 and take me at least 6 years of study, and I don’t begrudge the time studying – I’ve done enough of it myself in other fields, but even then, after all of that study, to find a research institute in which to do the research, and earn **enough to support a family, is not easy. However that is how great advances are achieved around here on this planet.**

Perhaps just living our lives – looking after our children – if we get the privilege of staying alive long enough to do so – if a whole lot of factors come together enabling us to be in that fortunate position to be able to do so – perhaps that is doing the work of the Lord.

What if we have no children of our own? Can we look after others? FreeSchools World Literacy is a charity that does

just that by educating the poor and underprivileged children of this world. Perhaps participating in charity is doing the Lord's bidding. In the past 16 years of FreeSchools' operation, we have raised \$80,000 and sent all of this to schools in India, Thailand and Africa, to which many of you here today have contributed in your own way, either through working on the Committee, and/or small donation, \$5, \$10 or \$20 at a time – \$20 being the cost of educating one girl for one whole year. Still one struggles with the thought – is this really enough, when other organisations raise millions? Trevor and Kathleen's concert in Humph Hall raised \$1,000 towards FreeSchools. It was an amazing feat, but at the same time, a great effort to organize, but as individuals we advance one step at a time, like tadpoles learning to become frogs.

So no, I don't believe that it takes any special personal qualities or characteristics to teach the religion of Jesus today

No special characteristics apart from an innate desire to do so, however small that might be – an innate desire that can rest in our subconsciousness until a personal opportunity presents itself that is tailored perfectly to each one of us as we pass on through the journey of life – that is to say that everyone can contribute in their own way – perhaps even simply existing is a way—even as the mendicant has a place – the mendicant, those that live off the alms of others, eschewing all material goods and possessions – even to the extent of clothing as seen in those groups called the Sky People in India, who have thrown off all material ties. Perhaps they do nothing except exist and the work is all done – achieved by – those who simply observe them – the people who offer them token alms – food for their daily existence, or perhaps lodgings for the night. The mendicant, not beggar, brings out the goodness in other people as illustrated in the story.

So, even by doing nothing we are doing something, as this Englishman with the mind like our own, who, in fact, required an extremely strong personality, intelligence, to just simply stand there and choose to do nothing – he is in fact doing something quite incredible. The interaction between him, the manager, and the lady and her daughter are highly valuable – as all of us know so well that the simplest of interactions between humans are valuable as they all go towards the development of the evolving Supreme Being.

We can therefore rest assured that if we are interacting positively with other human beings then we are generating something meaningful for the records. So, taking that to its logical conclusion, then all the world's poor, the most downtrodden of people who in their wildest of dreams can do nothing more than struggle for the barest of existences on the streets, perhaps desperately trying to feed their family with the scrap of a sandwich tossed aside in the street, a miniscule coin given to them. In India this scene is all too common; there are hundreds of thousands of



Franchesca Coenraads at FreeSchools in India

these in the lowest of castes, from which FreeSchools World Literacy can, perhaps, reach perhaps less than 0.000001 of a percent. These people themselves, their sheer existence, could be looked at as the logical extension of the argument of the mendicant, to be doing the work of being teachers of the religion of Jesus at this moment. Simply by being in existence, and by coming to the notice of those who are far better placed in life – us and them, separated through nothing more than the simple chance fortune or misfortune of being born into a particular socio-economic group – the chance of their spirit appearing in any one country or another like a lottery – a game of chance. The sheer presence and numbers of poor and needy in this world bring out the better in many of those who are far more able to assist.

So how to equip ourselves to be teachers of the religion of Jesus isn't an easy question to answer because, as it turns out, this work is anything and everything you can think of. Yet at the same time, even the tiniest of benevolent thoughts and acts, are all equal on the spiritual stage – and even the slightest glimmer of one of these acts is the first step on the pathway to spiritual survival.

So, now let us take a look at a very favourite passage of mine '**As Jesus Passed By**' which illustrates how Jesus himself managed to do good, illustrating to us just how he went about his business – literally as he walked about from one place to another doing good. In his own limited surrounds of poverty with all of the day to day material tasks of simply surviving, carrying out his job as a carpenter/boat builder in his early years, his travels, and then in the final years of life his mission – all of which would have kept him so busy, you just wouldn't think he had any spare time to minister to the individual – but now let us read how Jesus managed to do this in 'As Jesus Passed By'.

Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul. [Paper 171:7.1, page 1874.4]

Goodness always compels respect, but when it is devoid of grace, it often repels affection. Goodness is universally attractive only when it is gracious. Goodness is effective only when it is attractive. [Paper 171:7.2, page 1874.5]

Jesus really understood men; therefore could he manifest genuine sympathy and show sincere compassion. But he seldom indulged in pity. While his compassion was boundless, his sympathy was practical, personal, and constructive. Never did his familiarity with suffering breed indifference, and he was able to minister to distressed souls without increasing their self-pity. [Paper 171:7.3, page 1874.6]

Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child. He could be such a true friend because of his remarkable insight – he knew so fully what was in the heart and in the mind of man. He was an interested and keen observer. He was an expert in the comprehension of human need, clever in detecting human longings. [Paper 171:7.4, page 1874.7]

Jesus was never in a hurry. He had time to comfort his fellow men “as he passed by.” And he always made his friends feel at ease. He was a charming listener. He never engaged in the meddlesome probing of the souls of his associates. As he comforted hungry minds and ministered to thirsty souls, the recipients of his mercy did not so much feel that they were confessing to him as that they were conferring with him. They had unbounded confidence in him because they saw he had so much faith in them. [Paper 171:7.5, page 1874.8]

He never seemed to be curious about people, and he never manifested a desire to direct, manage, or follow them up. He inspired profound self-confidence and robust courage in all who enjoyed his association. When he smiled on a man, that mortal experienced increased capacity for solving his manifold problems. [Paper 171:7.6, page 1875.1]

Jesus loved men so much and so wisely that he never hesitated to be severe with them when the occasion demanded such discipline. He frequently set out to help a person by asking for help. In this way he elicited interest, appealed to the better things in human nature. [Paper 171:7.7, page 1875.2]

The Master could discern saving faith in the gross superstition of the woman who sought healing by touching the hem of his garment. He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even to a little child. Great things happened not only because people had faith in Jesus, but also because Jesus had so much faith in them. [Paper 171:7.8, page 1875.3]

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]

Teaching About Jesus or About the Teachings of Jesus

So, finally, are we trying to teach about Jesus himself, or about the teachings of Jesus? As scholars of Jesus, we all love to talk about Jesus, the hero we all love. But, if we go teaching about Jesus, then how can we go about doing this without mentioning his name? In other words by doing this we have restricted ourselves to only sharing with other followers of Christ about Jesus – those who already know Christ and want to hear more about Christ – as we tend to do at each and every one of our gatherings.

Teaching about the Teachings of Jesus allows us to go much further. It means we can go so far as to completely leave out any references to Jesus himself or any of the holy books based on his teachings. We are now capable of interacting with, or ‘teaching’, any colour, creed, or religious belief without any risk of upsetting or alienating them. In other words, we teach as Jesus taught.

The final paper states:

To “follow Jesus” means to personally share his religious faith and to enter into the spirit of the Master’s life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. 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]

The interaction between the rich and the needy of the world is the key to our work in the world. ■



New Zealand Corner

Ian Campbell, Auckland New Zealand



The winter weather has been quite a trial for many parts of New Zealand. We've had snow down to sea level in Southland, and in the high country of the central North Island. Heavy rain with flooding and landslides almost everywhere else has caused pasture damage and road closures. I think NZ would have perfect weather if it didn't get stuffed up by a large continent to the west of us!

Fortunately, despite the bad weather, study group meetings have been well attended. Online meetings remain popular and, as fibre broadband continues to be rolled out across the country, the technology gets more stable and reliable. This really is helping the more isolated Urantia Book readers to connect.

We are all looking forward to spring and some of us may be planning trips to Melbourne soon. ■



~ MINING THE ARCHIVES ~

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

What Language Did Jesus Speak?

By Chris Moseley, formerly of Sydney, now England

The *Urantia Book* gives us a privileged insight into Jesus' entire life, from birth to death, and when we read of Jesus' early life and education, we see that Jesus' childhood was not essentially different to that of millions of other children. But Jesus' earthly bestowal took place in a linguistically and cultural very diverse environment, which demanded of him the learning of at least two languages. Even at the tender age of five years, we read that Jesus "...did much of his early practice at writing Aramaic, Greek and later on, Hebrew, for in time he learned to read, write and speak, fluently, all three languages." [Paper 123:2.7, page 1358.4]

We know that Jesus was quite a gifted student, but he was not learning *foreign* languages for pleasure or intellectual exercise, they were a real requirement of everyday life in Jesus' environment. When Jesus was 6 years old we learn that:

Already, with his mother's help, Jesus had mastered the Galilean dialect of the Aramaic tongue; and now his father began teaching him Greek. Mary spoke little Greek, but Joseph was a fluent speaker of both Aramaic and Greek. The textbook for the study of the Greek language was the copy of the Hebrew scripture – a complete version of the law and the prophets, including the Psalms – which had been presented to them on leaving Egypt....And in a very short time he could read it readily. [Paper 123:3.1, page 1359.2]

Jesus had more or less perfected his knowledge of the two main languages by the age of 7, as we read in School Days in Nazareth:

Already this lad was a fluent reader, writer, and speaker of two languages, Aramaic and Greek. He was now to acquaint himself with the task of learning to read, write, and speak the Hebrew language. [Paper 123:5.2, page 1362.2]

The teaching of Hebrew was conducted even more by rote than that of Aramaic and Greek, as we learn that the Chazzan taught it from the Book of Law. Furthermore it says that:

...At this time the Jews had just inaugurated a compulsory education law.... [Paper 123:5.2, page 1363.4.11]

We can infer from this that the Jews had a great deal of administrative freedom in this far-flung part of the Roman empire, in being able to legislate on educational matters and preserve the status of the Hebrew language even though the culture and religion it represented had nothing to do with Rome. From the many references to Greek culture (which the young Jesus openly admired, much to his father's disapproval) we can understand the importance of Greek among the Galileans – it was the prestige language of culture and trade. The fact that Jesus learned the 'Galilean dialect' of Aramaic indicates that it was a fairly widely-spoken language, but we know very little of its use of literary heritage. Conspicuously absent from all this, of course, is Latin. It seems that the Romans made little or no attempt to impose their Latin language and culture on these people, who were already exposed to so many influences. Indeed, the Zealots, whom Jesus was urged to join in his teenage

years, were not objecting to the imposition of Rome culture so much as to the humiliation of paying taxes to Rome. [127:2, page 1396.6]

We know what Latin and Ancient Greek were like, and Biblical Hebrew has been preserved to the present day and even resurrected in this century, but what of Jesus' own mother tongue, his home language, Aramaic?

“Eli, Eli lema sabaktani” (my God, my God, why have you forsaken me) – the words of a psalm that Jesus recalled in his semi-conscious state during his last hours on the cross – recorded by the Gospel Matthew and later the subject of much misinterpretation, are practically the only recorded words of Aramaic that we know Jesus to have spoken.

The New Testament itself was written in Greek. And though Hebrew was a very ancient language of the Jews, in Galilee and Judea its Semitic relative, Aramaic, had taken the upper hand. Already by Jesus' time, Aramaic had been one of the most widely-spoken languages of the Middle East. For a couple of centuries – since the conquest of Babylon in 538 BC – it had been the official language of a large part of the Persian Empire. The Persian kings made their diplomats and other high officials communicate with their subordinates and with the outside world in Aramaic – not Assyrian or Persian, which might have seemed more natural. One might well ask why. The answer is still not clear to scholars, but perhaps it may become clearer sometime in the next century, when all the Aramaic words that have been preserved for posterity are interpreted. There are about 40,000 of them.

The work of compiling a complete lexicon of this of this old international language has only just begun, according to a report in “The New York Times”.

Even with the help of computers it will take twenty years. The work is being carried out at three American universities – John Hopkins in Baltimore, the Catholic University in Washington and the Hebrew Union College in Cincinnati. The project leader is Dr. Delbert Hillers of John Hopkins.

The corpus of material for the lexicon is made up of inscriptions and writings from a time span of nearly two and a half thousand years. The later time – boundary has been drawn at 1400 AD. That does not mean that the language had died out by then. It has survived to the present and is still spoken in certain parts of Syria and Iraq, and by Christian groups elsewhere in the world – even in America, by a Syrian-Orthodox community in Hackensack, New Jersey.

But is it like Jesus' Aramaic? From the period after the Babylonian captivity, in the sixth century BC, Aramaic began to spread at the expense of Hebrew among the Israelites of Palestine, and soon it became the general spoken and written language of the area. And thus it was to remain until Mohammed's teachings thrust Arabic forward in the 7th Century AD.

As a religious language too, Aramaic supplanted Hebrew in the centuries immediately preceding Jesus' earthly bestowal. Some short passages in the Old Testament are written in Aramaic – one verse of Jeremiah, almost three chapters in the Book of Ezra, and about six in the Book of Daniel, from Chapter 2, verse 4.

In the story of Belshazzar's Feast, there are other words in Aramaic. That is the writing on the wall, passing sentence on the king and his kingdom: “Mene mene tekel u-farsin”. Daniel's interpretation of this in the Bible is that: “God has reckoned (the days of your kingdom) you are weighed (on scales and found wanting). (Your kingdom) has been divided (and given to the Medes and Persians.)”

How correct this interpretation is will be shown when the lexicographers have made sense of the Aramaic words. Even if the sense is the same, the original text is perhaps more prosaic.

Among the Dead Sea Scrolls, the incredible collection of writings found in the Qumran caves outside Jerusalem, there are some texts in Aramaic, including a translation of the Book of Job. However there are no texts in Aramaic among them that can tell us anything about early Christianity.

When the Aramaic lexicon is completed, the entire preserved vocabulary from the glorious antiquity of the Middle East will be accessible to modern research. Of the five other great languages of the region, Egyptian and Hebrew already have dictionaries. At the University of Chicago, two other monumental lexical works are approaching completion. One of them deals with Akkadian, the language of the Assyrians and Babylonians, and was begun 1921, but will soon be finished, according to Erica Reiner, who has been in charge of it for the last 36 years.

For over 50 years, other scholars at the same university have been working on a lexicon of the Hittite language, spoken in a powerful and expansive empire in Asia Minor which existed for nearly a millennia before Jesus' bestowal. This lexicon will be ready soon, too. And in 1976 work started on a complete dictionary of Sumerian, the first great written language in the world. So perhaps even Jesus' language can be reconstructed.

(parts of this article first appeared in Swedish in an article by Harry Bokstedt in ‘Svenska Dagbladet’, 20 August 1989)

Editor's note: remember the apostles pressed Jesus to give them a prayer to recite. Here is how that would have sounded coming from the Masters lips.

<https://www.youtube.com/watch?v=-uoHquJYGPM>

It's been over 20 years since Chris Moseley predicted the progress of the Aramaic Lexicon. See how much has been achieved today.

<http://www.omniglot.com/writing/aramaic.htm> ■

~ 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](#)
- [History 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. ■

Yielding

by Dr. James Perry - 2016



He went to sleep tired and weary,
But not for long,
For his mind made inquiry.

So he decided to yield,
And to his surprise,
He was not here but there.

He could get there from here
His mind boldly declared.
It could go anywhere.



~ 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 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)**
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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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Winter Thought Gem

When man goes in partnership with God, great things may, and do, happen.

(1467:05)

August 24

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

~ The Urantia Book ~

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