

Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of *The URANTIA Book*.

## A Chance Meeting?

Ann Bendall, Nambour, Australia

At the age of twenty three, Jesus looked forward to his first real holiday since the death of his father. After taking Simon to Jerusalem for the Passover, the two planned to sight see the whole of Palestine north of the Jerusalem district during their three week break.

Following a pleasant trip to Jerusalem, Jesus opted to forgo attendance at the Passover ceremonies, preferring to chat with gentile visitors to the city. And so he “**chanced**” to meet “a young Hellenist”, Stephen, who was visiting Jerusalem for the first time.

In true Urantia Book fashion we are supplied with the following information:

Stephen “*chanced to meet Jesus on Thursday afternoon of Passover week. While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a four-hour discussion of the way of life and the true God and his worship. Stephen was tremendously impressed with what Jesus said; he never forgot his words.*” (1411)

This “chance” meeting was to be one of the “*three factors of paramount value in the early setting of the stage for the rapid spread of Christianity throughout Europe,*” (1456) a classic example of the “*doing good as we pass by*” phenomenon.

We don’t hear much about Stephen for almost fifteen years, but it appears that he either remained in Jerusalem or constantly returned there. I wonder if he ever prayed to again meet the young man with whom he had wiled away an enjoyable Thursday afternoon?

Fifteen years later, Peter was busy in Jerusalem trying to accommodate the Jewish beliefs into his new religion about Jesus. And he was reasonably successful—until large numbers of Greeks arrived from Alexandria, some of them being pupils of Rodan.

And here the plot thickens. Rodan was a Greek philosopher who, in approximately 29 AD, had “*become a disciple of Jesus through the teachings of one of Abner’s associates who had conducted a mission at Alexandria.*” (1772) Rodan came to Magadan on

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Sunday 18th September AD 29 to “*secure a firsthand and authoritative version of the gospel from either Jesus or one of his apostles.*” (1772), so as to harmonise “*his philosophy of life with Jesus’ new religious teachings.*” (1772). Jesus received him “*graciously,*” declining “*to enter into such a conference with Rodan,*” and directed that Nathaniel and Thomas “*listen to all he had to say and tell him about the gospel in return.*” (1772). This they did, taking approximately 10 days to achieve their ends.

And, on about Wednesday 28th September, Rodan “*made his way back to Alexandria*” (1787), meeting Jesus next on Tuesday evening, April 18, AD 30 at approximately half past eight o’clock, in Alexandria (Jesus twelfth appearance in morontia form). (2044). On this occasion Jesus bid Rodan and the others gathered at this meeting to “*Go you, therefore, into all*

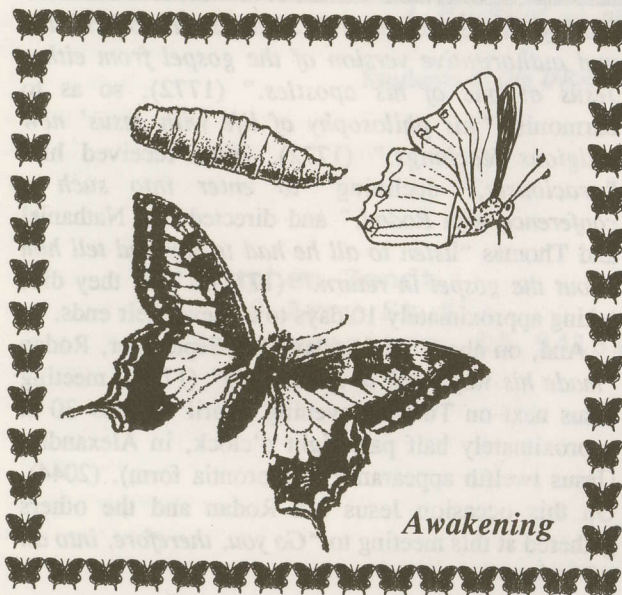
the world preaching this gospel, and lo, I am with you always, even to the end of the ages." (2044). And this Greek philosopher, "One of the greatest of his race," (1782) did Jesus' bidding, going on to become "a mighty man in the later affairs of the kingdom of heaven; he was a faithful believer to the end of his earth days, yielding up his life in Greece with others when the persecutions were at their height." (1787)

Two of Rodan's pupils opted to preach the good news in Jerusalem, and now the web tightens!

These two converted many of the Hellenists in Jerusalem, amongst whom were Stephen and Barnabas.

*"These able Greeks did not so much have the Jewish viewpoint, and they did not so well conform to the Jewish mode of worship and other ceremonial practices. And it was the doings of these Greek believers that terminated the peaceful relations between the Jesus brotherhood and the Pharisees and Sadducees. Stephen (who became the leader of the Greek colony of Jesus' believers in Jerusalem) and his Greek associate began to preach more as Jesus taught, and this brought them into immediate conflict with the Jewish rulers. In one of Stephen's public sermons, when he reached the objectionable part of the discourse, they dispensed with all formalities of trial and proceeded to stone him to death on the spot."* (2068)

Where did Stephen get his courage from? *"Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus. But Stephen never even faintly surmised that the Galilean he had talked with some fifteen years previously was the very same person whom he later proclaimed the world's Savior, and for whom he was so soon to die, thus becoming the first martyr of the newly evolving Christian faith."*(1411)



*Awakening*

***"Greater love has no man than this that he lay down his life for his friends."***

**John, 15:13**

***—but indeed Jesus had an even greater love, for he also lay down his life for his enemies.***

Stephen's death precipitated *"the recognition that believers could not longer go on as a sect within the Jewish faith. They all agreed that they must separate themselves from unbelievers; and within one month from the death of Stephen the church at Jerusalem had been organized under the leadership of Peter, and James the brother of Jesus had been installed as its titular head."* (2068)

And, as *"Stephen yielded up his life as the price of his attack upon the Jewish temple and its traditional practices, there stood by one named Saul, a citizen of Tarsus. And when Saul saw how this Greek could die for his faith, there were aroused in his heart those emotions which eventually led him to espouse the cause for which Stephen died; later on he became the aggressive and indomitable Paul, the philosopher, if not the sole founder, of the Christian religion."*(1411)

A chance encounter on a Thursday afternoon by two holiday-makers; a Greek philosopher seeking truth, and finding an associate of Abner on mission to his home town; fifteen years of emotional and spiritual maturity; a set of environmental circumstances; a death witnessed by a by-stander from Tarsus, and thus was born the best of Urantian religions, the Christian church, which *"is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development."*(1866)

And all of the essential events, to outward appearances, were a set of fortuitous coincidences, certainly not consciously planned by any of the individuals involved, and hence was one of the most successful of stages set for the rapid evolution of religion on Urantia!



*The Urantia Book*, scholars have demonstrated that it is possible to unravel the essential lessons of the Fourth Epochal Revelation—and the meaning of the life of Jesus as a revelation of the true nature of God. *The Urantia Book* expands enormously upon our knowledge of the details of Jesus' life and teachings, but the fact remains that the essentials can be, and have been, unravelled from records other than *The Urantia Book*. But what about Parts 1-3? What is contained therein that is of unique value to twentieth century humanity?

The answer to the last question may be contained in these words: *"Only a glimpse of the circle of eternity can inspire man to do his best and can challenge the best in him to do its utmost. And when man is thus at his best, he lives most unselfishly for the good of others, his fellow sojourners in time and eternity."* (1776)

In *The Urantia Book*, for the very first time on the planet of Urantia, mankind has a documented account of life beyond the grave. Prior to its receipt, the only reliable knowledge about the afterlife was contained in the few disclosures given to us by Jesus, as recorded in the gospel accounts: *"In my Father's house there are many mansions."* (John 14:2), and *"For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."* (Matt 22:30)—which amounts to very little. Parts 1-3 of *The Urantia Book* fill this enormous gap by providing a reasonably detailed account of the Isle of Paradise and the Grand Universe, the hierarchical structure of its administration, an account of our progressive pathway towards the ultimate attainment of the Universal Father, our entry into the Corps of the Finality, and even some speculation on what may lie beyond.

In providing us with this **glimpse of the circle of eternity** in *The Urantia Book*, the Revelators have challenged us who possess it to do our utmost to live **"most unselfishly for the good of others"** in a manner not seen on our planet since the bestowal life of Michael of Nebadon. Such is the privilege of receiving and believing the revelation contained in this precious book.

Many, perhaps most of us *Urantia Book* readers, have only a vague or inadequate understanding of what it means to have a religious experience, or to be conscious of the presence of the God-within. Some people, such as Paul for example, really strike it big when they get their religious experience—a brilliant light from heaven, a voice calling him by name, and to prove that he was not just hallucinating, striking him blind for three days then restoring his sight at the hands of someone who mistrusted him and did not really want to know him. Now that's an experience!

A religious experience is not necessarily that

### **On Symbolism**

*The cross is that high symbol of sacred service, the devotion of one's life to the welfare and salvation of one's fellows... The cross stands as the token of the highest form of unselfish service, the supreme devotion of the full bestowal of the righteous life in the service of wholehearted ministry, even in death, the death of the cross.*

(2019)

dramatic: *"When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience."* (1131) Not only that—this same **unselfish** act embraces the fact of *God consciousness.*" We do not need to be struck by lightning! *"When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience."* (1131) On the very next page we are told, *"the fact remains that the true religious impulse has its origin in genuine spirit presences activating the will to be unselfish"* (1132), and two pages later, *"the religionist more correctly recognizes that the truly unselfish drive of mortal mind is in response to the inner spirit leadings of the Thought Adjuster."* (1134)

Both the Bible and *The Urantia Book* inform us that all goodness has its origin in the Father. (381) It stands to reason then, that every good thought we have ever had, and every good deed that we have ever performed, provide us with the evidence that we are indwelt by the spirit of God and that, at least in our superconscious minds, we have truly listened to His voice. Our awareness of our real spirituality, of the God-within, and our response to that God-within, is further evidenced by the quality of **unselfishness** as it reveals itself in the fruits of the spirit showing forth in our lives, our increasing involvement in disinterested labor for the welfare of our earthly fellows.

*"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) When all is said and done, knowing God and being familiar with Him can be a fairly ordinary, down-to-earth, unselfish experience. That is the way it is really meant to be.

## Morality, Motive, and Virtue

Using wisdom per word as the measure of meaningful content, Section 7 of Paper 16 must rate among the most powerful sections of *The Urantia Book*. It is packed with incredibly precise and decisive snippets of information for we Urantians that are worthy of close and continued study. Among other things, Section 7 instructs about how to spread the principal message of our Revelation—and also how not to attempt to spread it. Maybe the following quote deserves a 10 out of 10 wisdom per word rating:

*"Morality can never be advanced by law or by force. It is a personal and freewill matter and must be disseminated by the contagion of the contact of morally fragrant persons with those who are less morally responsive, but who are also in some measure desirous of doing the Father's will."* (193)

The book tells us that, for all intents and purposes, a Michael Son is God to his universe. Jesus rated the two most important commandments as being: "You shall love the Lord your God with all your heart, with all your mind and with all your Spirit." and "Love one another as I have loved you." If we comply with these instructions, obviously we will qualify as "morally fragrant persons."

Since we are instructed that morality *must be disseminated* through the personal example of morally fragrant persons, and since moral fragrance equivalates to loving God and loving as Jesus loved, it follows that effectiveness of the Fifth Epochal Revelation in advancing our planet towards 'Light and

*God's revelation does not need the light of human genius, the polish and strength of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it. But it does demand the simplicity, docility, humility, and faith of a child's heart.*

E.M. Bounds, "Power through Prayer"

Life' will be in proportion to the number of Urantians who effectively reflect the life of Jesus in their own lives. Hence our personal endeavors will be as nothing except that others observe Jesus to come alive in us. If he does not, then having, knowing, or preaching the 5th Epochal Revelation is as dust in the wind.

Section 7, Paper 16 highlights a problem that has plagued our planet. The idea that "*the morality of any act is determined by the motive*" (1585) can be taken to denote that the end justifies the means, even though the means may reflect dubious morality. That is an error. Section 7 states: "*Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends.*" (193)

To conclude on positive note, let us examine what is said about virtue: "*Virtue is righteousness—conformity with the cosmos. To name virtues is not to define them, but to live them is to know them. Virtue is not mere knowledge nor yet wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement. In the day-by-day life of mortal man virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.*" And in selecting moral means to attain superior ends, "*such conduct is virtuous. Supreme virtue, then, is wholeheartedly to choose to do the will of the Father in heaven.*" (193)

Is choosing morality and virtue difficult? It should not be so for we have the Spirit of Truth and the indwelling Thought Adjusters to guide us, and both morality and virtue are indigenous qualities of our God-given personalities. Moreover, if we consistently choose the good, then we are choosing the will of God for the book tells us that, "*All goodness takes its origin in the Father.*" (381) God leads. We only have to choose.

*The word of God came unto me,  
Sitting alone among the  
multitudes;  
And my blind eyes were touched  
with light.  
And there was laid upon my lips  
a flame of fire.*

Helen Keller, "In the Garden of the Lord."

## The Urantia Book and Secondary Works

Ken Glasziou, Maleny, Australia

*"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul."* (43)

Now that *The Urantia Book* has gone into the public domain, more readers may feel impelled to participate in fulfilling the challenge made to us by the Divine Counselor who wrote those words. There can be no doubt that the "enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness" refers to *The Urantia Book* itself. But note that it is not the book itself that is to fulfil the challenge. Rather it is the content of the book that is to be woven into new and appealing philosophies of living and presented in ways that are meaningful to a range of God's children from differing backgrounds, religions, and cultures.

A prime target is the membership of the various Christian churches. Few church-going Christians are yet ready for a new revelation. But many are definitely ready for the unadulterated message that Jesus already gave us in the Fourth Epochal Revelation. The principal hindrance to the advancement of Christianity is an incorrect concept of the true nature of God. One modern Christian theologian presented a deeply meaningful statement when he wrote, "for Jesus, reality was a gracious and compassionate God." The word "reality" implies all that is. All that exists bears the imprint of the nature of God. Nothing real can exist that does not reflect that nature. The word "compassionate" as used in the Bible is derived from

*Your smallest good deed  
is better than  
your grandest intention.*

*You can preach a better  
sermon with your life  
than you can with your  
lips.*

Goldsmith

Hebrew meaning "wombish." A gracious and compassionate God is one who is "nourishing," one who bestows his love freely and unconditionally. If reality is a gracious and compassionate God, then anything that is inconsistent with the nature of God cannot be real. For convenience, let's give such concepts a label—I call them Self-acting Error-correcting Concepts—SEC's for short. The *Urantia Book* states:

*"When once you grasp the idea of God as a true and loving Father (an SEC), the only concept which Jesus ever taught, you must forthwith, in all consistency, utterly abandon all those primitive notions about God as an offended monarch, a stern and all-powerful ruler whose chief delight is to detect his subjects in wrongdoing and to see that they are adequately punished, unless some being almost equal to himself should volunteer to suffer for them, to die as a substitute and in their stead."* (2017)

These are strong words, at present, far too strong for the vast majority of Christians reared in the concept that Jesus, on the cross, took their sins upon himself, thereby redeeming them from the justice of a perfectly righteous God. The concept of the necessity of a blood sacrifice for the forgiveness of sins goes way back—long before Christianity and long before the children of Abraham incorporated the idea into their Scriptures. This idea has enormous power for those who are overburdened with the acute awareness of their own guilt. It will take a long time to remove it from the common consciousness of mankind. The least likely method to make a successful attack on this deeply embedded belief is frontal assault. But it can be slowly moderated and replaced:

*"Simon, Simon, how many times have I instructed you to refrain from all efforts to take something out of the hearts of those who seek salvation? How often have I told you to labor only to put something into these hungry souls? Lead men into the kingdom, and the great and living*

*truths of the kingdom (SEC's) will presently drive out all serious error. When you have presented to mortal man the good news that God is his Father, you can the easier persuade him that he is in reality a son of God. And having done that, you have brought the light of salvation to the one who sits in darkness. Simon, when the Son of Man came first to you, did he come denouncing Moses and the prophets and proclaiming a new and better way of life? No. I came not to take away that which you had from your forefathers but to show you the perfected vision of that which your fathers saw only in part. Go then, Simon, teaching and preaching the kingdom, and when you have a man safely and securely within the kingdom, then is the time, when such a one shall come to you with inquiries, to impart instruction having to do with the progressive advancement of the soul within the divine kingdom.*" (1592)

What was the kingdom that Jesus instructed his disciples to teach? "Simply go forth proclaiming: This is the kingdom of heaven—God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation." (1592) Christians know that. Their number one problem is wrapped up in a confused doctrine about the justice, the righteousness, and the judgement of a perfect God. **Generally they are not aware that the love and mercy of God as a Father transcends his righteousness as a judge (another SEC).** When Christianity absorbs that concept, it will become what it ought to have been.

*"The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions."* (2090)

Among the most powerful sayings of Jesus that are self-acting error-correcting concepts, (SEC's), are those that contrast the behavior of good earthly parents with what could be expected from a heavenly Father who is gracious, merciful, loving, and compassionate. These simple words come from the gospel of Luke: "If a son shall ask for bread of any of you that is a father, will he give him a stone? Or if he asks for a fish, will he give him a serpent? Or if he asks for an egg will he give him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will the heavenly Father give good things to them that ask him?"

Would a good earthly father demand the sacrifice of one of his innocent children to pay for the sins of his other children? *The Urantia Book* makes us aware of what we must do to bring to life, the reality of Jesus' Fourth Epochal Revelation. But we need to do this by using the life and sayings of Jesus, as revealed in the gospel stories. Just as Jesus told the Pharisees that it was unnecessary for them to believe in him, but only

## Second South Pacific Conference

ST. FRANCIS RETREAT CENTRE  
AUCKLAND, NEW ZEALAND  
4TH-8TH OCTOBER, 1995

THEME: Living with *The Urantia Book*.

ENQUIRIES AND REGISTRATIONS  
AUCKLAND STUDY GROUP

P.O. BOX 8809  
Wellesley Street  
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**Please try to register by 31st May 1995**

The venue for the Conference is situated in about 7 acres (3 hectares) of beautiful grounds only 15 minutes by car from Auckland Airport or from downtown Auckland. There are two conference rooms, a large library and a spacious chapel.

*"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness."* (43)

The first South Pacific Conference explored the rich variety of human life represented by those who attended, and established bonds of friendship, tolerance, and a shared vision. This one, we hope, will expand those concepts further by creating a forum where people can share their own personal philosophies, and experiences of living their lives according to the ideas and values revealed in the pages of *The Urantia Book*.

CONFERENCE FEES: Residential, 4 nights incl. meals & accomodation, \$NZ 280 per person.  
Deposit: \$NZ50

that they should believe in the one who sent him, so it is both unnecessary and counter-productive to attempt to force *The Urantia Book* upon the churches. As yet they do not need it—they only need the instruction that is already in the biblical gospels. First the Fourth Epochal Revelation needs to be re-established. After that will come the time for the expanding truths of the Fifth. The task of John the Baptist was to prepare the way for Jesus and the Fourth Epochal Revelation. *Prepare Ye the Way* is a necessary precursor for introducing *The Urantia Book* to Christianity.

One of the means to do this is through secondary works. I have written two books, the first entitled "*Christ or Chaos. The Evolution of a Revelation.*" It is already in print, published by Vantage Press, Inc. New York. It covers the life of Jesus prior to his baptism, much as is found in *The Urantia Book*, but written in a style that attempts to capture the interest of readers through the time-proven cliff-hanger formula. The second book is entitled, "*Christ or Chaos. Abba Revealed.*" It, too, uses the cliff-hanger formula through a series of plots by which Annas and Caiaphas attempt to get rid of Jesus. It culminates with the crucifixion. A third book could be written to show how the young church eventually lost the plot, and buried Jesus' revelation of his God of love—and the way back.

Those who now wish to embark on taking on the challenge of the Divine Counselor through the written word are going to face the same obstacles as I have. The market for new books is in vast over-supply. Publishers do not want to know you. They do not want your manuscripts, in fact will not accept them. First you must write a letter outlining the plan for your book. Send them a manuscript and you will get it back unread—no matter whether it is worthy of a Nobel peace prize. In fact you will get most of your submissions back with a formal refusal letter, but only if you have had the forethought to include a stamped, addressed envelope. Otherwise you can expect no reply. These refusals will come from some junior clerk

*For the want of a nail the shoe was lost,  
For the want of a shoe the horse was lost,  
For the want of a horse the rider was lost,  
for the want of a rider the battle was lost,  
for the want of a battle the kingdom was lost,  
And all for the want of a horse-shoe nail.*

*Poor Richard's Almanac, 1758*

### **COURT DRAMA. On the Necessity to be concise.**

**District Attorney:** When he went, had you gone and had she, if she wanted to and were able, for the time being excluding all the restraints on her not to go, gone also, would he have brought you, meaning you and she, with him to the station?

**Lawyer for the defendant:** Objection! That question should be taken out and shot.

who has not bothered to read your submission. Then, even if you can get the book printed, you have to get it into the retail stores, and on the bookshelves. Australia's largest book retailer refuses to handle any more religious books. My publisher approached more than thirty book distributors in Australia to handle my book—without success. The quality of the work was not the problem. They are simply flooded with books and have no time to read more. Eventually my wife managed to line up a distributor and things are now moving.

All Urantia Book readers who want to use the written word to spread the message of the book will face this problem. What can be done about it? Assume you have managed to get a book printed and the books are now stacked in a warehouse waiting to be read. How do you get them to the retailer? The world-wide trend is towards a small number of large publishing houses tying up the system so that they print, distribute, and retail books that they themselves control. These publishers are scarcely approachable by unknown authors. Thinking of CD-ROM's? I read recently that it now takes an average of \$500,000 to successfully produce and market one.

Getting a book printed is not a problem if you can pay for it. But getting it distributed is another matter. Nowadays most retailers put a high value on shelf space. They do not want to allocate space to an unknown book by an unknown author. They want books on the shelf that achieve rapid turnover. Here is one area that Urantia Book readers can do something. There are enough of us to help establish demand. Go to retailers and ask for a secondary work. If it is listed, there is no problem. If not, you can tell them the name of the book, author, publisher, and hopefully, a distributor. Then they can get it in. Recommend the book to your friends. Give it away as a birthday or Christmas present, anything to help get demand going. This has a snowballing effect, but it won't happen until someone makes a snowball. Do it for my book—you will be helping to spread that essential message on the true nature of God and you will be helping to build a fund to promote secondary works because **all of my**



author's royalties go to a trust fund to assist in promoting *The Urantia Book's* message. You will also help us to learn what it is we must do to get access to the distribution system.

My publisher is Vantage Press Inc., an old established firm that, in its early days, dealt in printing academic works that had no chance of building a large demand. It used a subsidy system whereby authors contributed to the printing costs and hoped later to gain at least partial reimbursement through book sales. It still operates in this way—which is one reason why they will talk to you, and will read your manuscript. Whether it can survive in the future is hard to say. They have to cope with the trend by which the big publishing houses tie up the distribution system. But for the present they are one means. Readers need to tell us if they know about other means to get our secondary works into press and circulation.

I believe that the greatest potential for spreading the essential message about the true nature of God is via children's books. Children are teachable. Adults generally are not. So if you have a talent, the challenge is there. I ask readers to get out there and order "*Christ or Chaos*" from your retailer, then give it to a church-going friend. Sandy and Christel Garrick, long time readers of *The Urantia Book*, believe it is the kind of work that is required and are translating it into Swedish. Also, an elder of the Presbyterian Church (not a *Urantia Book* reader) 'phoned from 1000 miles away to find out where he could buy copies for his family. It will cost you US\$13.95, and it will be adding US\$5.58 to the trust fund to help others. Write to us at Innerface if you have questions, ideas, or proposals about secondary works. And remember what our grandmothers used to say, "*The Lord helps those who help themselves.*"

[The Australian distributor is W.A. Buchanan & Co. 20 Morrisby St. Geebung, 4034. Tel. (07) 865 2222. Fax: (07) 865 2600]

Review of book "Christ or Chaos" by author Kenneth T. Glasziou (published by Vantage Press Inc., 516 West 34th Street, New York, NY 10001, USA. ISBN:0-533-10886-1, Library of Congress Catalogue Card No.: 93-94222

A readable and thought provoking hypothesis based on traditional Christianity, punctuated by several deep and telling insights that, if followed up will lead both the writer and the reader to a deeper truth that has remained hidden since the beginning of the world until revealed by Jesus and suppressed again later by His enemies.

Margaret H. Mather,  
Fellowship of Australian Writers (Vic) Inc.

### COURT DRAMA: Beginning with the Fundamentals.

**THE COURT:** Now, as we begin, I must ask you to banish all present information and prejudice from your minds, if you have any.

## Beyond Fundamentalism

Meredith Sprunger, Fort Wayne, IN.

Christian fundamentalists believe in the literal inerrancy of the Bible. They are so impressed with the spiritual truths of scripture that they assume the science, economics, sociology, and history of the Bible are of equal quality. The scholarship of mainline Christianity has long since delivered the church from such naive illusions. We have come to realize that the purpose of revelation is spiritual enlightenment which should be distinguished from the scientific and historical facts which may accompany this spiritual insight. The main body of Christianity has achieved the spiritual maturity to differentiate these abiding spiritual truths from the passing and sometimes erroneous material facts accompanying these insights.

It is interesting to observe that many students of *The Urantia Book* with high intelligence, but lacking the experiential background of mainline theological scholarship, are entertaining the same illusions as the Biblical fundamentalists. They assume the same inerrancy of *The Urantia Book*, even though the authors of the book take great pains to warn us against such assumptions. While affirming the truths of the Fifth Epochal revelation, they remind us: "*But no revelation short of the Universal Father can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space.*" (1008) The authors clearly state: "*The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge....The cosmology of these revelations is not inspired....While divine spiritual insight is a gift, human wisdom must evolve.*" (1109) They recognized that many of their statements about science would soon need revision.

The science of the 1930's and 1940's was used for the material setting of the book. In 1957, as an aid to help my evaluation of the scientific orientation of *The Urantia Book*, I asked the head of the Physics Department and a nationally known nuclear physicist at Purdue University to appraise the quality of Papers

41 (Physical aspects of the Local universe), and 42 (Energy—Mind and Matter), of the book. Both of them said, in effect, "This is about where leading thinkers in physics were a few years ago, we think we are a little beyond this now." Further research over the years has revealed that virtually all of the scientific material found in the book was accepted scientific knowledge of the period in which the book was written, was held by some scientist of that time, or was about to be discovered or recognized.

Many other guards against infallibility concepts were included in the Urantia Papers. They speak of the difficulty of presenting enlarged concepts and advanced truth using our circumscribed and limited language. To be effective, the authors point out, all revelation must not be too far removed from the thought and reactions of the age in which they are presented. In order to achieve this relevancy they tell us, "...we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings." (17)

The chairperson of the commission authoring the Jesus papers states, "*The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus—aside from the memory of the record of the Apostle Andrew—embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern.*" (1343) The extensive research of Matthew Block has located many of the human sources of *The Urantia Book*. Matt points out that they invariably improve on the human source, and sometimes even change the conclusion of the human author.

*The Urantia Book* authors further discourage any 'literalism' concepts by stating that the angels of the churches and the angels of progress disagreed on how to report Jesus' teachings at Urmia because of the great difference in planetary affairs at the time the lectures

***Is Fundamentalism compatible with a Religion of the Spirit?***

\*\*\*\*\*

***The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. (1732)***

***Can Fundamentalism be Non-Authoritarian?***

***The religion of the spirit requires only unity of experience—uniformity of destiny—making full allowance for diversity of belief. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into increasing joy and liberty of ennobling deeds of loving service and merciful ministration. (1732)***

were given and twentieth-century religious and political conditions. At various places in *The Urantia Book* the authors will inject a phrase like "stated in modern phraseology," or "in terms of modern thought," or "from the standpoint of the twentieth-century." They discourage any assumptions of infallibility by remarking, "we do not know," "we surmise," "we conjecture" or "we are of the opinion." The authority of revelation is not established by dogmatic assertions of "literal inspiration" or "infallibility" but by its truth recognition in the minds and hearts of people.

The validity of revelation is determined by the quality of its spiritual enlightenment, which is tested by experience. The authors of *The Urantia Book* used the best of contemporary science and human philosophy at the time it was indited, to show the integration of science, philosophy, and religion under the overcontrol of the First Source and Center of all things and beings. These celestial personalities used material, sometimes taken out of historical context, to teach spiritual truth. The spiritual insights and truth resonance of the harmonious integration of the entire universe pictured in *The Urantia Book* is without parallel in world literature. It is a magnificent coordination of fact, truth, and value, and, I believe, the most reliable and authentic view of Reality available to humankind.

Scholarly evaluation shows that *Urantia Book* fundamentalism is just as untenable as Biblical fundamentalism. In the same way that higher criticism established sound foundations for Biblical studies, so must critical scholarship prepare the way for creative study of *The Urantia Book*. Thus freed from any illusions about its literal infallibility, we are delivered from the defensive fundamentalistic attitudes and open to evaluate its spiritual insights, cosmology, theology, and its view of human origins, development, and destiny. In this capacity its potentials are without parallel on the human scene.

## Midrash

*Midrash* is a name given to an interpretive method used by Jewish rabbis for **speculating upon hidden meanings in their ancient Scriptures**. In explaining that the early Christians used this same method to find meaning in events in and surrounding the life of Jesus, Episcopalian bishop, Sheldon Spong, (author of *Rescuing the Bible from Fundamentalism*) spoke to a church gathering in New Jersey about Luke's account of events at Pentecost. The early Christians, he said, likened Jesus to a new and greater Elijah. So when the power of the Holy Spirit descended upon the disciples at Pentecost, they described it as a mighty rushing wind because the Hebrew word for spirit, *ruach*, is also the name for wind—which was thought to be nothing less than the breath of God. It also came as a tongue of fire which lighted upon the disciples' heads because Elijah was renowned for his power to call down fire from Heaven.

As he sought to explain this use of "*midrash*" to his incredulous flock, one of them exclaimed, "**You mean that maybe these things did not actually happen?**" "No." he said "What we have in the Gospels is an interpretive narrative based on an earlier part of the tradition and designed to enable the reader to see the reality of God in Jesus and to be drawn to the reality in faith."

"This means," his questioner replied, "**that you are saying that Luke was lying. He told these things as if they were true when he knew they were not!**"

"To force the Gospel narratives into the straight jacket of literal historicity is to violate their intention," says Spong. "To see them as expressions of the genre called *midrash* with a Christian twist is to enter Scripture in a new and perhaps life-giving way."

The revelators of *The Urantia Book* also use *midrash*, for example, in describing ultimate origins. We must beware of any trend towards becoming *Urantia Book* literalists.

### COURT DRAMA: On Discovering True Meanings.

**Q.** The truth of the matter is that you were not an unbiased, objective witness, isn't it? You, too, were shot in the fracas.

**A.** No, sir. I was shot midway between the fracas and the navel.

*"The apostles learned that the Jews were spiritually stagnant and dying because they had crystallized truth into a creed; that when truth becomes formulated as a boundary line of self-righteous exclusiveness instead of serving as signposts of spiritual guidance and progress, such teachings lose their creative and life-giving power and ultimately become merely preservative and fossilizing."* (1727)

## Self Fulfilling Prophecy

Ann Bendall, Nambour, Australia

What we believe, will eventuate, simply because we are creators! If I believe I will not be accepted by others, there is a strong possibility that I will not be accepted simply because I will approach these others in a closed and self-protective manner. My apprehension of being rejected provides an environment where the chances of rejection have increased commensurately. I may even go so far as to convince myself that that person is not even worth associating with. Whilst acknowledging that they are quite possibly a brother/sister in spirit (with, perhaps, reservations on this score) they are decidedly un-brotherly/sisterly on this plane of existence. In other words, I adopt the strategy of getting in first, rejecting in anticipation of rejection.

Jesus called everyone friend. He did not change his style of interaction to suit the company or situation. He was himself, consistently friendly, and hence he provided the best environment for acceptance. And if he was rejected, he had no doubt that it was for himself and not for the illusionary image he had striven to portray. And even in rejection, he was consistently kind and friendly. What a person!

How many of us create our enemies? How many of us are like poor Judas, who was so afraid to be linked with a cause that failed, that he failed to recognise he was with the successful venture of his life. Instead he left it to align himself with the greatest social and religious fiasco of his age. His fear of failure was so intense that he looked with suspicion at any group with which he aligned himself. He saw strength and called it cowardice. He was the most educated and quite possibly the most intelligent of all the apostles—yet he saw white and called it black!

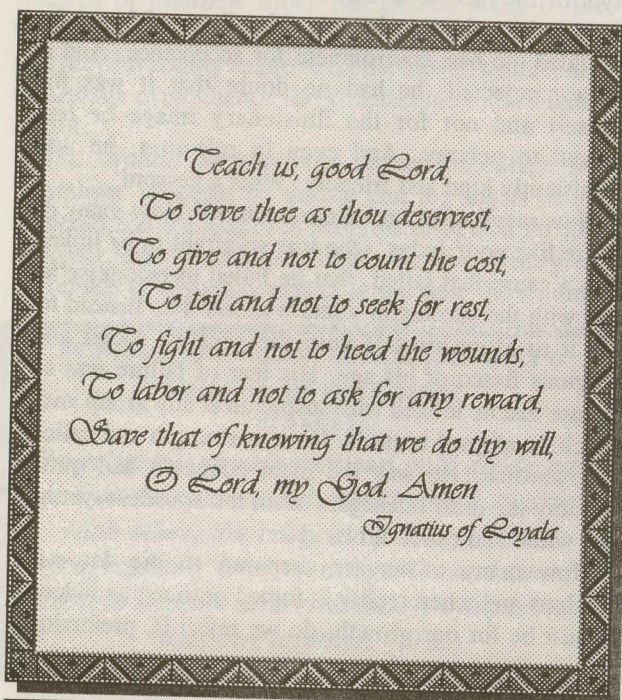
How many of us are prepared to die for our illusions and when reality is forced onto us, as indeed it must be for our growth, do we reject it, preferring

to fulfil our own prophecies? It takes courage to turn around in the midst of the web of our own weaving, and painfully adopt an attitude of responsiveness to truth.

Social psychologists, Snyder, Tanke and Berscheid (1977) conducted a simple experiment which provides a simple example of the self-fulfilling prophecy. Male subjects were asked to have a telephone conversation with a female stranger, whose photograph they had been shown. The photograph indicated that the woman was either very attractive or unattractive (the pictures were assigned at random, and were not really the pictures of the women the men were talking to). Not only were the men more animated and enthusiastic when talking to 'attractive' women, but the behaviour of the women also changed as a function of whether the man they were talking to thought they were attractive. The women, as it happened, did not know what the men had been told about them. Even in the space of a five minute conversation, the man's impression influenced not only his own behaviour, but also that of his partner.

Do we approach others free from anticipatory biases? Do we approach others as Jesus did, hailing them as friend, having such belief and confidence in them so as to markedly increase the possibility of them treating us in a similar manner? Or do we protect ourselves so much from imagined hurts of rejection that we aid and abet its eventuality? Of course approaching others as friend is a risky process. Jesus is a living example of the sadness involved, as indeed he is a living example of the converse.

Reference: V. Callan, C. Gallois, & P. Noller (1986). "Social Psychology."



## **"The Death of Forever: A new future for human consciousness."**

Darryl Reaney (1991) (Longman Cheshire, Melbourne)

In this work, the author makes use of a model by biologist, Paul McLean, that treats the human brain as a composite structure composed of three-layered interlocking elements, each with its own software and input and output channels. The oldest layer is the reptilian brain. Above this is the paleocortex or limbic system (paleomammalian), and above that the neocortex (neomammalian). [paleo, ancient; neo, new]

The limbic system is the engine of the four basic instincts (feeding, fighting, fleeing, and fornicating). Behaviour is cyclic and repetitive. In the rat, food intake runs in a three hour cycle, oestrous repeats on a four-day clock. For the human female the menstrual cycle has the same periodicity as the moon. Also there is a universal diurnal rhythm coupled to the daily light-dark cycle imposed by the rotational periodicity of the earth.

Instinctive behavior has positive and negative feedback located in the limbic and hypothalamic centers. Stimulation of the positive center for eating activity will cause the laboratory animal to eat copiously, far beyond its real needs, while stimulating the negative center will cause it to starve itself to death. In effect these are reward and punishment centers. Test animals may stimulate themselves for twenty four hours without a rest, or they may switch off with equal dedication when the negative site is stimulated. In doing so, their actions illustrate the basically mechanistic nature of instinctive behavior.

Bedded deeply in the mind are dual programs which are the exact reciprocal in the sense that one arouses while the other diminishes the consummation of the 'drive' in question—be it eating, fighting, or mating. These linked opposites are reflected in the contrasting human attributes of pleasure and pain, reward and punishment being their derived values. At the extremes, these may become emotive hyper-states—ecstasy and agony. These opposites find expression such as heaven or bliss which equalate to reward, while hell or agony equalate to punishment.

The instincts derived from the reptilian core and the limbic system are hard wired into the brain and generate our "ego-awareness" which reflects basically animal behavioral traits such as eating and drinking, defending in the face of danger, the fight or flee reaction, and the instinct that drives us to reproduce. Reproduction is a unique instinct that involves two individuals, in which the emotion of lust is modified by complicating value judgements.

Instincts are triggered by a specific signal—an innate releasing mechanism (IRM). For example, the

male stickleback fish, on seeing the color red on the belly of another male, will respond with an attack reaction aimed at driving the other from its territory. Hormones affect the response threshold of the reaction but are not the actual trigger signal (IRM). Out of the breeding season when hormone levels are diminished, the male stickleback ignores the red belly of another male. Once triggered by an IRM, the animal engages in a response reaction which is consummatory, acting to remove the source of motivation. Instinctive behavior is fundamentally goal-driven and goal-oriented—a negative feedback control system leading to homeostasis.

The gratification that follows consummation of an instinct means that the demands of the body no longer intrude into the realm of mentality; the psyche can sink back into the easeful slumber of semi-consciousness—homeostasis experienced as contentment or happiness. Thus consummatory pleasure is the basic archetype of human “happiness.”

Whereas an aroused animal will simply carry out a consummatory act in the eternal present, in the human being the symbolate mind often interposes sets of intermediate actions between the archetypal urge and its archetypal fulfilment. For example, we may dream of what we would do if we won a lottery and, though the variations may be enormous, they nevertheless cluster around good food, a holiday in the sun, indulgent sex, absence of stress, the goals that, for the most part, form the motivational foundation of psychology. The goal orientated archetype of instinctive behavior is the basis for almost all purposeful mental activity. The force that draws behavior through complicated sequences of conscious actions all too often comes from the ever powerful magnet in the subconscious realm of the limbic brain where the pleasure/pain nuclei lie. We should not underestimate this magnet—think of the laboratory rat which self-stimulates its own pleasure center until it drops from exhaustion.

The second law of thermodynamics encodes a universal tendency for order to decay into disorder, for information to degenerate into noise, for complex systems to move back towards a state of inertia,

homeostasis or equilibrium. Analogous processes operate in human psychology and there is a tendency to psychic laziness, a desire to opt out of the struggle.

In the metaphorical imagery of religion, the Devil is not merely the tempter who whispers to lie down in easeful slumber. He is also the mythical embodiment of the very hardships which make us suffer and, in suffering, transcend our present limitation. The things that seem so cruel, so unfair, so tragic are the very things which prevent the human psyche from falling back into the inertia of indolence.

The equilibrium state is a state of no change—effectively a **timeless state**. The happiness that comes from this state lives only in the “now.” It is the unhappiness of an unstable, non-equilibrium situation that thrusts awareness into time. The arrow of time is defined by the direction of increasing entropy, the direction a system spontaneously adopts as it tends to equilibrium. Having attained that goal, time loses all meaning. **It is the unstable state that creates time.**

The equilibrium state, the ‘happy state’ that the human being usually sees as desirable, is one that, at base, reflects the archetype instinctive urges deriving from the hard-wired, paleomammalian limbic system and the reptilian core. These are the most primitive ‘animal’ components of our brain. This kind of equilibrium is a metastable state, a pseudo equilibrium that is poised on the verge of collapse.

The state that Jesus called ‘being reborn’ can only occur when we let go of this animalistic metastable state. In doing so, we free ourselves from the false goals that our minds have invented to disguise the reality from which those animalistic goals are derived. These are the basic instincts of appeasing hunger, the urge to survive, the fight or flight instinct, their derivatives of hate, anger, and fear, plus the sex-based instincts that serve to ensure the perpetuation of the species.

The death of the old heralds the birth of the new, a new stable state into which the lessened ego-self settles, one that is both simpler and more beautiful. Out of that death comes more perfect life, for death is the midwife of creative change, of transcendence.

At root, the goal of the new metastable and timeless state has a commonality of insight in all the great religions:

**Christianity:** All things whatsoever ye would that men should do to you, do even so unto them (Matthew 7:12)

**Judaism:** What is hurtful to yourself do not to your fellow man. (Talmud)

**Taoism:** Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss.

**Hinduism:** Do nought to others which if done to thee would cause thee pain. (Mahabharata 5.15.17)

**COURT DRAMA: Taking things literally**

**Q.** And lastly, Gary, all your responses must be oral. O.K.? What school did you go to?

**A.** Oral.

**Q.** How old are you?

**A.** Oral.

**Buddhism:** Hurt not others with that which pains yourself. (Udanavarga 5.18)

**Jesus:** This is my commandment that you love one another as I have loved you. (John 15.12)

The feeling that each of us is capable of 'loving the world' is a common human intuition. At taproot level we are our fellows, the distinctions that divide us are functions of our animal ego and of differing phases of growth. The collective reality of pooled human consciousness—not separate as in ego, but together as in true communion—is one and indivisible. One cannot cause pain to another without causing pain in oneself. "I and my Father are one." affirms Christianity. The Atman is the Brahman, says Hinduism. (i.e. the true Self is the Supreme Being)

Each human individual can connect to beings and objects around him, starting with another human being, perhaps a sexual partner, and ending with the totality of all, the universe. Through these successive communions, one rule, one basic premise has always held true. Each act of union lessons the boundary between self and other. This is the absolute and final criterion by which all action can be measured and judged.

There is a 'gap at the center' in Western civilization due to the breakdown of the old faiths. **The restoration of a sense of the sacred is the most important task of this generation.**

People may say it is more important to combat the

greenhouse effect, planetary pollution, and so on. But these are the direct consequences of the "me-first" competitiveness of the ego-self. **The only way to reverse planetary degradation is to break down the barriers that wall us off from each other and the world, and to recognize that aphorisms like "brotherhood of man" are not romantic, pie-in-the-sky daydreams but practical patents.**

To help achieve this, we need to re-introduce a cycle of rituals into life—not grandiose self-important charades but participatory ceremonies that have their roots in human needs—rituals that give meaning to our lives by connecting us to the goal of the sublime glory that we shall be. We all need human contact because we belong to something bigger than ourselves. We should create new rites of passage to celebrate the phases of the human life cycle, rituals for birth, rituals for the transit into adolescence, and above all, rituals for dying. Dying must again be associated with a sense of the sacred, for it is here that the psyche transcends its human limitation. Consciousness cannot be extinguished by death for consciousness transcends time.

We should learn to approach death with gratitude, seeing it for what it is, the elimination of ego, the end of the fallacies of time and self, for time and self are outgrown husks which consciousness will one day discard, just as a butterfly abandons its chrysalis to fly towards the sun.

## COSMIC REFLECTIONS COSMIC REFLECTIONS

### Little Things Mean a Lot.

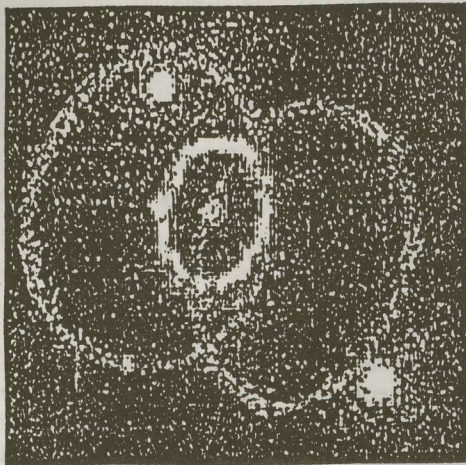
by Dick Bain

For many years, physicists have been arguing about whether or not neutrinos have mass. While this isn't the sort of thing that would cause a family feud around the dinner table for most of us, it has profound implications for cosmology.

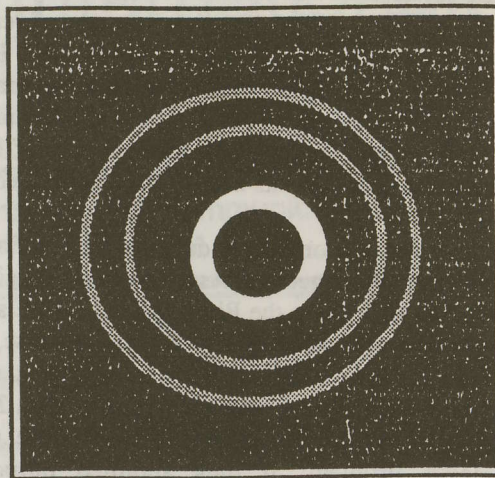
The neutrino is a very small particle that carries no electric charge. It was first proposed by Wolfgang Pauli in the 1930's to explain the different energies of electrons produced during radioactive decay. The existence of neutrinos was confirmed in 1957 by Clyde Le Cowen and Fredrick Reines. The neutrino is difficult to detect because it seldom interacts with other forms of matter. It has been estimated that a neutrino can pass entirely through the earth with only a one in 200 million chance of interacting with the matter it passes through. (1)

Cosmologists have proposed that as much as 90% of the matter in the universe is unseen, so-called dark

*Every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern man must find adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man. (965)*



Supernova 1987A as seen in 1994. The large rings lie in front of and behind the bright inner ring, implying that these features are part of a tilted hour-glass shaped structure. (Photo taken by the Hubble 'scope)



If the star at the lower right of 1987A happened to play sun to an inhabited planet, then the view its inhabitants should have of the night sky would include the three concentric circles—the sign of the Trinity.

matter. They tell us that this must be so because the amount of matter we see is not adequate to produce a strong enough gravitational field to hold the galaxies together. They propose that the galaxies have an extensive halo of dark matter that generates the additional gravitational field to hold the galaxy together. And what is this dark matter composed of? Brown dwarfs, heavy exotic particles, and neutrinos have all been proposed. Brown dwarfs are falling out of favor since searches for them to date have found few potential candidates for them. The heavy exotic particles likewise have not been detected, and may be only exotic dream stuff. Neutrinos on the other hand are produced in copious numbers both by normal star processes and by supernovas, those cataclysmic events like the one that produced the Crab Nebula. As the authors of *The Urantia Book* put it:

*"In large suns—small circular nebulae—when hydrogen is exhausted and gravity contraction ensues, if such a body is not sufficiently opaque to retain the internal pressure of support for the outer gas regions, then a sudden collapse occurs. The gravity-electric changes give origin to vast quantities of tiny particles devoid of electric potential, and such particles readily escape from the solar interior, thus bringing about the collapse of a gigantic sun within a few days. It was such an emigration of these 'runaway particles' that occasioned the collapse of the giant nova of the Andromeda nebula about fifty years ago. This vast stellar body collapsed in forty minutes of Urantia time."* (464)

The "tiny particles devoid of electric potential" are obviously neutrinos. Such a stream of neutrinos from the supernova of 1987 of a star in the Small

Magellenic Cloud was detected by neutrino detection sites in the US and Japan. But in order for neutrinos to qualify as dark matter, they would have to have some mass, and until recently, it was thought that they had no mass.

There is another group of people who are concerned about neutrinos, namely astrophysicists who study the sun. The number of neutrinos produced by the sun is much smaller than had been predicted. The theorists worried that there was some mistake of their model of the processes within the sun. However, a recent experiment affirmed the correctness of their model. (2) The only way out of the dilemma would be if neutrinos had some mass. And perhaps they do.

There are three varieties of neutrino: the electron neutrino, the muon neutrino, and the tau neutrino. If neutrinos have any mass, neutrinos of one variety could change into one of the other type of neutrinos. A two year experiment at Los Alamos National Laboratory has produced evidence that neutrinos do change from one type to another and have a small mass, of from one millionth to one hundred thousandth the mass of an electron. (3, 4) This doesn't seem like much mass, but there are so many of them in the universe that they add up to a significant amount.

If the astronomers who study the sun are pleased, then the cosmologists must be dancing in the streets! One problem encountered with the Big Bang theory is that the galaxies would had to have developed quite soon after the Big Bang in order to account for the present state of the universe. If evolution of the galaxies had proceeded at its present pace, the galaxies would still be in a primitive state today. To account for the maturity of the galaxies, cosmologists invented

the inflation theory. They theorize that the universe underwent a period of rapid inflation just after the Big Bang. They require two sorts of dark matter to make this theory fly: hot dark matter and cold dark matter. Neutrinos with some mass are exactly the sort of hot dark matter the cosmologists need to make their theory feasible.

It appears that rumors of the death of the Big Bang theory are highly exaggerated. As long as cosmologists can find ideas to prop up the Big Bang and ignore any evidence suggesting other origins for the universe, it will be difficult to convince some people that the purposeful evolution of the universe portrayed in *The Urantia Book* is valid. But we can appreciate the cosmologists' problem; if they admitted purpose operating in the universe, they would have to abandon the idea that there are only accidental causes for things. Heaven knows, it would be a terrible thing for cosmologists to admit there were some ultimate mysteries they can't explain! How could they ever have credibility again after being so humbled? Perhaps if they hadn't claimed they could come up with a theory that explains everything, they wouldn't have so far to fall when they fail. But then, there really is a theory of everything, isn't there? When the cosmologists pursue truth to its ultimate source, they will find the First Source and Center. Then they'll be real cosmologists.

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- (1) Grolliers Multimedia Encyclopedia, Release 6
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Neutrinos from an Artificial Sun"

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## Are Geologists Using *The Urantia Book* as a Reference Work?

When *The Urantia Papers* were received in the mid-thirties, the concept of continental drift was rejected by virtually all geologists in the USA. This remained so until the late 1950 period. The theory of continental drift had been put forward by Wegener in which a supercontinent, Pangea, broke up and continents drifted apart about 200 million years ago.

The 'recent' geological history of *Urantia*, as it is presented in *The Urantia Book*, is the history of continental drift, but it is not Wegener's version. The story in the book commences 750 million years ago with the breakup of a supercontinent that had emerged 50 million years earlier. The idea of drift occurring between 600 and 800 million years ago first appeared in the literature in the 1980 period. The further development of these theories is presented by I.W.D. Dalziel in *Scientific American* 272 (1) 38 (1995). The date proposed for commencement of breakup of the first supercontinent is **750 million years ago—the same as given in *The Urantia Papers* in 1935.** Coincidence? Lucky guess? Your decision.

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