

THE ARENA

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THE MIND ARENA OF CHOICE

"Mind is your ship, the Adjuster is your pilot, the human will is captain." (page 1217)

Editor's Notebook

Unless we smother it, or have it snuffed it out, our capacity for love unfolds automatically. Love is so much a part of our nature that the amount of it we feel and give to others is more a measure of our health than a measure of our achievements. Likewise, our ability to appreciate beauty indicates the state of our internal and external sight. We may so finely tune our sensibilities that our capacity for beauty becomes huge. But this is of benefit more to ourselves than to Michael's Nebadon. Similarly, our understanding of truth reflects an aspect of our growth, but is insufficient to *cause* the growth of our soul. And it is that growth which interests Michael and his Most Highs. Thus the source of that growth will be of interest to us. It may be *loyalty*.

Is loyalty the main event in the arena of our will? Intellect and feeling, skill and endurance, beauty and balance, are all there on the stage. They are all players or props or necessary equipment. But it is only the moral and loyal act which actually generates something the Adjuster can catch. [If the Adjuster has nothing to catch, there is no soul.] From Michael to his Melchizedeks and on down to his Vorondadeks, Lanonandeks and the Life Carriers toiling in the warm ooze of Urantia, the goal underlying all their efforts, the motivation for setting up such a complex system as our world, must have been to see human will performing in some moral-loyal mode. Because it is for *this* that the Adjusters are waiting in the wings.

But our loyalty can only be to something we can comprehend, something with at least with one edge touching our understanding. This may be the tribal totem which filled our nightmares as children, or to the blood of a slain hero. Or even to the Father in heaven himself. When living in the first few psychic circles [p.1209], the actual focus of loyalty is not so important as the exercise of loyalty to whatever ideals are available. There seems to be some mechanism that releases from a human what the Adjuster seeks—the key to triggering this release appears to involve the moral-loyal act.

When once we master our selves sufficiently so that we "walk the best walk we can walk" the Thought Adjuster

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can really get to work, rapidly spinning the essential threads of morontia fabric. When our behaviour aligns with our loyalties, we unfurl a sail that the universe desires to fill. We allow the magic put in place by Michael to begin. His life here was to confirm that the magic would work in Nebadon as it does in the universes of his elder brothers: that the mud-mammals coming to life on his 10 million worlds could host the spirit of his Father, could catch the fragments of eternity, and become the wonder of the spacetime age: eternalized finites—*Finaliters*. Our only contribution is to respond, and the necessary response involves loyalty.

Where does *The URANTIA Book* fit into this? It reveals to us a set of loyalties appropriate to the fifth epoch of our world. Loyalty to our Michael and his Nebadon; to Orvonton, our nest in spacetime; to the First Source and Center, our heart in eternity and infinity.

Loyalty forms the *Supreme* highway to paradise. A long road full of adventure. But what of the personal highway? Recall that this way has no length, since the Father is adjacent to all points in spacetime, and his fragment lights us from within. Call any time.

Local internet email lists for UB readers.

ANZURA List

UB Study List

For those ARENA readers with an internet email address you may wish to subscribe to one or both of the above internet email lists.

The ANZURA List is for transmitting any relevant matters pertaining to ANZURA or any wider *URANTIA Book* issues in the New Zealand & Australian environment. Membership of this list is open to all readers in our part of the globe regardless of affiliation to ANZURA.

The UB Study List is for earnest 'study' matters relating directly to personal reading of *The URANTIA Book* for those 'students' wishing to share this study with fellow-readers. This list is open to all who are genuinely interested in a 'Study Group' atmosphere generated through the medium of the internet.

Both lists are operated locally and involve subscribers addressing their contributions to a single email address. There is no necessity to maintain individual up-to-date email lists. This is all done for you.

For further information or if you wish to subscribe to either one or both lists then you may contact either:

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A Request for Help for young reader database

Mike MacIsaac <mwcm@yahoo.com>

Hello brothers and sisters!

I've been working on a database of addresses and email addresses of readers of different ages who are in the younger minority among the active readership. The database includes young people on the verge of beginning their first reading, to *full-on* students. It has been growing very well, many younger readers are very enthusiastic about getting to know each other and working together. The potential benefits and developments from having this database/network are endless. The majority of younger readers are not connected with the movement right now, nor with other younger readers. My hope is that soon there will be many teenaged and young readers involved with each other and the movement as a whole.

The situation now seems to be that many younger

readers think they won't feel comfortable around a group that is mostly a generation older than they are. So they are reluctant, for example, to attend conferences. Those like myself, who have found how wonderful it can be to spend time with readers from every age group, can also benefit from getting to know the younger minority. Ultimately the whole movement will benefit very much from being composed of many age groups, each benefitting by getting to know the other. (Mind if we stand on your shoulders?!)

So far there are over 100 international youngsters on the list. If you have any information to contribute, my email address is:

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I give two as web-based email systems sometimes bounce. Whatever information you have about who you know will be greatly appreciated. If you don't know of anyone at the moment, keep us in mind for when you do meet a young reader.

Thanks to all of you who have contributed so far, and thanks to the rest of you in advance. Much love to you all, and I hope to meet you at a conference soon!

Michael MacIsaac

(22 year old second generation

URANTIA Book student.)

THE ARENA

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IUA Study Conference in Helsinki A Smash Hit

Seppo Kanerva, Finland

I may report that the IUA Study Conference which was held in Helsinki, Finland, 7—10 August 1998 was a true success. The 160 participants from 15 countries, including Australia, Belgium, Canada, Colombia, Estonia, France, Malta, Netherlands, Norway, Sweden, Peru, Russia, United Kingdom, United States, and Finland, enjoyed the climate of brotherhood and friendship which they themselves created. The programme included a sightseeing tour in metropolitan Helsinki, lectures, discourses, study groups, worship and communion, a ball, a performance by a young opera singer, an IUA quiz game, a drama (titled *God in Court — Charged With Evildoing*), and even sauna baths.

Below is the *Summary of the Discourses* which was presented at the closing session of the Conference, authored by Martti Vanninen.

This Fourth IUA Study Conference took us, for the first time, upon uncharted waters, away from the safe “home haven”, the Vanderbilt University Campus in Nashville, Tennessee, United States. At Nashville we celebrated, in 1994, 1995, and 1996, the first three international conferences. It was a Trilogy whose themes included:

- 1994 Character, the Foundation of the Soul
- 1995 Revelation Entering the Age of Discretion
- 1996 Dedication, Integration, and Transformation

The unifying objective of those three gatherings was that of responding to the admonition to foster the development of teachers and leaders, as was stated by Tom Burns in his Retrospective. The trilogy as a whole was an enormous effort within a tight schedule. But the yield was impressive: a high number of devoted and service-oriented people, whom we now have the honour of keeping here for a while as our guests. At a meeting held in the course of the previous IUA Conference in 1996, a decision was reached to hold these international IUA gatherings only every even year, rather than every year.

The interim two years have elapsed all too quickly for us here in Finland as we have been preparing ourselves to act as the hosts for the Fourth and concomitantly the first extra-USA international IUA Conference. Our choice concerning the general theme for the current conference was Facts, Meanings, and Values.

During these four great days this theme has been examined from various viewpoints by all of the lecturers, and they have done so in such a profound way that the audience has been straining their receptivity to the extreme in order to get and grasp everything.

When someone who hasn't as yet reached an in-depth knowledge of the teachings of *The URANTIA Book* sees the theme of this Study Conference, Facts, Meanings, and Values, he is quite bewildered and at first unable to

catch these abstract concepts, with the first element perhaps constituting an exception. Seppo Kanerva (Finland), in the first talk of the conference, titled “**Facts, Meanings, and Values**”, discussed these concepts in a most thorough manner. His was a statement i.a. that meanings and values are elements of the supermaterial experience of man, and this very fact makes their comprehension difficult and abstract.

Another possible premise for a study of this theme might be found in Paper 100, “Religion in Human Experience”, in a passage on page 1095 which leads us to contemplate spiritual growth:

*“Spiritual growth is first an awakening to needs, next a discernment of **meanings**, and then a discovery of **values**. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.” [1095:6 emphasis mine]*

Modest indeed are the incipient stages of spiritual growth as Kathleen Swadling (Australia) noted in her deeply touching presentation, “**Meanings and Values from A Believer's Perspective**”. Her discourse reveals also the results of growth, i.e. the fruits of the spirit. We do well if we from time to time peruse this list and try to assess our personal progress on those lines as honestly as we can.

Also the quote hereunder may for a small part help us in our making that assessment:

*“Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover **beauty in things, recognize truth in meanings, and discover goodness in values**. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.” [1096:1 my emphasis]*

Chris Moseley (Britain) stated in his exquisite and practicable talk, “**The Meaning, Purpose, and Value of Mortal Life**”, that we live in a world so thoroughly secularised and so distorted by media and advertising that impressionable minds can deviate from the search for true and lasting values. Yet, faith can, even in a situation like that, be the rescue, as we may learn from the following quote:

“Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand—to explain—God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.” [1125:1]

Man's spiritual growth does have a beginning, but there is no foreseeable end to it, as we learnt from the thoughtful discourse, titled "**Meanings and Values of the Admonition: Be You Perfect.**" by Andrei Reznikov (Russia). He explored the various elements of perfection, and made, amongst others, this humorous observation: "but perfect perfection seems to be something which is always somewhere ahead. It is like the horizon in front of you—it looks as if it will be enough to travel just a little further — and you will reach it. But once you have covered that short distance you realise that you are still as far from it as you were in the beginning of your journey. This makes the eternal voyage so fascinating: a developing personality grows in perfection but that does not mean that this personality, at any definite stage or sphere, can stop, and say with pride and satisfaction: 'Well, now I am perfect at last!' " Andrei went on: "Thus 'be you perfect' acquires one more aspect: be constantly dissatisfied, look for ways and means of improving what you are, and consequently, what you do."

Maybe we fail to appreciate deeply enough that we are involved in this spiritual development from the very bottom up, literally from the "grass-roots level." As concerns this growth, we are privileged to have access to the help of mighty universe powers, whom we may avail ourselves of on each successive level of existence, and what is surprising is that we leave a mark of ourselves on those energies and forces, and ultimately on the Supreme Being.

"The progressing personality leaves a trail of actualized reality as it passes through the ascending levels of the universes. Be they mind, spirit, or energy, the growing creations of time and space are modified by the progression of personality through their domains. When man acts, the Supreme reacts, and this transaction constitutes the fact of progression." [1286:4]

Jeffrey Wattles (USA) discussed in his replete talk on "**Meanings and Values in the Study of the I AM and the Seven Absolutes of Infinity**", those very concepts which in my mind are the most difficult ones in *The URANTIA Book*. Moreover, he dwelt at some length also on the Supreme Being mentioning that those mortals who fail to fuse will become a part of the Supreme, so even in their case nothing worth preserving is lost. And also those, who do achieve the fusion, leave a mark on the Supreme, but only the latter have a chance to participate in the unfoldment of the Supreme continually, all along their long journey to Paradise, and if my understanding is correct—even thereafter, until the transition from the finite universe age to the absonite age. At that momentous moment the Supreme will personalise and contain within himself all that those who lived in the course of the finite universe age did experientially achieve. Jeffrey was good enough to lead us to recall that Ganid in his time fell asleep as he listened to Jesus' discourse on reality. Each one of us has certainly experienced the same and fallen asleep while reading the most difficult passages in the book. But it can be a surprise for us that we stay perfectly alert and quick

when we after some time, let's say after a year, read the same passage again. We are happy to realise that some silent growth must have happened because we now feel capable of absorbing a thing which seemed impossible only a year ago.

This involvement in the growth of the Supreme is a complex issue, and it seems to be a difficult issue to grasp also for the authors of the revelation, as the following quote indicates:

"How do these manifold circuits of cosmic ministry register the meanings, values, and facts of evolutionary experience in the Supreme? We are not exactly certain, but we believe that this registry takes place through the persons of the Supreme Creators of Paradise origin who are the immediate bestowers of these circuits of time and space." [1287:1, my emphasis]

Neither do we realise what an immense impact the decision has when we, at one moment of our lives, commit ourselves to the doing of will of our Heavenly Father..!

"The act of the creature's choosing to do the will of the Creator is a cosmic value and has a universe meaning which is immediately reacted to by some unrevealed but ubiquitous force of co-ordination, probably the functioning of the ever-enlarging action of the Supreme Being." [1288:3, emphasis mine]

On planet Urantia there has been much warfaring in the past, as was shown in Antero Huovinen's (Finland) discourse, "**Facts of Human History in The URANTIA Book**". Warring continues, and that is why on a planet like ours which is devoid a visible celestial agency, it can be difficult to get spiritual development going. Faith and trust in the invisible is much in demand, as was so hittingly explained by Catherine Jones (USA) in her talk, titled "**Meanings and Values of Jesus' Faith and Religion**". She gave us also valuable advice as concerns the motives to take care of our bodies, the condition of one's body being one of our daily concerns. "This body is God's temple. I have nothing to do with it, except to take care of it for Him to use in whatever way He will. How He will use it or whether or not He will sustain it is His affair, not mine. I will take healthful care of this body, not because I am bound by, or want to hold on to, but because I am maintaining it for Him." She mentions also that those who hail from an almost barbaric planet like ours will be recruited into a special group of "intrepid" beings, called "agondonters", those who "can believe without seeing, persevere when isolated."

The intrepidity of the group mentioned above was emphasised in Nienke Begemann-Brugman's (The Netherlands) impressive talk on "**Meaning and Value of Religious Intrepidity**". She elaborated the theme with the frightening experiences of the Dutch people during the German occupation as her starting point.

Francois Dupont (Belgium), whose topic was "**Worship—Meanings and Values**", gave an extensive discussion on worship and the fruits of the spirit, which will be yielded by our persistent efforts to be in communion

with the Universal Father. This reminded me of the coveted achievement of radio amateurs, which likewise becomes a fact only after persistent efforts, viz. the so-called DX contact (DX meaning “Distant Unknown”). A DX is a contact with the remotest point on earth; from Finland the DX is New Zealand. Yet it seems to be much more difficult to establish a DX contact with the indwelling Thought Adjuster, even if the distance is zero. The only reason for its being so difficult is the insensitivity of one’s own “receiver”. You hear nothing, and yet the sender is transmitting within yourself. One just needs to go on listening.

Also Vitali G. Kondratjev (Russia) concluded in his talk on **“Problems of the Formation of Personal Religious Experience”** that to achieve a conscious, volitional religious experience can be but difficult.

Peep Saber (Estonia) explored in his discourse on **“Facts, Meanings, and Values of Jesus’ New Commandment”** the facts, meanings, and values associated with Jesus’ three commandments, or laws. He studied the crucial question: How to achieve companionship with God? Jesus reveals two ways: action—in serving mankind—and non-action—in meditation, prayer, and worship. Peep himself has in practice experienced the importance of both of these methods with regard to the achievement of spiritual equilibrium with spiritual refreshment balancing the energy-depleting action.

Dorothy Elder’s (USA) enlightening slide show, **“The Meaning of Jesus’ Life in the Light of the Bestowal Mandate”**, was another presentation associated with the life and teachings of Jesus.

Everything is culminating in a gigantic growth process, and we need to understand that the process requires time, and that the growth itself happens unconsciously.

Only the future will show to what extent this conference furthered the attendees in their advancement on the path of growth. Yet we may even now estimate that the benefit cannot have been insignificant should we consider the effort and the dedication which reflected in the talks given by the lecturers and the contributions of the attendees. All this is corroborated in what Seppo Kanerva quoted towards the end of his talk:

“Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight.” [1097:6]

During the conference a great number of study groups were formed for the purpose of exploring various aspects of facts, meanings, and values and their relationship with the lives of men. Among the many assignments of these groups I call special attention to the last but by no means the least: the group of new readers.

We are fortunate to have new readers among us. They, too have experienced many things and trials in their lives and in like manner with those who are advanced in their studies they may appreciate this quote of much consolation from *The URANTIA Book*:

“The meaning of life is its adaptability; the value of life is its progressability—even to the heights of God-consciousness.” [1434:6, emphasis mine]

Spiritual growth has been the “thread” of this summary. Despite the modest beginnings we have at the very outset of our growth every opportunity to expand and deepen our spirituality even to the extremes of our capacities, and the capacities will be greatly expanded during the universe career. And at every turn and juncture we may have access to private education given by the most efficient teachers of the universe.

When we have finally reached the stage where we stand on the threshold of eternity and pass the last tests, we shall have a profound understanding of the abstract words “facts, meanings, and values”

After the attainment of the Infinite Spirit, no more examinations are conducted. The tests of the inner circles are the performances of the pilgrim candidates when in the embrace of the enshrouding of the Deities. Advancement is determined purely by the spirituality of the individual, and no one but the Gods presumes to pass upon this possession. [294:2]

It was a true pity that not all of you had a chance to be present.

Seppo Kanerva

Finland and Estonia

Mike MacIsaac, Sweden

Thanks to you who put on the conference in Helsinki from all of us who came from Sweden. A gem in our memories it will always be.

I feel so grateful to be next door to Finland and Estonia! The people are... you have to spend some time there to know what I mean. When leaving Helsinki to come back by boat to Stockholm I was in complete bliss. The customs guy who stamped my passport wanted seemed to think Americans are cool (common foolish thought) (joke) and asked me if I liked Finland. I said, YES!, very much. He asked me what I liked about it and I said “Well I have a lot of really nice friends here who study *The URANTIA Book*, have you heard of it?”

He smiled and said “yes”!

I was shocked, and asked “did you read it?”

“A little” he said, and after my next question he informed me that yes, he did like what he read.

A special people indeed. It seems not a coincidence it has taken off like it has there. I was impressed with the quality of thinking and understanding of the teachings among those Finns I really got to have conversations with.

The Estonians first got the book during communist times when an unknown Finn knocked on the door of a man known for being a spiritual seeker/leader and gave him one saying “this is a gift from Finland”!

On Authority

Ron Faulk <rfaulk@nstar.net>

Some form of decision-making, or “authority,” is needed to accomplish any task that involves several persons. Two persons can do without authority, but three cannot. But even within the individual, a directed and meaningful life cannot be lived unless the various components of self – personality, mind, emotion, spirit – achieve harmonious relationships with appropriate means for coordination and decision-making. In a sense, the individual is an incorporation, albeit a sublime one. In this living incorporation the emotions should be under authority of mind, mind should be under authority of spirit, and all should be beautifully organized by personality as it reacts to the universe symphonies of God. A large part of the goal of this life is precisely to achieve a balance of character in which all the components of being act in harmonious relationship to each other, and as a whole place themselves under the leadership of the spirit of truth, the presence of Jesus.

Jesus achieved just such a perfection of balance of character. He is the ultimate model for humanity. And he is the undisputed leader, the ultimate authority, of the world and universe. This is true because he earned it.

What are the characteristics of Godly or Jesus-like authority? They are meekness, humbleness, mournfulness, a sense of spiritual hunger. Rather peculiar characteristics from the traditional perspective of humanity, and generally absent from the so-called figures of authority in history. Valid authority is also true, beautiful, and good, and this means that valid authority is also self-evident. Like the Spirit of Truth (from which authority ultimately comes), the characteristics of true authority witness themselves; they do not have to be argued. No one denied the matchless manhood and sublime lordliness of the Master, even he who was most humble of men. Even Pilate said, “behold the man!” Jesus did not lay claim to such things, and indeed exclaimed, “why do you call me good?” But these sublime characteristics were self-evident in him. Jesus was selfless, and this too is a trait of true authority. Those who have to make claims to authority, who have to argue such claims, who have to wrest control from others, hardly are authoritative in any spiritual sense.

Other characteristics of true authority include peacefulness, sympathy, approachability, friendliness, comfortableness, and above all love. And authority is wise.

The problem with authority in the world is that, outside of Jesus, appropriate models have been sorely lacking. Today, almost without exception, the qualities of real authority are almost absent from the so-called leaders of the world. And they are not respected as such. They are obeyed (to some extent), and even venerated, because of material power over the lives of many, usually

exercised through the leveraging of fear, which is a very different power than the self-evident authority of spiritual truth. The leaders of today, including the majority of so-called religious leaders, compel – they force. And some actually venerate this. Jesus never forced anyone. His authority was based on the love of God and service to others through love.

We may also say what true authority does not employ. It never uses threats or fear. It does not deceive, nor does it manipulate. It uses no anger. It is not hypocritical – it does not ask others to do what it will not do, and makes no pretensions to special privilege. It neither asserts its own personality, nor seeks to bend others to its will. Nor does it seek preferment or the first place among wo/men. True authority knows its place – it neither strives nor condescends, and outside the place of its authority it makes no claims, for all valid authority has limits.

True authority does not claim that the kingdom of heaven is here, or there; it acknowledges that the kingdom of heaven is within. True authority never stands between the individual and God. True authority never claims a “chosen people,” for God is no respecter of persons.

Pride has always been the downfall of human figures of authority, and this is as true today as any time in history. Indeed today may be found many wolves in sheep’s clothing. The vision of the first person with authority and without pride was so astounding to the world that, even utterly without any worldly manifestations of power and control, he changed the world forever. Time and time since the days of Jesus potential authorities have appeared but succumbed to pride.

Leadership is good and necessary, and Jesus is the model for all authority – all authority. But humanity, excepting Jesus, has been aware of very little real authority. The greater truth is that the human change-agents of the world have rarely been known. Those pivotal individuals who have made crucial decisions and performed key acts at the cross-roads of history are not to be found in the history books and are significantly unknown to their fellows.

These servants of humanity, who sought not the first place nor adulation, represent the only true and unbroken line of human leadership and authority in the world (outside of Jesus). And today, these same kinds of men and women continue to exert a powerful balance in the affairs of the world, as they always will. True authority does not have to be known, although its repercussions are always felt. Indeed, one universal law appears to be that the less known is the actor on the stage of universe affairs, the greater is the true authority s/he wields and the more potent is his or her power, albeit all authority ultimately comes through Jesus and the Holy Spirit.

Even so, one day more visible forms of true leadership and authority will evolve. And these men and women will be protesters – they will protest that they are not good enough for such positions. And you will know them in part by such honest protests.

Who are the true leaders, the true agents of becoming? Those who in calmness and certainty do the bidding of the Spirit of Truth, just when it needs to be done, and who then move on.

Who are the architects of our future? Whoever they are, they will likely seek neither the adulation of their fellows, nor even specifically to “do good”. They will seek, and do, the will of the Father.

Who are the consumators of destiny? You shall know them – but not in this life. All the enfolded planets, persons and potentials lie safely in their hands. They are not moved by the tides of the affairs of any beings.

But each person can be a consumator of destiny.

Reflections on Finland and Estonia

Travis Binion, USA

Greeting All,

Seppo Kanerva has already contributed an excellent summary of the essence of the Helsinki meeting’s official program. So I shall not try to repeat that aspect. The conference site located on the edge of a Gulf of Finland estuary was harmoniously landscaped. I spent a couple of hours photographing its natural beauty. The conference conduct was flawless. If there were any hitches, they were not apparent. All of the papers but one had been translated into Finnish or English and the text was projected onto a screen simultaneously while the author presented the work. The one exception was a paper by Timo Myllykangas who extemporaneously presented his paper alternately, paragraph by paragraph, in both English and Finnish - a remarkable performance. The conference team certainly deserve and received the thanks of all who attended.

It was such a pleasure to personally get to know many *URANTIA Book* readers from the 15 countries represented at the conference. I am at a loss for words to convey the feelings of unity of belief, unity of dedication, unity of spirit and sister/brotherhood that pervaded the conference. It was a beautiful, emotional experience developing friendships with such culturally diverse individuals. It is really difficult to be contentious when sitting stark naked in a sauna with the temperature hovering around 200 F, no matter what the differences of the participants. While the Europeans are certainly aware of the difficulties in the US, they seem firm in their support of the Foundation. Overtures by the Fellowship have been received for the most part with polite disdain (is that an oxymoron? - probably not).

From the IUA standpoint, a long standing dream was realized. Cathy Jones and I, acting in our CC capacity, inaugurated the IUA Council of National Presidents. The CNP consists of the Presidents and Vice-Presidents of all

National IUAs and serves as the IUA administrative/coordination body for international functions. The CNP is not an overseer organization. It has no authority over any national association, just as a national association has no authority over a local association. Representatives from Australia, Columbia, Finland, France, Peru and the US participated. A representative from Canada, probably the next national IUA, observed the proceedings. They adopted a set of rules to guide the conduct of their affairs, elected Seppo Kanerva (Finland) as their Chairman, and elected Kathleen Swadling (Australia) as their Recorder. It was most fitting that this international coordinating body was inaugurated in Finland, home of the very first IUA.

Twenty to thirty of the participants in the Helsinki conference crossed the Gulf of Finland, spent a day in Tallinn, and motored to a children’s camp for the second Estonian conference of *URANTIA Book* readers. As one might expect, the site was somewhat more primitive than in Helsinki, but adequate for the conference purposes. Many got to recall their childhood experiences at summer camp. It was also an uplifting and moving experience. For me, the most poignant point was listening in one of the study groups to the story of Estonian struggle for independence from one who participated in that struggle. In 1940 Soviet Union occupied Estonia and the most gloomy years of sufferings and sorrow began. Many thousands of intelligent people were sent as animals to Siberia and very few came back. His description of a human chain linking hands in August 1991 from the Estonian-Russian border through Latvia to the southern Lithuanian border, a distance of several hundred kilometers, as a show of solidarity of the Baltic states followed a few days latter by a third of the 1 million strong Estonian population gathering outside of Tallinn and singing for independence. These peaceful, yet defiant acts, so softened the Russian General’s heart that he turned his tanks around and returned to his base. It was a time of great spiritual awaking for the Estonian people. My throat still chokes just thinking about it.

Today Estonia is the most quickly developing country in Europe: economic growth last year was 11% and the same rate is being sustained this year. But, the inflation rate is also high—12% per year, and although the average monthly income is increasing, it is still quite low, about US\$250. Many readers and translation supporters could not come to the conference (cost US\$60) for economic reasons. They haven’t enough money even for travelling in Estonia. Nevertheless, their spirit and enthusiasm for *The URANTIA Book* is high (200-300 readers). Even though the Estonia translation is not complete (perhaps 75% of the first draft), there appear to be enough readers who have completed reading the book in English to form a local IUA which will be done as soon as the details can be completed.

The Estonian conference was conducted in English and Estonian by using two English speaking readers. They did a remarkable job translating from one language to the

other. Those who have not experienced such an environment can have little appreciation for the difficulty and the rewards of such an interaction. As the Urantia movement becomes more worldwide, that difficulty will increase. However, the rewards of doing the patient work to be able to understand your siblings from different backgrounds is well worth the effort. On the bus returning to the airport, I spoke through an interpreter with an elderly couple in their 70's who were enthusiastically struggling to understand a rather poor Estonian translation of the first half of the book. Recalling how difficult it is for me to understand the book in English, my native tongue, I could not help but admire their dedicated effort to find God. They didn't speak during the conference, but were thrilled with just being there and listening to the translated dialogue between the participants. It is the opportunity to serve people like them that places such urgency on the effort to complete as many quality translations as quickly as possible.

I have a lot of cherished memories from the two conferences. Too many to convey in this context. I made many wonderful new friends, renewed other friendships, and had several memorable adventures along the way. Shared experience is one of the mechanisms for creating love. There was a lot of love in both settings. Sorry you couldn't attend.

Peace,

Travis

Husbandry of the Mind

Ken Hammat Keating, Australia

It's the winter season around here, with spring flowering bulbs in full growth mode. I set about pruning in the garden recently - although 'prune' doesn't feel like a forceful enough verb for what those roses, guava, peppermints, etc, went through under my hand.

In a roundabout fashion, with other events, this led me to musing over *The URANTIA Book's* portrayal of mind, specifically that which survives the physical. The vast majority of us will have to undergo a sort of group therapy for memory reconstruction on the mansion worlds according to the UB.

But what about those folk that translate direct? They do not experience loss of consciousness, even roaming freely through space until clothed in morontia form (p.570). This action of translation therefore implies that the TA has been able to consistently 'prune' the mind of the host personality sufficient to achieve direct communication. I find the metaphor of pruning a plant sits nicely on a visual level with what the TA (with permission) does to the mind, loose that it is. This pruning would remove those portions that imbalance or are detrimental to further growth of the individual personality. This might consist of removing childhood



fears, unbalanced teenage passions, and other stuff that most of us don't even realise we still hang on to. Whatever, it would at times have to be brutal.

If one were to submit to the ministrations of the TA, they would emerge with a leaner, more balanced mind, much in the same way a good prune may help a plant to grow/flower more. Old scaffolding would be removed and bases for new structures could be established. However, like most things this would only happen when the time is right and permission has been granted by the personality (some consider this a big step). This concept of pruning seems to fit in very well (negatively) with my thoughts on the effect of the Lucifer Manifesto on the immature mind.

Therefore, a personality that translates directly from the flesh would have had to have lost all of those portions of mind not "spiritually" constructive. And this whilst still surrounded by the physical memories of such things. Quite an achievement, one that could probably not be achieved by anyone originating lower than Divinington.

Having explored this fairly deeply, I have concluded that my mind is untrained at best - I've spent most of the winter devoting spare time to the pros and cons of buying a new mini malibu surfboard, a decision I have been deliciously non-committal over. It's a bit of *'quid pro quo'* for me: I want the board, and need the bankroll elsewhere. In fact I am getting just as much pleasure finding justifications for and anticipating having the board as if I had use of it now. The mind is definitely a wonderful thing.

*Here follows an extract from a report by Dr Robert Coenraads about his experiences at the World Book Fair, Singapore 1998. It forms a fascinating and valuable first-hand account of presenting *The URANTIA Book* to the mainstream of book distribution in our Asian region. Many thanks to Robert for his significant and fruitful effort!*

Report on the World Book Fair, Singapore, June 1998

by Robert Coenraads

Comments on Singapore distributors

During the World Book Fair 1998, Singapore, several distributors were approached seeking a distribution network for *The URANTIA Book*. These included: MDS Singapore (distributor for MPH bookstores), STP Distributors Pty Ltd (distributor for Times Bookstores), Aeon International (Christian literature distributor for Life Bookshops), and Lincoln James Associates, amongst others. The responses that these distributors gave have led to the following observations:

1. Larger distributors are generally not interested in "single title publishers" such as URANTIA Foundation. They prefer to handle publishers with large numbers of titles or series to maximize financial returns whilst minimizing accounting and shipping expenses. MDS and Times distributors fall into this category. Their decision not to distribute *The URANTIA Book* was neither in any way affected by the content of the book, nor influenced by the fact that their principal retail outlets were willing to carry the book.
2. Distributors dealing with special purpose lines can be recognized quickly. These tend to stick to their brief and are not worth approaching. For example, Readers Digest, Simon & Schuster (textbooks) and Aeon International (mainly Bibles and Bible discourses).
3. Christian Distributors, such as Aeon International, are constantly faced with the problem of dealing with non-doctrinal, although obviously Christian, literature such as *The URANTIA Book*. Do they try to stock it or not? Although sympathetic to the aims and goals of *The URANTIA Book*, the managing director of Aeon International (Alan Chia, who also became a close friend during my visit) stated that patrons of their book chains were almost exclusively Christian. They are aware of the exact contents of the Bible, and prone to complain about any slight variance from that theme.
4. Smaller distributors, such as Lincoln James Associates, do not necessarily have a reduced market share. It all depends on the work and ingenuity of their

sales persons. Book chains, like MPH, Times, Borders and Tower, are not restricted to buying books from their own suppliers. In fact, I heard good reports about the Lincoln James' rapid book delivery by Anil Ramchand, manager of Tower Books. Lincoln James sales representatives visit all the Singapore bookstores and also distribute in Singapore, Philippines Hong Kong, Malaysia, Thailand, Taiwan, South Africa and India.

5. Whilst a publisher such as URANTIA Foundation may not desire to grant exclusivity to a particular distributor, a certain amount of courtesy is required in ensuring that there is not excessive competition for the same markets. A distributor obviously needs a certain quantity of sales of a particular title to justify its marketing expenditure. A publisher should, in fact, work quite closely with their distributors; introducing themselves to potential new customers on behalf of their distributor; offering to give promotional presentations in the major bookstores; and preparing other promotional material (posters, pamphlets, free booklets, AV presentations etc) for their distributor to pass on to interested bookstores.
6. Book distributors are listed in the Singapore Yellow Pages Business Guide under Book Dealers: Wholesale.

Comments on Singapore Bookstores and Chains

During the World Book Fair 1998, Singapore, many of the larger retail book stores were approached with the aim of seeking comments on, or commitments to stock, *The URANTIA Book*. Bookshop personnel were presented with the production and sales data, information and pricing pamphlets, and given the opportunity to inspect the HC, SC and CD-ROM versions of *The URANTIA Book*. The following observations were made during these visits:

1. The larger bookstores visited had reasonable sized sections dealing with Cosmology, Theology, Philosophy and New Age Themes, although not as extensive as similar sections seen in South American bookshops. In general it was felt that the subject material of *The URANTIA Book* was complex and interesting, and that, as a physical object, the Book, both HC and SC, represented very good value for money.
2. Borders Bookstore, Orchard Road, which opened in November 1997, has a larger Religion & Philosophy section than the other stores (although some skeptics doubt that it will remain at that size in "materialistic" Singapore). Borders has *The URANTIA Book* on its shelves with a price of \$34.49 for the soft cover and \$86.49 for the hard cover (prices including goods and service tax). Borders presently order Books directly through the Foundation in the USA. In the period

from November 1997 to June 1998 they have sold 8 soft covers and 1 hard cover version.

3. MPH Stamford Retail Executive, Matthias Low Cheng Chye, indicated that he had approximately 10 inquiries for *The URANTIA Book* over the previous year (whether these same then consequently found the Book at Borders is not known). He was interested in stocking *The URANTIA Book* in order to satisfy his customers needs.
4. Most stores visited were interested in *The URANTIA Book* as a potential stock item provided they could:
 - a) Be assured a rapid continuity of supply of small numbers of books as needed. Most bookstores carry all their stock on the shelves so therefore competition for shelf space is high.
 - b) Be able to sell back unwanted stock in good condition to the supplier.

Most felt that such flexibility could only be achieved through the use of a local distributor.
5. Towers Books Store Manager, Anil Ramchand, said that he would be happy to receive *URANTIA Books* either through Towers distributor MTS Inc. Sacramento, or Lincoln James. He said he liked "the style of Lincoln James" and that they were "very fast with their deliveries". Anil Ramchand said that URANTIA Foundation should approach MTS Inc. Sacramento as a distributor for *The URANTIA Book* to their 200 plus Tower Bookstores worldwide (with the majority being in the USA). Mr Ramchand stated that he would be willing to provide an introduction for URANTIA Foundation if it had any difficulties in organizing a contract with MTS Inc. Sacramento.
6. Christian Bookshops (Church Suppliers), such as The Bible Bookstore or Campus Crusaders were not worth visiting due to an almost unanimous rejection of anything that does not conform to the standard Bible or Bible commentaries. Their clientele are almost exclusively Christian.
7. New Age Bookstores, such as Love & Light Pty Ltd and Lapis Lazuli Pty Ltd, are very interested in anything that could be of spiritual benefit to their clientele, who appear to be people of varying denominational background following the leading of their Thought Adjusters to seek spiritual truth.

Comments on the World Book Fair, Singapore 1998.

The World Book Fair was held at the Singapore International Convention and Exhibition Centre (Suntec City) on Raffles Boulevard. The Fair occupied 2 levels of the centre with 101 publishers and distributors on level 4 and 86 others (including coins, hobbies, music, fitness etc.) on level 6. The Fair ran from the 13th to the 21st June and was open to the public everyday from 11 am to

10 pm. A number of the exhibitors said that the purchases by the public during the fair were important as this helped fund the cost of running their booth. The Fair was generally alive with a steady stream of people, particularly during the later afternoons and evenings and the final weekend was considered a particularly important time for sales. Some exhibitors commented that the number of sales appeared to be down from previous fairs and blamed either the Asian economic crisis or the fact that the World Cup Soccer was being televised in the evenings. *The URANTIA Book* was on display in its SC, HC and CD-ROM versions together with information pamphlets in Chinese and English at the Lincoln James booth during the last four days of the Fair. The pamphlets included information about the Book (English and Chinese), selected excerpts from the Book, and product price lists for retailers and distributors; and free booklets "The Universe is Friendly" and "About God" prepared by Ken Glaziou. Lincoln James appreciated having a URANTIA Foundation representative present to explain the contents of the Book to interested passers-by. During this period, 4 soft cover Books were sold and the new owner's names added to our list of Singapore readers.

Recommendations for Future Book Fairs

URANTIA Foundation must decide whether to have a booth of its own at the next World Fair, Singapore, or to simply assist manning the Lincoln James Booth where our Book will be on display. In any case the booths should be in close proximity to one another. Not having total responsibility for the running of a booth meant that I was free to visit distributors, retail outlets, printers and Singapore readers. This factor must be taken into account when considering staffing numbers for future fairs. Other recommendations involving the use of high tech displays were discussed by Michael Pither (1997) and it was obvious during the fair that the more interesting or "high tech" displays did appear to attract more attention, particularly that of children.

- a) Dress Code: Most booth staff were dressed in shirt, tie and trousers for the men, and shirt and skirt or pants for the women. Black and white, or pale colours, were dominant. The public did not wear ties although appeared better dressed than a similar typical Australian cross section. I also had a dress jacket and suit, (which I came to appreciate as there is a tendency for Singapore building air conditioners, particularly those in large public buildings, such as the exhibition halls, to be set very cold). My observations were that a professional dress code solicited a more positive response in business dealings (i.e. you and your company, URANTIA Foundation, were taken more seriously)
- b) Business Cards and Identification Badges: These were prepared by Michael Pither prior to the Fair and proved to be invaluable in business dealings. Everybody carries cards.

- c) Asian Business Etiquette: Cards are exchanged upon introduction, or shortly thereafter. They are passed and received between the thumb and forefinger of both hands and read through at the time of exchange, and not archived until the end of the meeting. (This makes sense as you can constantly remind yourself of the person's name, position and company).
- d) Use of the Telephone: If you want to speak to somebody in a particular company then it is up to you to persist until such time as you have organized a meeting, or determined the company's stance with regard to your proposition. Never accept an offer, particularly by a junior employee, to call you back or pass on a message. Try and determine their whereabouts and say that it is your responsibility to call them.

Comments on the Censorship of Undesireable Publications (C.U.P)

1. Singapore has a population of 2,818,200 (1992 estimate) consisting principally of Chinese (78%), Malays (14%) and Indians (7%) and speaking four official languages. These are English, Mandarin, Malay and Tamil, with English being the language of administration. Among the principal religions of Singapore are Buddhism, Hinduism, Confucianism and Christianity. According to many sources, religion and politics are particularly sensitive topics in Singapore in order to maintain racial and religious harmony in this very diverse, multicultural society. This was borne out during the Library Placement Project commenced in November 1997 and followed up during the Singapore Book Fair 1997. Of the 26 library, prison and tertiary institutions contacted, none accepted the offer of a *URANTIA Book* donation. No satisfactory explanation was ever given, apart from oblique references to its religious nature, and even one stating that "it was of a complexity exceeding that of their readership capability". These libraries should probably be re-approached in one or two year's time when key individuals responsible for book reviews may have changed position.
2. Notwithstanding the above comments, all of the larger bookstores visited had reasonable sized sections dealing with Cosmology, Theology, Philosophy and New Age Themes, and all of these stores were interested in *The URANTIA Book* as a potential stock item. Only one bookstore (MPH Stamford) brought up the C.U.P. Policy, stating that all books (or at least organizations supplying titles) were subject to revision, and that plain-clothed inspectors sometimes carried out spot checks of stores. A cited example of one such restriction was that applied to the Jehovah's Witnesses, whose literature is banned. This was because of their strong objection to the bearing of arms which was in direct conflict with the Government compulsory

scription program for male youths finishing secondary school. They have since been trying to reintroduce their literature under a different name.

3. *The URANTIA Book* has been on the shelves at Borders Bookstore since its opening in November 1997. Mr. Lim Kiat Chew (Assistant Manager, Books) stated that *The URANTIA Book* had been approved by C.U.P. as had every other book on display on their shelves

Promotional Activities In Singapore

Lincoln James have recommended that URANTIA Foundation organize to have representatives come to Singapore to give a presentation on *The URANTIA Book* at one of the major book stores. Lincoln James will organize the venue booking and invitations at a time convenient to us. It seems to me that it would be a good idea to take advantage of this opportunity if a Foundation representative happens to passing through the region, or immediately before or after the next Book Fair.

Recent statistics from Australia suggest that Library Placement has a direct effect on book sales. Library Placement can be tried again next year.

Comments on World Trade Fairs

It was suggested that URANTIA Foundation subscribe to "The Publishers Weekly", a trade magazine published in the USA which lists all of the Book Fairs that are coming up around the world, amongst other things. At these Fairs we can ensure that we are working hand in glove with our distributors for that particular region; for example visiting retail outlets, and giving presentations.

Comments on the Printing of *The URANTIA Book* in Singapore

Many printers normally dealing in books cannot handle *The URANTIA Book*, primarily because of the thin paper (Bible paper) necessary to keep a volume of 2097 pages of a manageable size. The problems occur in the actual handling of the thin sheets by the machinery and also in the inking of the thin paper as the ink is more prone to flow through to the back of the page. Vine Graphic Pty Ltd, Singapore was asked to quote on printing the soft cover, hard cover and CD ROM cases for various numbers of copies. We are currently awaiting their figures.

Contacting *URANTIA Book* readers in Singapore

Readers of *The URANTIA Book* were contacted to try and maintain and develop a close knit group that will hopefully blossom into a study group once a critical number develop.

Acknowledgement

I would like to thank URANTIA Foundation for the opportunity to attend the World Book Fair in Singapore, June 1998, and serve in the dissemination of the teachings of *The URANTIA Book*.

Compiler's note: The many references to time and date in THE LIFE OF JESUS make it possible to establish his life's sequence with great precision. The aim of this presentation is to focus on these references and to couple them with a hint of what happened at that time. Until the last few days of his life these hints can readily be drawn from the text, but by then so much is reported

every day that I have resorted to using the titles of the papers (in CAPS) and the titles of sections (in SMALL CAPS). I hope in this way to give the reader a more direct chronological perspective as a quick reference, and maybe as an aid to meditation.

**Christopher Billington,
Bairnsdale, Victoria, Australia**

CHRONOLOGY

Mar BC 8 (1345, 1350) Marriage of Joseph and Mary.
 Jun BC 8 (1345) Gabriel appears to Elizabeth. Jul? BC 8 (1548) Birth in Capernaum of apostle Andrew.
 mid Nov BC 8 (1346) Gabriel appeared to Mary.
 Mar 25 BC 7 (1496) John born to Zacharias and Elizabeth.
 May 29 BC 7 (1352) Conjunction of Jupiter & Saturn in Pisces.
 Aug 21 BC 7 (1351, 1352) Jesus born in Bethlehem.
 Sep 29 & Dec 5 BC 7 (1352) Conjunctions of Jupiter and Saturn.
 BC 6 (1559) Birth of apostle Matthew.
 mid Oct BC 6 (1354) Massacre of infants under Herod.
 BC 5 (1550) Birth of apostle Simon Peter.
 BC 4 (1551) Birth of apostle Thomas.
 late Aug BC 4 (1356) Joseph and Mary took leave of Alexandria ... for Bethlehem.
 early Oct BC 4 (1356) They departed from Bethlehem for Nazareth.
 Apr 2 BC 3 (1357) Birth of Jesus' brother, James.
 BC 2 (1556, 1564) Birth of apostles, Philip, and Simon the Zealot.
 Feb 11 BC 2 (1357) Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him a Thought Adjuster, a divine gift of the Paradise Father ...
 Jul 11 BC 2 (1357) Birth of Jesus' sister, Miriam.
 Aug 21 BC 2 (1358) Jesus, now 5 years old, becomes the responsibility of Joseph for education.
 Early summer, BC 1 (1359, 1496) Zacharias, Elizabeth and their son John came to visit the Nazareth family.
 Mar 16, Wed, AD 1 (1362) Birth of Jesus' second brother, Joseph.
 AD 1 (1558, 1563) Birth of apostles, Nathaniel, James and Judas Alpheus.
 Aug AD 1 (1362) Jesus enters school life at Nazareth.
 AD 2 (1553) Birth of apostle John Zebedee.
 May AD 2 (1364) Jesus' first fishing experience on Sea of Galilee.
 Apr 14, Fri, AD 2 (1365) Birth of Jesus' third brother, Simon.
 Sep 13, Thu, AD 3 (1367) Birth of Jesus' second sister, Martha.
 Jul 5 AD 4 (1368) Jesus first gave expression to feelings and ideas which indicated that he was becoming self-conscious of the unusual nature of his life mission.
 Jun 24, Wed, AD 5 (1370) Birth of Jesus' fourth brother, Jude.
 Jan 9, Sun, AD 7 (1373) Birth of Jesus' youngest brother, Amos.
 Mar 20 AD 7 (1373) Jesus graduated from the course of training in the local school connected with the Nazareth synagogue.

Apr 9, Sat, AD 7 (1374) Jesus' first Passover in Jerusalem.
 Sep 25, Tue, AD 8 (1388) Jesus' father, Joseph, killed by a falling derrick.
 Apr 17, Wed, AD 9 (1389) Birth of Jesus' youngest sister, Ruth.
 Jul AD 12 (1497) Death of Zacharias, father of John the Baptist.
 Sep AD 12 (1400) Elizabeth and son John came to visit the Nazareth family.
 Dec 3, Sat, AD 12 (1400) Death of Jesus' brother Amos.
 AD 15 (1409) Jesus went up to Jerusalem with Joseph to celebrate the Passover.
 Sep to Dec AD 17 (1412) Jesus spent in Damascus.
 AD 18 (1413) Jesus was offered to go to Alexandria.
 Passover AD 19 (1415) Jesus took Jude to Jerusalem.
 Jan AD 21 (1419) Jesus left home, and went to work with Zebedee.
 Oct AD 21 (1420) Jesus returned to Nazareth for Martha's wedding.
 Mar AD 22 (1421) Jesus left Zebedee leaving John Zebedee to manage his affairs.
 Apr 26, Sun, AD 22 (1427) Jesus left Jerusalem with Gonod and Ganid for Rome.
No dates are given during Jesus' visit to Rome.
 Aug 17 AD 22 (1499) Death of Elizabeth, John's mother.
 Dec 10 AD 23 (1427, 1483) Jesus took leave of Gonod and Ganid at Charax.
 Apr 1 AD 24 (1484) Caravan trip to the Caspian. Urmia lectures.
 Mar AD 25 (1499) John begins his short but brilliant career as a public preacher.
 Apr 1 AD 25 (1485) Jesus returned to live with the Zebedees in Capernaum.
 mid Aug to mid Sep AD 25 (1493) Jesus began a stay of six weeks on Mount Hermon, ending with his conference with Satan and Caligastia.
 May AD 25 (1502) John lingered at the Bethany ford.
 near the end of summer AD 25 (1494) Jesus went to Jerusalem with John Zebedee.
 Dec AD 25 (1503) John the Baptist reached Pella on his way up the Jordan.
 Jan 12, Sat, AD 26 (1504) Jesus' brothers, James and Jude, talked with Jesus about being baptised by John.
 Jan 14 AD 26 (1495, 1504) Jesus laid down his tools in Zebedee's boat shop. "My hour has come—let us go to John."
 Jan 14, Mon, AD 26 (1504) John baptised Jesus, who then left for the hills to the east.
 Feb 23, Sat, AD 26 (1505, 1524, 1526) Jesus returned to John, taking leave of him next day.

- Feb 24, Sun, AD 26 (1526) The first six apostles received their call.
- Feb 26, Tue, AD 26 (1528) All journeyed to Cana for the wedding of Naomi.
- Feb 27, Wed, AD 26 (1528) The Wedding at Cana.
- Feb 28 AD 26 (1531) Jesus, James, John, Andrew, Peter, Philip and Nathaniel departed for Capernaum.
- Mar 2, Sat, AD 26 (1532) Jesus' first public appearance since baptism in the Capernaum synagogue.
- Mar 3, Sun, AD 26 (1506) John and his disciples began their journey south.
- Mar to Jun AD 26 (1533) Jesus trains the six associates and his brother James.
- Jun 12 AD 26 (1506) Herod put John in prison.
- Jun 18, Tue, AD 26 (1535) Jesus' last day of work at the carpenter's bench.
- Jun 22, Sat, AD 26 (1535) Jesus at the Capernaum synagogue.
- Jun 23, Sun, AD 26 (1538) Jesus gave final instructions to the six and sent them out for two weeks. Selection of the final six apostles.
- mid Aug AD 26 (1545) The twelve sent out two by two.
- Jan 12, Sun, AD 27 (1547,1568) Ordination of the twelve apostles.
- Jan 16, Thu, AD 27 (1579) Jesus taught Peter, James & John on the lake.
- Jan 18, Sat, AD 27 (1583) The next Sabbath day Jesus took his apostles back to the highland where he had ordained them; and there he consecrated them.
- Jan 19, Sun, AD 27 (1587) Jesus and the twelve ready to depart from their headquarters in Bethsaida.
- AD 27 (1588) The entire year was spent in quietly taking over John's work in Perea and Judea.
- Feb 26 AD 27 (1593) Jesus, his apostles, and a large group of followers at Bethany.
- Mar 31, Mon, AD 27 (1595) Jesus and the apostles moved toward Jerusalem.
- Apr 6, Sun, AD 27 (1595) Jesus and the apostles went down to Jerusalem.
- Apr AD 27 (1596) The month of April was spent in Jerusalem. GOD'S WRATH. THE CONCEPT OF GOD. FLAVIUS AND GREEK CULTURE. THE DISCOURSE ON ASSURANCE. Nicodemus. THE LESSON ON THE FAMILY.
- Jun AD 27 (1606) Whole month spent in or near Jerusalem with no public teaching.
- Jul AD 27 (1607) spent partly in Samaria, and Archelais.
- mid Aug, Mon, AD 27 (1611) Jesus said to Andrew: "We go into Samaria." Sychar.
- Sep & Oct AD 27 (1617) were spent in retirement on the slopes of Mount Gilboa. THE DISCOURSE ON PRAYER.
- early Oct AD 27 (1624) Meeting with Abner and John's disciples.
- Nov 2 AD 27 (1626) The Gilboa camp was broken up.
- Nov & Dec AD 27 (1626) Jesus and the twenty-four worked quietly in the Greek cities of the Decapolis, and thence back to the Jordan close by Pella.
- Jan 10 AD 28 (1627) John the Baptist executed by order of Herod Antipas.
- Jan 12 AD 28 (1627) Jesus was told of the death of John.
- Jan 13, Tue, AD 28 (1628) Jesus and the apostles arrived at Capernaum.
- Jan 16, Fri, AD 28 (1628) Ruth's visit to Jesus. THE DRAUGHT OF FISHES.
- Jan 17, Sat, AD 28 (1629,1631) Jesus preached in the Capernaum synagogue. THE HEALING AT SUNDOWN
- Jan 18, Sun, AD 28 (1637,1638) First public preaching tour of Galilee began.
- Mar 17, Wed, AD 28 (1637, 1647) First public preaching tour of Galilee ended, with Jesus and the apostles arriving at Capernaum.
- Mar 30, Tue, AD 28 (1648) Jesus and the apostolic party started on their journey to Jerusalem for the Passover.
- Apr 2. Fri, AD 28 (1648) They arrived and established headquarters at Bethany
- Last week of Apr AD 28 (1653) They left Bethany for Capernaum.
- May 3, Mon, AD 28 (1655) Jesus and the twelve came to Bethsaida.
- Oct 1, Fri, AD 28 (1666) HEALING THE PARALYTIC.
- Oct 3, Sun, AD 28 (1657, 1668) End of period of residence at the Zebedee home, and the second public preaching tour of Galilee began.
- Jan 16, Sun, AD 29 (1678) Abner and John's disciples arrived in Bethsaida.
- Jan 18, Tue, AD 29 (1678) The twenty-four set out for the third preaching tour in Galilee. Women's Corps. Mary Magdalene. Magic & Superstition. How to be saved?
- Mar 4, Fri, AD 29 (1683) It had been arranged that the twelve apostles, together with the evangelists and the women's corps, should assemble at Nazareth to meet the Master. Sabbath service at Nazareth, and Rejection.
- Mar 10, Thu, AD 29 (1687, 1688) They all finally assembled at Bethsaida. Teaching by the Seaside. THE PARABLE OF THE SOWER. THE VISIT TO KHERESA. Veronica's healing. Jairus' daughter.
- Mar 27, Sun, AD 29 (1700) The Master had so little rest over the Sabbath that he sought to get away from the people.
- Mar 30, Wed, AD 29 (1701) Feeding the five thousand men, women, and children in a park to the south of Bethsaida-Julias. THE KING-MAKING EPISODE. SIMON PETER'S NIGHT VISION.
- Mar 31, Thu, AD 29 (1703) BACK IN BETHSAIDA.
- Apr 3, Sun, AD 29 (1706) Jesus and the apostles set out for Jerusalem for the Passover.
- Apr 24, Sun, AD 29 (1706) Jesus and the apostles left Jerusalem for Bethsaida.
- Apr 29, Fri, AD 29 (1707) They arrived at Bethsaida.
- Apr 30, Sat, AD 29 (1709) THE EPOCHAL SERMON.
- May 1 to May 7 AD 29 (1717) Jesus held intimate counsel with his followers at the Zebedee house.
- May 6, Fri, AD 29 (1717) The rulers of the Capernaum synagogue closed it to Jesus and all his followers.
- May 7, Sat, AD 29 (1718) The last seaside meeting was held on Sabbath afternoon.
- May 8, Sun, AD 29 (1718) The Sanhedrin passed a decree closing all the synagogues of Palestine to Jesus and his followers.
- May 16 AD 29 (1719) The second conference at Tiberias between the authorities at Jerusalem and Herod Antipas was convened.
- May 18 AD 29 (1719) Herod agreed to the plan of permitting the

- Sanhedrin authorities to seize Jesus and carry him to Jerusalem to be tried on religious charges, provided the Roman ruler of Judea concurred in such an arrangement.
- May 21, Sat, AD 29 (1719) The civil authorities at Jerusalem had no objection to the agreement between Herod and the Pharisees that Jesus be seized.
- May 22, Sun, AD 29 (1720,1723) Jesus just fails to meet his family before a hasty flight from the Sanhedrin officers to Kheresa.
- May 23, Mon, AD 29 (1726) Jesus directed Peter to go over to Chorazin with the twelve evangelists while he, with the eleven, departed for Caesarea-Philippi, arriving next afternoon.
- Jun 9, Thu, AD 29 (1728) This group of twenty-five teachers of truth left Caesarea-Philippi to begin their journey to the Phoenician coast. THE DISCOURSE ON TRUE RELIGION.
- Jun 10, Fri, AD 29 (1734) Jesus and his associates arrived at Sidon, and Jesus lodged at the home of a well-to-do woman, Karuska.
- Jun 11, Sat, AD 29 (1734) The healing of Norana the Syrian woman's daughter, after the apostles had tried to keep her away.
- Jun 28, Tue, AD 29 (1736) Jesus left Sidon, going up the coast.
- Jul 6, Wed, AD 29 (1737) All returned to Sidon to Justa's house until ...
- Jul 10, Sun, AD 29 (1737) they departed for Tyre, arriving Monday.
- Jul 11, Mon, to Jul 24 AD 29 (1737) They taught at Tyre.
- Jul 24, Sun, AD 29 (1741) Jesus and the twelve left the home of Joseph, south of Tyre, going down the coast to Ptolemais.
- Jul 25 AD 29 (1741) Peter preached to the company of resident believers there.
- Jul 31, Sun, AD 29 (1741) They reached Zebulun.
- Aug 1 AD 29 (1742) Jesus returned from the Phoenician mission.
- Aug 7, Sun, AD 29 (1743) Jesus arranged to go over to Capernaum to meet his family, but a group of Pharisees, getting wind of this, installed themselves at Mary's home, and so prevented the meeting. THE TEMPLE-TAX COLLECTOR.
- Aug 8, Mon, AD 29 (1744) While Jesus and the twelve apostles were encamped in Magadan Park, more than one hundred believers came over to Capernaum for a conference.
- Aug 9, Tue, AD 29 (1745) Jesus and the apostles left Magadan park for Caesarea-Philippi. PETER'S CONFESSION. THE TALK ABOUT THE KINGDOM.
- Aug 12, Fri, AD 29 (1752) Jesus and his associates reached the foot of Mount Hermon.
- Aug 15, Mon, AD 29 (1752) Jesus and the three apostles began the ascent of Mt Hermon. THE TRANSFIGURATION. MEANING OF THE TRANSFIGURATION.
- Aug 16, Tue, AD 29 (1755) Jesus and the three returned to the others unable to cure the epileptic boy.
- Aug 17, Wed, AD 29 (1759) Jesus and the apostles left Caesarea-Philippi for Magadan Park. PETER'S PROTEST.
- Aug 18, Thu, AD 29 (1762) Jesus and the twelve arrived at Magadan Park. The Decapolis tour began. THE SERMON ON FORGIVENESS. Jesus invested judicial authority in the group. John and the strange preacher. Instruction for teachers and believers. THE TALK WITH NATHANIEL. THE POSITIVE NATURE OF JESUS' RELIGION.
- Sep 16, Fri, AD 29 (1762, 1771) These groups were to return. ... The entire corps of workers assembled by prearrangement at Magadan Park.
- Sep 18, Sun, AD 29 (1772) Andrew announced that no work would be planned for the coming week.
- Sep 19, Mon, AD 29 (1772) Rodan began a series of ten addresses.
- Sep 25, Sun, AD 29 (1783) The apostles and the evangelists reassembled at Magadan. FURTHER DISCUSSIONS WITH RODAN. JESUS' HUMAN & DIVINE MINDS.
- Oct AD 29 (1788) Jesus and the twelve near Jerusalem. Jesus also with Abner and his associates in Bethlehem. THE FIRST TEMPLE TALK. THE WOMAN TAKEN IN ADULTERY. THE FEAST OF TABERNACLES. SERMON ON THE LIGHT OF THE WORLD. DISCOURSE ON THE WATER OF LIFE, and on SPIRITUAL FREEDOM. THE VISIT WITH MARY AND MARTHA.
- Oct 30, Sun, AD 29 (1798) Jesus and his associated left the city of Ephraim,
- Nov 2, Wed, AD 29 (1799) and arrived at Magadan Park.
- Nov 4, Fri, to Nov 19, Sat, AD 29 (1800) A course of intensive training. ORDINATION OF THE SEVENTY.
- Dec 30, Fri, AD 29 (1801, 1806) The seventy return to the new camp near Pella. THE RICH YOUNG MAN AND OTHERS. THE DISCUSSION ABOUT WEALTH. THE STORY OF THE GOOD SAMARITAN. HEALING THE BLIND BEGGAR.
- Jan 3, Tue, AD 30, (1817) Abner, now chief of the seventy messengers of the kingdom, sent them on a mission to Perea. SERMON ON THE GOOD SHEPHERD.
- Jan 28, Sat, AD 30 (1819) Jesus preached the memorable sermon on "Trust and Spiritual Preparedness". TALKS TO THE APOSTLES ON WEALTH.
- Feb 11 to 20, AD 30 (1825) Jesus and the twelve made a tour of all the cities and villages of northern Perea.
- Feb 18, Sat, AD 30 (1825) Jesus at Ragaba, breakfast with the Pharisees. THE TEN LEPERS. THE SERMON AT GERASA. TEACHING ABOUT ACCIDENTS. THE CONGREGATION AT PHILADELPHIA.
- Feb 22, Wed, AD 30 (1833) Jesus and the ten apostles arrived at Philadelphia. BREAKFAST WITH THE PHARISEES. PARABLE OF THE GREAT SUPPER. THE WOMAN WITH THE SPIRIT OF INFIRMITY.
- Feb 26, Sun, AD 30 (1836) Message from Martha and Mary that Lazarus was sick. BLESSING THE LITTLE CHILDREN. THE TALK ABOUT ANGELS.
- Feb 26, Sun, AD 30 (1842) Lazarus died a few hours after the messenger left.
- Mar 2, Thu, AD 30 (1842) Jesus arrives at Lazarus tomb.
- Mar 3, Fri, AD 30 (1847) MEETING OF THE SANHEDRIN.
- Mar 5, Sun, AD 30 (1847) Jesus and the twelve left for Pella. THE ANSWER TO PRAYER.
- Mar 6, Mon, AD 30 (1850) Jesus and the ten apostles arrived at the Pella camp.
- Mar 9, Thu, AD 30 (1850) PARABLE OF THE LOST SON. PARABLE OF THE SHREWD STEWARD. THE RICH MAN AND THE BEGGAR. THE FATHER AND HIS KINGDOM.

- Mar 11, Sat, AD 30 (1858) Jesus preached his last sermon at Pella—the Kingdom. Salome’s request.
- Mar 13, Mon, AD 30 (1868) Jesus and his twelve apostles took final leave of the Pella encampment. ON COUNTING THE COST. THE PEREAN TOUR.
- Mar 29, Wed, AD 30 (1871) Jesus and his followers encamped at Livias on their way to Jerusalem.
- Mar 30, Thu, AD 30 (1873) TEACHING AT LIVIAS. THE BLIND MAN AT JERICHO. THE VISIT TO ZACCHEUS. “AS JESUS PASSED BY”. PARABLE OF THE POUNDS.
- Mar 31, Fri, AD 30 (1878) Jesus and the apostles arrived at Bethany. SABBATH AT BETHANY.
- Apr 2, Sun, AD 30 (1880) Jesus and the apostles set off for Jerusalem. THE APOSTLES’ ATTITUDE.
- Apr 3, Mon, AD 30 (1888) CLEANSING THE TEMPLE. Parables of THE TWO SONS, of THE ABSENT LANDLORD, of THE MARRIAGE FEAST.
- Apr 4, Tue, AD 30 (1897) Jesus saluted each apostle personally. DIVINE FORGIVENESS. QUESTIONS BY THE JEWISH RULERS. THE SADDUCEES AND THE RESURRECTION. THE GREAT COMMANDMENT. THE INQUIRING GREEKS. (1905) THE LAST TEMPLE DISCOURSE. STATUS OF INDIVIDUAL JEWS. THE FATEFUL SANHEDRIN MEETING. THE SITUATION IN JERUSALEM. (1912) THE DESTRUCTION OF JERUSALEM. THE MASTER’S SECOND COMING. THE RETURN OF MICHAEL.
- Apr 5, Wed, AD 30 (1920) ONE DAY ALONE WITH GOD. EARLY HOME LIFE. THE DAY AT THE CAMP. JUDAS AND THE CHIEF PRIESTS. THE LAST SOCIAL HOUR.
- Apr 6, Thu, AD 30 (1929) DISCOURSE ON SONSHIP AND CITIZENSHIP. AFTER THE NOONTIME MEAL. ON THE WAY TO THE SUPPER. (1936) THE LAST SUPPER. THE DESIRE FOR PREFERENCE. BEGINNING THE SUPPER. WASHING THE APOSTLES’ FEET. LAST WORDS TO THE BETRAYER. ESTABLISHING THE REMEMBRANCE SUPPER. (1944) THE FAREWELL DISCOURSE. THE NEW COMMANDMENT. THE VINE AND THE BRANCHES. ENMITY OF THE WORLD. THE PROMISED HELPER. THE SPIRIT OF TRUTH. THE NECESSITY FOR LEAVING. (1953) FINAL ADMONITIONS AND WARNINGS. LAST WORDS OF COMFORT. FAREWELL PERSONAL ADMONITIONS.
- Apr 6, late Thu, AD 30 (1963) IN GETHSEMANE. THE LAST GROUP PRAYER. LAST HOUR BEFORE BETRAYAL. ALONE IN GETHSEMANE. (1971) THE BETRAYAL AND ARREST OF JESUS. THE FATHER’S WILL. JUDAS IN THE CITY. THE MASTER’S ARREST. DISCUSSION AT THE OLIVE PRESS. ON THE WAY TO THE HIGH PRIEST’S PALACE. (1978) BEFORE THE SANHEDRIN COURT. EXAMINATION BY ANNAS. PETER IN THE COURTYARD. BEFORE THE COURT OF THE SANHEDRISTS. THE HOUR OF HUMILIATION. THE SECOND MEETING OF THE COURT.
- Apr 7, Fri, AD 30 (1987) THE TRIAL BEFORE PILATE. PONTIUS PILATE. JESUS APPEARS BEFORE PILATE. THE PRIVATE EXAMINATION BY PILATE. JESUS BEFORE HEROD. JESUS RETURNS TO PILATE. PILATE’S LAST APPEAL. PILATE’S LAST INTERVIEW. PILATE’S TRAGIC SURRENDER. (1997) JUST BEFORE THE CRUCIFIXION. THE END OF JUDAS ISCARIOT. THE MASTER’S ATTITUDE. THE DEPENDABLE DAVID ZEBEDEE. PREPARATION FOR THE CRUCIFIXION. JESUS’ DEATH IN RELATION TO THE PASSOVER. (2004) THE CRUCIFIXION. ON THE WAY TO GOLGOTHA. THE CRUCIFIXION. THOSE WHO SAW THE CRUCIFIXION. THE THIEF ON THE CROSS. LAST HOUR ON THE CROSS. AFTER THE CRUCIFIXION. (2012) THE TIME OF THE TOMB. THE BURIAL OF JESUS. SAFEGUARDING THE TOMB.
- Apr 8, Sat, AD 30 (2014) A discussion of what the ‘Creator consciousness of Michael’ must have been doing. THE MEANING OF THE DEATH ON THE CROSS.
- Apr 9, Sun, AD 30 (2021) The resurrected morontia form and personality of Jesus of Nazareth came forth from the tomb. Nine resurrection appearances during the day.
- Apr 10, Mon, AD 30 (2040) Jesus spent wholly with the morontia creatures.
- Apr 11, Tue, AD 30 (2041) Jesus appeared to Abner, Lazarus, and some 150 associates in Philadelphia.
- Apr 12, Wed, AD 30 (2042) Jesus spent with morontia associates.
- Apr 15, Sat, AD 30 (2042) Thomas found by two apostles and taken back to the Mark home. Jesus appeared to all the apostles. Dialogue with Thomas.
- Apr 18, Tue, AD 30 (2044) Jesus appeared to Rodan and some eighty other believers in Alexandria.
- Apr 21, Fri, AD 30 (2045) Jesus made his thirteenth appearance, the first in Galilee to the ten at Bethsaida. He visited with the apostles two and two.
- Apr 22, Sat, AD 30 (2050) Appearance to the eleven on the Mount of Ordination.
- The next week was occupied with the morontia creatures while the apostles tarried at Bethsaida.
- Apr 29, Sat, AD 30 (2050) After Peter’s sermon to more than 500 believers, Jesus made his fifteenth appearance.
- Apr 30, Sun, AD 30 (2051) Apostles journeyed down the Jordan towards Jerusalem.
- May 3, Wed, AD 30 (2051) They arrived at the home of the Marks. Elijah Mark’s funeral.
- May 4, Thu, AD 30 (2051) The apostles met in the upper room, and pledged themselves to preach the gospel of the risen Lord except for Thomas, Simon Zelotes, and the Alpheus twins. Nathaniel opposed the plan but was overruled.
- May 5, Fri, AD 30 (2052) Jesus’ sixteenth appearance in the court of Nicodemus.
- May 13, Sat, AD 30 (2053) Jesus appeared at Sychar to Nalda and about seventy-five Samaritan believers near Jacob’s well.
- May 16, Tue, AD 30 (2054) The eighteenth appearance at Tyre.
- May 18, Thu, AD 30 (2055, 2057) Jesus’ last appearance in Jerusalem, and his departure from Urantia.
- May 18, Thu, AD 30 (2059) About one o’clock, the bestowal of the Spirit of Truth. About two o’clock Peter delivered an impassioned appeal in the very place that the Master had last taught in the temple.
- Nov 21, AD 74 (1832) Abner lived to be 89 years old, dying at Philadelphia.
- AD 103 (1553) Death of John Zebedee at the age of 101.

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**Be careful in exercising will
Consider in each moment not
what the self wants
but what God wants
Search for what Jesus
would have done
Do each thing with care
and quiet deliberation
Do not throw paint on the canvas
but apply each point of color
to the painting of your life
with a small, delicate brush
Learn to find stillness in the mind
Long to hear God's low voice
Seek the spirit inside
for that is where the
kingdom is
And be at peace**

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1998 ANZURA URANTIA Book Conference September 25 - 28, 1998

See you in surfers...

That's where we'll be having a great time and talking about the many interesting subjects covered in the book. The Conference Committee had one objective in mind when preparing this year's program. It was designed to be adventurous by exploring the many methods used in Jesus' teaching mission. What a great opportunity to consider this most important aspect of knowledge, HOW JESUS TAUGHT. An experience not to be missed. For those not able to attend, a conference report will be included in the next issue of The Arena.