



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

Who Wrote *The Urantia Book*?

Various skeptics have put forward the names of a number of single authors whom they think may have been responsible for writing *The Urantia Book*. Among these suggestions are Dr W. Sadler, Wilfred Kellogg, Carl Jung, H.G. Wells, and Robert Millikin. I first read the book in response to a request to give an opinion on the claims by its authors for its revelatory status. My initial attitude was highly skeptical and my first reaction was that it must have been written by a group of well-meaning academics on a save-the-world mission.

As I became more familiar with its contents, I was impressed by the consistency of its content. I had previously participated in the writing of two text books on science subjects in which a number of authors contributed chapters relevant to their particular specialties. Thus I had become aware of the extra difficulties involved in maintaining consistency when multiple authors contribute to the same work. This would have been particularly so for a 2000-page work, such as *The Urantia Book*, written at a time before computers, data bases, and search-and-find computer programs became available. The problem would have been infinitely greater if such a work was a product of the imagination rather than a collation of facts.

However, at this early stage of my interest in *The Urantia Book*, I was not prepared to suggest that this book was other than the work of human beings. Part 4, the Life of Jesus, impressed me as being a remarkable exposition. For the remainder, I had noticed a number of statements, mainly on matters of science, that were incredibly prophetic if made in the mid-1930's. Some of these would even have been remarkable at the time of first publication of the book in 1955. So to my inquirers, I recommended that they take what they found valuable from its content and keep an open mind about its revelatory status.

About 15 years later I came upon a book entitled "*The Computation of Style*" by Anthony Kenny that discussed various ways of checking on works in which authorship is in doubt—for example, the various

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epistles attributed to Paul in the New Testament. Some methods depended on the rate of occurrence of unusual words or phrases, others on statistical analysis of the length of sentences, or other characteristics that gave 'style' to a particular author. The favored method, where it could be applied, was one used by Mosteller and Wallace that depended, not on unusual words and phrases, but on the way authors use common words to commence sentences or to join clauses and phrases. Such words were classed as 'marker' and 'function' words and included also, an, by, but, the, and, when, etc.

While reading about the work of Mosteller and Wallace, I realized that the tools were already

available to shed light on multiple authorship for *The Urantia Book*. These tools were a FolioViews data base for the book plus the means of transferring the text of the book to a word processor equipped to give word counts for individual papers. With these tools, it is relatively easy to obtain statistics on the number of sentences that commence with marker words (the, but, however, and, if, etc.) and to quantify these in terms of word count.

The first investigation had the limited goal of deciding whether a single or multiple authors wrote the book. The results were printed in the Australian newsletter *Six-O-Six*, Vol. 13 (2), 1992 and indicated that there may have been in excess of nine authors. Later, my son, Paul, who has a Ph.D. in maths and statistics, suggested that a more rigorous investigation could be done for those authors to whom multiple papers were attributed. Such an analysis permitted the inclusion of estimates of variance both within and between authors. Six sets of papers were chosen in which there was reasonable certainty that each set was attributable to the same author. The results for this investigation were printed in *Six-O-Six*, Vol 14 (3), 1993, and clearly distinguished between each of the six authors.

For the first investigation, in addition to attempting to demonstrate multiple authorship, an effort was made to throw light on whether Dr. Sadler may have been the single author postulated by others. The only work of Dr. Sadler available to me was a short essay entitled, "*Evolution of the Soul*," in which about half of the text was direct quotation from *The Urantia Book*. The essay was too short to use the Mosteller and Wallace methods. However, after separating *The Urantia Book* text from the remainder, the two sections were subjected to a computerized style analysis program that provided scores on the basis of sentence length, sentence structure, and the Flesch Reading Ease Index. Each of these characteristics differentiated two distinct writing styles at statistically significant levels, thus indicating that Dr. Sadler was not the author of *The Urantia Book* quotations from

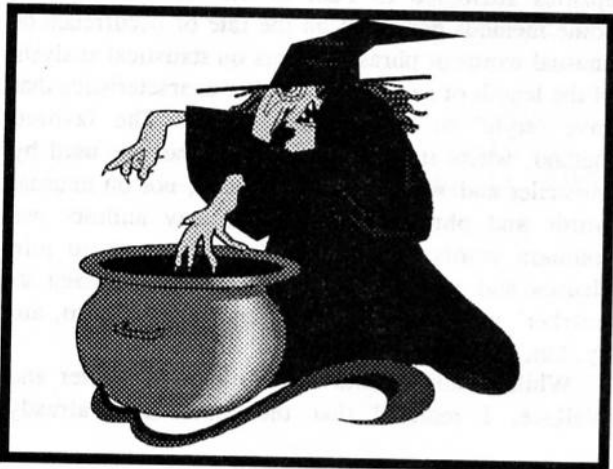


that essay.

The investigation on the involvement of Dr Sadler in authorship of *The Urantia Papers* has come under some criticism on the basis of the small sample size of the essay, "*Evolution of the Soul*." Recently, courtesy of Dr Matt Neibaur, I have been provided with "*The Mind at Mischief*," a book published by Dr Sadler in 1929 that has permitted a more extensive investigation. I scanned a little more than fifty pages of this book, almost 20,000 words, into my computer, with which to test Dr Sadler's writing style against the data already accumulated for the Mosteller and Wallace type of investigation on authorship. The Sadler text material was converted into a FolioViews database, then tested against the data for those six *Urantia Book* authors accredited with multiple papers. Ten of the twelve sets of results scored significant differences at the $P = 0.001$ level. Of the other two, one was significant at the 0.005 level and the other at 0.05, thus indicating that Dr Sadler was not the author of any of the 24 papers investigated. [Note: In this instance, a probability level of $P = 0.001$ indicates there is only one chance in a thousand of the two samples of text being from the same source]

The *Urantia Book* material quoted in Dr Sadler's essay, "*The Evolution of the Soul*," had been drawn from Papers 5, 110, and 111. Using Mosteller and Wallace methodology, in two tests, the "*Mind at Mischief*" sample was compared with these Papers and showed significant differences at the 0.01 and 0.001 level. Some suggestions have been made that Dr Sadler could have written Part 4 of *The Urantia Book*. To check this suggestion, a further two tests were made of the "*Mind at Mischief*" material against Papers 195 and 196 from Part 4 of the book with the result that both tests showed significant differences at the 0.001 probability level.

It is a fact that some of the same unusual words and expressions are to be found in both the writings of Dr Sadler and in the *Urantia Papers*. This is hardly surprising since Sadler admitted to being continuously exposed to the content of the various *Urantia Papers*, or their precursors, since 1911, some 24 years before



the final drafts of the Papers were completed. I have been reading these papers for about twenty years, have an appalling memory for poetry, literature, quotations, etc., yet still find that some of the book's 'peculiar' vocabulary has become my own. Many other readers have had the same experience.

The evidence accumulated to date shows that any proposal that nominates a human source for the Urantia Papers must take multiple authorship into account. If this proposal is true, it should still be possible to discover who might have collaborated with Dr Sadler and his associates. I once wrote to Martin Gardner suggesting this. If human authors were involved, an enormous amount of time and effort would have been required for the research to accumulate the scientific, historical, and archaeological data presented in the book. It would appear to have been impossible for members of the postulated authors' families, or associates of those authors, not to have been aware of their participation.

There is no good reason why such family members, or still living associates, should remain silent. In fact, any one with such knowledge is under a moral obligation to release what they know. To date no firm evidence has been forthcoming to show that the book is other than what it claims to be. The evidence accumulated from these investigations is also consistent with those claims.

Ken Glasziou, Australia

References.

- Anthony Kenny (1982), "The Computation of Style." (Pergamon Press Ltd)
 Mosteller, F. and D.L. Wallace (1984), "Applied Bayesian and Classical Inference. The Case of the Federalist Papers." (Springer Verlag, N.Y.)

Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them—and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.

Selfish men and women simply will not pay such a price for even the greatest spiritual treasure ever offered mortal man. (2083)

Live your life each day as you would climb a mountain. An occasional glance toward the summit keeps the goal in mind, but many beautiful scenes are to be observed from each new vantage point.

Climb slowly, steadily, enjoying each passing moment; and the view from the summit will serve as a fitting climax for the journey.

Harold V. Melchert

PROVIDING URANTIANITE SPIRITUAL LEADERSHIP

Robert Crickett, Dandenong, Australia.

The provision of spiritual leadership within *The Urantia Book* context is currently challenging a number of people around the world. As it should. The context is Epochal.

The spiritual dimension of the Epochal issues straight from the heart of our Michael. This universe is wholly his, for the Father. Jesus told us all to go into all the world and spread the gospel. Our Midwayer brethren have done just that, and to their eternal praise, how magnificently. The spiritual leadership of the new Christian, the Urantianite, is being quickened. Great faith is being fashioned, pruned, recast again and again and again. Such is the influence of the Epochal upon the call to perfection. Enormously significant global concepts are begging to be reshaped. Gigawatts of enlightenment are pleading to be switched on. Without the Lucifer rebellion, the world again can walk in universal union. Preparations are being made for this rebirth. The Epochal itself is giving birth to new kinds of faith-skills in a number of individuals around the world, those who are being challenged to provide not just a Urantianite witness, but new spiritual leadership.

When human minds struggle to grasp the purely spiritual dimension of this Epochal revelation, the first glimmer of light filters through when a door is opened as the result of a necessary surrender to the vision and skill of the intimate indweller. That opening is a death, an unknowing, and a resurrection—as real and as much for the Christian as for the Urantianite. The Epochal context does not change the fact that it is an indwelt mortal who is seeking to be moved by the one Christ. To personally own the truth of *The Urantia Book* revelation, is to own *Sonship* with colossal forces.

Death and resurrection repeat themselves tirelessly in some endless predestined procession of transformations bearing great resemblance to Genesis 1:2. The door creaks open, seemingly grudgingly.

The great struggle to grapple with Urantia Book spirituality begins in earnest surprisingly, not when one encounters the wonderful ministry gifts of the Infinite Spirit, nor when one experiences fragments of the Supreme. It is when one draws so close to the intimate indweller that one is forced to acknowledge his most wonderful Son, Jesus, and to acknowledge him in a freshly Urantianite manner. That is when sincerity takes on a whole new light. That is when *The Urantia Book* changes from being a blessing to a challenge.

When Jesus' call to follow him, is taken sincerely; upon the realisation of direct sonship with the actual Michael of Nebadon and when one is truly known by that perfect friend; when one has been introduced to the Paradise Father by his Creator Son; when one is known to the Mother Spirit and ministers her grace and bounty; when the Father himself breaks down all barriers and reveals his most precious word and face right there before you and in you; when the love for your fellow mortal is truly the witness of Jesus' fatherly devotion to a brother or sister; when the divinity of your convictions root you in a soil of the goal of fusion and you stand erect and unshakeable like Van's ancient tree eager to bear the fruit of life; when your mortal heart has been wounded so terribly deeply by divine love and your superb strength and togetherness have been exhausted until you resemble a petal now so impeccably sensitive to the least passing current of that divine breath upon your inner most being which ever caresses the silence with its "*This is the way*"; when all mortal hope is gone and all fear is overturned by the presence of a sovereignty not even your own; when the intimate indweller has true access and you have ceased your valiant struggles and flickers



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of doubt; when you are happy and joyful to agree that the intimate indweller is your partner and not your Lord, your father and not your God, your perfection and not your sin's embarrassment, your realness and not your thoughts and feelings, your future and not your past, your life and not only some nirvanic state of being, your destiny and not your 'guide'; when this has settled upon you, doing with you as it will, you will gaze about and ponder, to Church or not to Church, to evangelise Urantia or not to evangelise Urantia, to dissolve within Christianity and remain in the world but not of it, or to retreat and be neither in it nor of it—such being the enormity of the work you see so personally set before you, and such being the weight of the honest view of your own imperfection and inadequacy!

There are times when all you see is the confusion wrought in your life by this Epochal revelation. Nobody understands you. Nobody speaks your soul's language. You have no one to pray with, worship with, celebrate with. This marvellous book about which you used to long to tell everyone, has turned from being a veritable shangri-la to the desert of some third century hermit fathers. You cannot discard the book, but you have reservations about sharing it as openly as you once did. There is no hell, no reincarnation. People are inherently OK. Why should you be the one to impose such a ghastly burden upon them. You cannot help them celebrate the very victory the revelation espouses. There is no church, no fellowship, no 'kingdom', no phone number to contact. And you don't know how to make it all happen. You don't know how *The Urantia Book* fits in with the human experience of other religions. You plague yourself with imperfection. Was Paul's experience on the Damascus Road, the same as Guatama Buddha's *Enlightenment*? And if it was, what do they have to do with Jesus' baptismal Adjuster fusion? And ... what about my own? Surely I can provide no leadership in this world. As much as I would love to be another Van, or Melchizedek, or

*So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen.
J.G. Saxe, *The Blind Man and the Elephant.**

Peter, or Nathaniel. Pity the poor soul who follows after my blind steps.

In this manner, the Epochal casts and recasts the great faith and perseverance which is forming Urantianite spiritual leadership. The desert fathers, the Carthusians of the modern day, coined the expression of being burned in the spiritual desert by Christ. This refers to that renunciation, that relinquishment of our mortal grasp in order for the divine version to manifest in our interior life. The struggle with Urantianite spirituality is a life in the desert. Ever, the intimate indweller whispers comfortingly, reassuringly, a thought of our own, "No, not I. But there is one within me who can do all things." And you pause to recall that you simply agreed with the plan, now hush up, only believe—all is well. Father and you are thinking things through, slowly slowly, easy does it. After all, it IS Epochal. It's not about a book, it's about manifesting perfection. It's not about Urantia, a planet, it's about Father indwelling and turning his love upon each other. There's a lot to personally consider. And there is a lot that is personally considering you.

[End note: This letter has not been written to the many, but to the few. And to you, I should like to say, my very dear sisters and brothers, you who are called to be Michael's response to the hopes of so many who even now hunger for green and authentic spiritual pastures, only believe that all is well. Our Father rules, ever. You will succeed. "When all is said and done, the Father idea is still the highest human concept of God." (2097). Your Michael will not fail you.]

(Very) Odd Neighbors

by Dick Bain, Hickory, NC., USA

The unusual-neighbors-next-door idea has been the theme of many a movie and TV show. But it would be hard to imagine neighbors as odd as some neighbors mentioned in *The Urantia Book*. They live on a 'nearby' planet and they are called nonbreathers. Intelligent will creatures come in many sizes and styles to fit their planet's conditions but, according to the authors, of all other mortals the nonbreathers are the most radically different from us.

The most outstanding difference is that, since their worlds lack an atmosphere, they don't breathe. Most people are aware that our human bodies use the food we eat and oxygen from the air to produce the energy to power our bodies. But how do the nonbreathers get the energy to power theirs? In fact, the nonbreathers get energy from the same source that we do, but we get

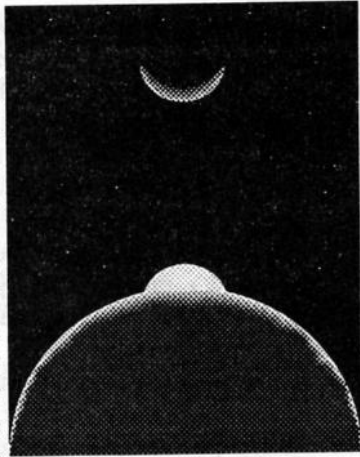
*Far away there in the
sunshine are my highest
aspirations. I may not reach
them, but I can look up and
see their beauty, believe in
them and try to follow where
they lead.*

Louisa May Alcott

the energy second or third hand. In plants, the process of photosynthesis uses the energy of the sun, carbon dioxide from the atmosphere and water from the soil in a complex process to synthesize the starches and sugars needed to power the plant. We eat either the plants themselves, or animals that eat the plants to recover the solar energy. The nonbreathers, we are informed by the author of Paper 49, Pg. 563, get their energy directly from the sun with the help of the Master Physical Controllers. Is it possible that they use something like photosynthesis? Might there be little green men after all? If they do use something like photosynthesis, where would they get the carbon dioxide to use in the process? There is another possibility. Our scientists fabricated solar cells many years ago that convert light directly to electricity. Interestingly, electricity is created at one stage of photosynthesis, and researchers are studying photosynthesis to see if they might be able to create a biological electrical power generator using photosynthesis. There are several problems with our neighbors using photosynthesis as we know it. The first is that it requires water in its initial stages. There is no atmosphere to hold water vapor, and liquid bodies of water can't exist on the surface of an airless planet but water may exist in a frozen state under the surface of such a planet, left over from a time when the planet had an atmosphere. Another problem with photosynthesis is that it requires carbon dioxide for the carbon fixing process. Again, if the temperature is low enough, carbon dioxide can exist as a frost above or below the surface of the planet. It is possible that the heat of the sun might slowly release this carbon dioxide, making it available to our nonbreather neighbors. Another possibility is that our neighbors' bodies may be able to convert sunlight to electricity and use this form of energy directly to perform the vital functions of life. Possibly, but they might also use the electricity to convert raw materials to

substances suitable to power their bodies in a process similar to photosynthesis. But excluding water and carbon dioxide, where did they get the raw materials?

We can be sure that our neighbors don't have any lungs since they don't breathe, and from that we might surmise that they don't have a mouth, but that may be incorrect. Their bodies might be powered directly from electricity, but where did the raw material come from to produce their bodies? One source is from the plants and animals that inhabit their world. *The Urantia Book* says that they don't eat food and drink water as we do but they must get their body building materials from somewhere. They might take in minerals directly from the soil of their planet but that seems like a difficult process. Since the plants and animals have concentrated the needed building materials in their bodies, it would be logical to consume them, but only for the materials, not for the energy as we do. If this surmise is correct, then we would also have to suppose that they have some sort of digestive system to process the food just as we do, and an excretory system to dispose of wastes. This indicates that they would have to have openings to the outside in their bodies just as we do. Since they live in a vacuum, we might assume their inner bodies have to be sealed to prevent their insides from exploding out into the vacuum. But it is possible that the



pressure within their bodies is very low, so there isn't a great pressure differential between the outside and the inside. And of what might their bodies consist? Are they constructed of cells as are our bodies?

To answer the question about the tissues of the nonbreathers, it would be helpful to inquire about the nonbreathers origins. It would seem logical that they evolved from simpler life forms as we did. It is probable that the life carriers implanted single celled life on their world as on ours, and that through evolution this single celled life evolved in steps, eventually producing the nonbreathers. It would seem evident therefore that their bodies consist of cells just as do our bodies. If they are composed of cells, just how do those cells receive energy?

The circulatory system in the human body serves many purposes. It carries oxygen and nutrients to all the cells in the body, removes waste carbon dioxide from the cells, carries hormones to various organs, helps the body regulate its temperature, etc. In fact, the blood itself is seen as an organ of the body. Do the non-breathers have a circulatory system similar to ours? If they do not, it is hard to imagine how all the functions performed by ours are accomplished. How could heat be removed from the organs and muscles

and dissipated to the world outside the body? Even with a circulatory system, removing heat from an object in a vacuum is a formidable task. The side that is in the sun gets overheated, and the side in the shade is very cold. Our bodies lose heat through the evaporation of perspiration into the air but the nonbreathers would have to lose or gain heat through radiation from the skin and perhaps in the area where the feet contact the ground. The communications satellites orbiting our planet sometimes are designed to lose heat by painting one side dark and the other side shiny. The ratio of shiny to dark area in the sun can be varied to control the temperature in the satellite. Perhaps our neighbors have the capability of changing the absorption capabilities of their bodies to control their temperature; they might be mortal chameleons!

Just like ours, their circulatory system undoubtedly has a mechanism for quick sealing of wounds to prevent a rapid loss of circulatory fluid due to an injury. And if they have a circulatory system, then such a system would need some sort of pump, a heart. Obviously the life carrier designers have solved all such problems involved with the nonbreather design, just as they have solved problems unique to life on worlds such as ours, and perhaps the solutions are more similar than we might at first imagine. But their communications must be quite different.

We cause vibrations in the air with our vocal cords to create speech that travels through the air to other people. The nonbreathers obviously use some other means to communicate. Of course, we use other means to communicate as well. Deaf people use sign language to communicate, or read lips. This works well in the light, but not at all in the dark, and of course light can't pass around obstacles. We do use a form of energy for communications that works in the dark and can pass through obstacles; that form is radio waves. It might seem preposterous to think of living beings generating radio waves, but that is very possible. In fact, our bodies generate very feeble low frequency electromagnetic waves because of electrical currents in our nerves and brains. The nonbreathers might have a specialized organ such as electric eels have that can generate a large voltage. All that would be required to generate the radio waves is to apply that voltage to an electrically conducting material and vary the voltage at a high rate. This would vary the current through the conductor which would generate and radiate electromagnetic waves (radio waves). The non-breathers "speech" patterns could be impressed on the varying electrical current—as we do in radio broadcasting—and

the electromagnetic wave thus created would carry the information to other nonbreathers. There would also have to be an organ to detect these radio waves, but that should not be a problem for the life carrier designers. There is an interesting side issue involved with the non-breathers' communications.

On Page 446, the *Mighty Messenger* author informs us that the nonbreathers require special means to communicate when they reach the mansion worlds. This indicates two things: First, we and the nonbreathers apparently communicate the same way on the mansion worlds as we do on our individual planets, which is evidence that our bodies there are similar to our bodies here. Second, the non-breathers must be provided with mechanisms on the mansion worlds that convert their radio waves (if that's what they use) to sound waves and our sound waves to radio waves so they can communicate with the rest of us.

Child birth among the nonbreathers is another interesting issue. The author mentions that it is a similar but modified form of the way our children are born. Perhaps the baby develops in some sort of sealed pouch which splits open at the time of birth to allow the baby out into the world. If you think that being born into a cold operating room is tough, how about being born into a vacuum?

On Page 446 we are also told of intense electrical storms that the nonbreathers must contend with on their planets. We are all familiar with the lightning storms we have on Urantia, but what sort of electrical storms could occur on a planet without an atmosphere? The answer came to me as I was watching a TV show about colonizing our moon. During magnetic storms on the sun, great quantities of high energy charged particles are hurled out into space from the magnetic disturbed areas on the sun. These charged particles can damage the cells of our bodies. To protect themselves, the inhabitants of the moon base went into electrically shielded rooms until the magnetic storm was over, which is exactly what the nonbreathers do during their

electrical storms. Even now, pilots and crews of flights that fly long distances at high altitudes, such as over the north polar regions must be careful not to get excessive exposure to the charged particles during magnetic storms on the sun. Furthermore, such exposure is also a concern for astronauts on long missions in space.

Yes, those nonbreather folks seem pretty odd to us but I suppose that we seem just as peculiar to them as we move about in a sea of corrosive gas like oxygen, and communicate by vibrating air molecules. Looks like we'll both have to make some adjustments when we get to the mansion worlds. But as much trouble as some folks on this planet have just tolerating someone with a different skin color, what a problem they will have learning to work with and relax with nonbreathers! But then that's what the mansion worlds are for, isn't it?

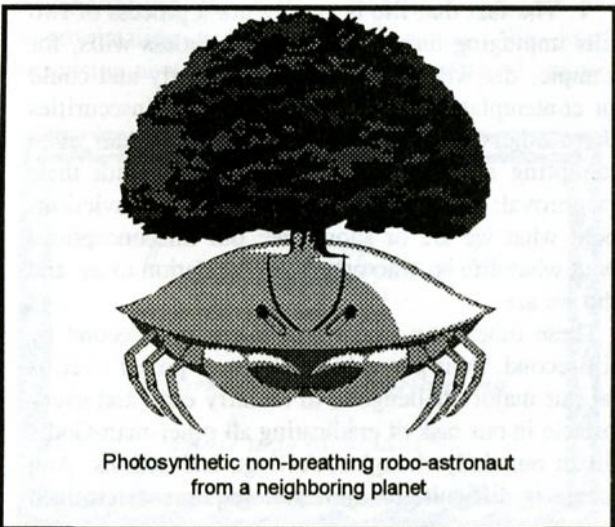
On page 447, the author of Paper 41 informs us that the nonbreathers are, "...*identical with your order of creature life in spirit and personality manifestation...*" I have always felt that the first prayer on page 1622 must have been written by someone on one of the nonbreather worlds because of the line, "*Give us this day the vivifying forces of light...*" I feel a certain kinship with these beings as I seek my daily bread and a better relationship with our spirit Father.

James, the Brother of Jesus What happened to him?

The Urantia Book tells us that James, the brother of Jesus, became the titular head of the Church in Jerusalem. But although the book describes the deaths of all twelve apostles, as well as Stephen and Paul, it sheds no light on the ultimate fate of James.

Prior to the discovery of the Gnostic manuscripts at Nag Hammadi, Egypt, in 1945, many historians had claimed that there was no direct historical evidence that a man named Jesus of Nazareth had actually ever lived. There have even been attempts to identify Jesus as a mythical figure modelled along the lines of the Teacher of Righteousness of the Essene literature. However an indirect reference does occur in the writings of the Jewish historian, Josephus, who describes the death by stoning of a man named James, nominating him as the brother of Jesus.

Among the documents found at Nag Hammadi is one entitled the *Secret Book of James*, that is attributed to James, the brother of Jesus. It was probably written by a Christian living in the second century who underwent martyrdom and refers to the martyrdom of both James and Peter. Another document, *The Second Apocalypse of James*, climaxes with the brutal scene of



Photosynthetic non-breathing robo-astronaut from a neighboring planet

Jame's torture and death by stoning: "...the priests...found him standing beside the columns of the temple, beside the mighty corner stone. And they decided to throw him down from the height, and they cast him down. And...they seized him and struck him as they dragged him on the ground. They stretched him out and placed a stone on his abdomen. They all placed their feet on him, saying, 'You have erred!' Again they raised him up, since he was alive, and made him dig a hole. They made him stand in it. After having covered him up to his abdomen, they stoned him."

Author, Elaine Pagels, comments on another reference by Josephus who mentioned Jesus of Nazareth in a list of troubles that disturbed Jewish relations with Rome when Pilate was governor: "Pilate, having heard him accused by men of the highest standing among us...condemned him to be crucified." (Josephus, *Antiquities of the Jews* 18.63) Pagels also refers to writings of the Roman historian Tacitus. Relating to the history of the infamous emperor Nero, Tacitus wrote that, when accused of starting major fires in Rome, Nero, "substituted as culprits and punished with the utmost refinements of cruelty, a class of persons hated for their vices, whom the crowd called Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the Roman procurator Pontius Pilate, and the pernicious superstition was checked for a moment, only to break out once more, not only in Judea, the home of the disease, but in the capital itself, where everything horrible or shameful in the world gathers and becomes fashionable." (Tacitus, *Annals* 15.44.2-8.)

So maybe there really once was a person named Jesus of Nazareth who had a brother named James!

Reference: Elaine Pagels, 1980. "*The Gnostic Gospels*." (Weidenfield and nicolson Ltd, London)

Have you really grasped the implications of the idea of God as
A TRUE AND LOVING FATHER,
the only concept of God that Jesus ever taught?

The infinite love of God as a true and loving Father is not secondary to anything in the divine nature. Therefore God's mercy, as a Father, must always transcend his righteousness as a judge. To be consistent then, mankind must abandon all those primitive notions that he has accreted about the nature of his God. To do so is an unconditional imperative for the future spiritual advancement of mankind.

Decisions, Decisions—the Doing of God's Will

Ann Bendall, Nambour, Qld, Australia

When we have finally reached the level where God's will and our will are indistinguishable in all our thoughts, beliefs, attitudes and behaviours of the day, our Thought Adjuster becomes eternally one with us. Unfortunately this process involves much more than simply praying for God's will to be ours. The rub of the process is that we have to attune our will with God's, and this involves decisions, decisions and more decisions accompanied by disappointment, disappointment and more disappointment as we do a *post hoc* analysis of our failures in achieving our heart's desire.

What makes this attuning our will to God's will so difficult? I suggest two reasons:

1: The fact that life is simply not a process of two wills impinging on our being but countless wills, for example, the will of those we love dearly and could not contemplate hurting; the will of our insecurities where others are concerned which negate our even attempting an action which would meet with their disapproval; the will of our firmly held convictions about what we are or should be; our misconceptions about what life is, who others are in relation to us, and who we are.

These other-than-God's will exert, millisecond by millisecond, their pervasive directional power over us and our major challenge is to identify each and every obstacle in our task of eradicating all other-than-God's will in our daily thoughts, feelings and actions. And change is difficult, painful, and requires determined

and concentrated effort on our part.

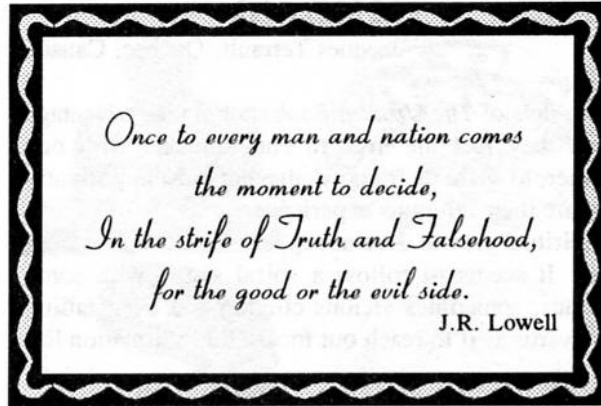
However, we can change our behaviour if we believe in what we need and want to change towards—that is we believe that it is worthwhile we are aware of what the necessary skills are—what they look and sound like we have support in applying those skills to the area of application which, when we are striving to attune our will to God's will, is beyond question. Indeed, we will have the support of the universe in our endeavours as we make the effort required to change.

One commonly shared cultural attitude which blocks most of us from acknowledging the family connection of every person we meet is that of greeting a stranger as the postal employee, baker or plumber. We are prone to interact with them on the basis of the role they play in society, and ignore the reality that they are a brother or sister. Consequently, we are neither fulfilling one of the criteria for admission to the 'kingdom', nor are we doing as Jesus demands "*learning to understand and love them.*"

If we acknowledge this as a problem in our life we have reached level two of the '*behavioural change process*' (level 1 being: *unconscious ineffect-iveness* where we are totally unaware or are denying this as an attitude which is inappropriate for a God child.)

At level 2— that of *conscious ineffectiveness*—our thoughts and will are challenged by experience ("*I've just got to handle this differently; it can't go on like this.*") or information (we read about a different approach, or see it.) For example, we go into the post office, the employee says, "*Yes please!*" We rummage in our wallet for money and say, "*Four \$1 stamps, please!*" Money is exchanged for stamps, and the employee looks over our shoulder and says, "*Next, please!*" We have made **no personal contact**, and we have **not acknowledged their existence in our world** other than as a supplier of stamps.

So we wish to change, and now advance to level 3—*connecting the skill*—which is a process of approximating a known to an actual. We start practising new approaches, and our preferred option

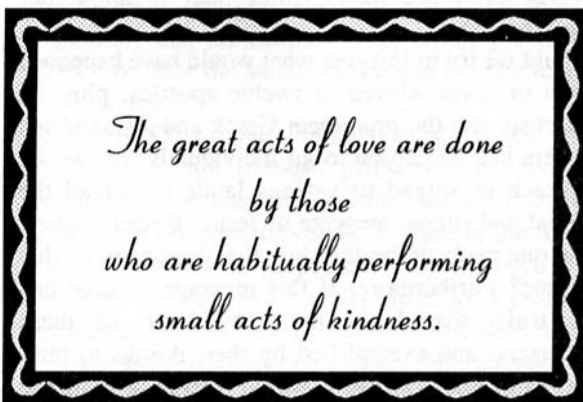


is to advance on the "*Next please*" call, and greet the employee with some comment on the day's weather conditions, or the fact that they look busy. And here is the rub of change, for it's one thing to practise the skill privately, but it's another to practise it in the post office. All of our greeting rehearsal may be responded to with a grunt of impatience! Disillusioned, we may label the employee as rude (another attitude to be addressed after recognition of family relationship becomes an automatic skill). We feel hurt, unappreciated but must not give up. Have a post mortem after the failure, develop strategies to cope with the grunt, maybe it is better to say, "*Four \$1 dollar stamps, please,*" and look the employee in the eye as money is exchanged, making a sincere, "*Have a lovely day*" comment, or say, "*Thank you,*" and mean "*Thank you.*" The main thing is to stay with it. If we start a change process and merely give up because it's too hard to remember to say this, or do that, or act this way, the problem can hardly be said to be the skill area itself. Rather it is our lack of determination to grow, to change.

Effort, exercise of will and practice will see improvement (not perfection). If we 'fail', we will learn from that failure, and with renewed zeal and a more finely tuned approach, plus increased determination on the rightness of our need to change, we will improve the next time.

So, with practise, disappointment at 'failure', and development of more strategies to aid in our 'higher attitude' acquirement, we finally reach Level 4—*conscious effectiveness*—where we can now consciously tune in and redirect our strategies to achieve our goal of acknowledging the existence of a brother or sister in the postal employee.

And after approximately 150 consecutive successful attempts we will reach the level of success —*unconscious effectiveness*—where we don't have to think, all the time, "*Am I doing it right? What should I say now?*" Broadly speaking the skill has become second nature and, in this facet of our desire to attune our will to God's will, we have "**arrived!**"



Relating!

Jacques Tetrault, Quebec, Canada

Readers of *The Urantia Book* should take advantage when they feel the urge to communicate with one another, to share their knowledge but most importantly to share their religious experience.

Spiritual growth does not appear to follow a straight line. It seems to follow a spiral shape with some plateaus, sometimes vicious circling and even falling backwards as if to reach out for useful information left behind.

Always there is a risk that we dig a trench in which we trap ourselves and sometimes others with us. It is the old story of sacred scriptures, fixed rites, and dogmas. And this happens on a collective as well as on an individual basis. The common causes of such situations are mind-closing isolation of either the group or of the individual, pride of knowledge, and being too easily self-satisfied.

We were all blessed with a superb epochal revelation. We all read the same book but we read it as we are, from what our individual past experience has made us, and from what we are becoming from reading to reading. Furthermore, we are indwelt with similar and equal Thought Adjusters, but each with our own unique program for growth. The same reading; different revelations.

Truth is living. It evolves with personal experience. Experience is essentially a question of relation. We relate to our own past, to events around us but, more importantly, we relate with people and with God as a personality.

There is only one Universal Father but our perception and our experience of God is not identical, we each have our own specific relation with Him. And this religious experience is constantly changing, growing. Each of us, each believer who is free to think, believe, relate and adjust, has his particular experience of God—his religion.

Each one of us is therefore a unique and specific part of the total mosaic of the sons and daughters of God. **We can be united but never uniform.**

We have much to receive and much to give from communicating with, working with, stimulating and

I expect to pass through life but
once.

If, therefore, there be any
kindness I can show, or any good
thing I can do to any fellow
being, let me do it now, as I shall
not pass this way again.

William Penn

sustaining each other. We are invited to do so in many different ways.

But let us be very careful not to fall into dogmatism, institutionalization, ranking of student-readers, or any other form of power game.

The invisible brotherhood of sons and daughters of God is tightly knitted but the celestial weavers are much more far-seeing than any human being. What we are asked to do is to submit to God's will, not to substitute our will to His or to our brothers and sisters. What do we really know of the needs or the good of our brothers and sisters? Would we have the nerve to direct them or otherwise tell them how to run their relation with God? Let us simply be attractive, inspiring, never directive.

Should we not better use our energies for serving each other as we learn to serve all our fellow beings? We can benefit by co-operating with all types of other believers; not working at getting them organized but at growing together with them by generous and free giving, understanding, and love.

I have been in contact with readers of *The Urantia Book*, study groups, brotherhoods, fellowships, and so many other formations and institutions or pseudo-Urantia institutions for over twenty years. I have also developed personal relationships with numerous readers across the planet. My personal conclusion is that only intimate and personal relations have helped me to produce the fruits of the Spirit. They have not however produced these fruits—that is altogether something else.

Could we try to imagine what would have happened if each of Jesus' eleven or twelve apostles, plus the evangelists and the prominent Greek and Alexandrian believers had all chosen to go individually, or two by two, each to spread to various lands to spread the essential and simple message of Jesus' gospel, instead of the one made up by the church at Jerusalem or that of Rome? Furthermore, if this message of love had been truly shared by the very lives of these messengers, and exemplified by their doings to their descendants and associates, would it have been lost to

*He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But love and I had the wit to win,
We drew a circle that took him in.*

Edwin Markham

the world because of lack of organization to *distribute* and/or *promote* the message? Are we of so little faith?

Whatever the answer, we are no longer at that point in time. To my knowledge, no specific apostles have been duly appointed, or should be, in order to spread this new good news. I would even distrust any individual or group who would tell me, "*Truth is here, or there; listen to me, listen to us.*"

As each of us makes himself available to freely do His will, to grow spiritually, and tries to do good as he passes by, without fuss and great noise, then do we become useful and will be sustained. I pray that we may all become transforming agents simply by the way we will honestly live as our daily tasks require us to do our work with much love and in a spirit of unselfish service. Let us not be worried about our usefulness in God's plan. Spiritual economy surely provides for as little waste as possible. We will be used to the full extent of our spiritual capacities. We should then put our efforts into growing spiritually before all else.

It is, as I perceive things, to the very extent to which we accept and follow inner guidance that we best serve both our own growth as well as our brothers' and sisters' best benefit.

Let us help each other, let us relate; while we always remain humbly available. We need to be open and patient, very patient. **A self-appointed apostle is usually a nuisance.** Spiritual cross-fertilization always happens unconsciously.

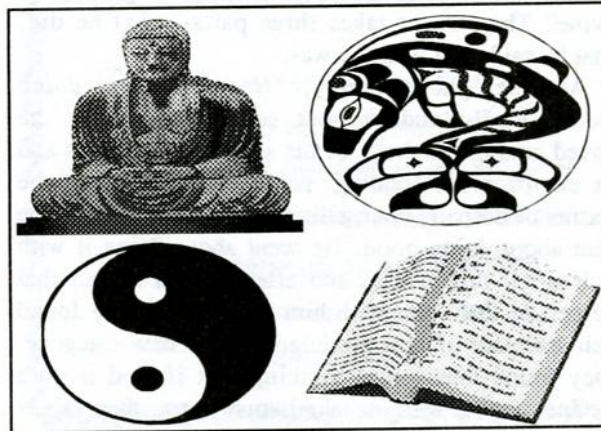
The Religions of Man

Huston Smith, 1958 (Harper and Row Inc. New York)

This renowned book, which is written in as simple a language as its subject permits, develops a section to each of the following religions: Hinduism, Buddhism, Islam, Confucianism, Taoism, Judaism, and Christianity. In addition, at the end of each section, the author provides a list of recommended readings on that religion.

Besides its history, its theology, and its founding personality (if there was one), the author traces the beginning of the religion right through to its present day theology and philosophy. This article presents a summary of what the author says about the beginnings of Christianity.

Basically, Christianity is an historical religion. That is to say, it is not founded primarily on universal principles but in concrete events—actual historical happenings. The most important of these is the life of a little known Jewish carpenter who was born in a stable, died at the age of thirty three as a criminal rather than as a hero, never travelled more than ninety miles from his birthplace, owned nothing, attended no college, marshalled no army, and, instead of producing



books, did his only writing in the sand! Nevertheless his birthday is kept across the world and his death day sets a gallows against every skyline. Who then, was he?

When we try to pin down the biographical details of Jesus' life we are immediately stuck—and disappointed by how little information is available. We do not know what he looked like, and when we pass from physiognomy to biography, solid information is again surprisingly scant. We know that he was born in Palestine during the reign of Herod the Great, probably around 4 B.C. He grew up in or near Nazareth, presumably after the fashion of the normal Jew of the times. He was baptised by John, a dedicated prophet who was electrifying the region with his proclamation of God's coming judgment. In his early thirties he had a teaching-healing career, focussed largely in Galilee, which lasted no more than three years. In time, he incurred the hostility of some of his compatriots and also the suspicions of Rome, which led to his execution by crucifixion on the outskirts of Jerusalem.

These come close to being all the undisputed facts of Jesus' career that we have. One cannot relate them without sensing how unimportant such facts really are when taken by themselves. To see the stature of his life and its historical moment we must turn to the *kind* of person he was, the quality and power of his life. Here, fortunately, we are on much firmer ground, for though, as John Knox said, the gospels do not succeed in fully revealing Jesus, they are utterly unable to conceal him. Whatever may be lacking in our picture of Jesus, we know more than enough to characterize him as a person of strange and incomparable greatness. Out of obscurity, he steps forth in heroic dimensions. He belonged to first century Palestine. It produced him but it cannot explain him.

No man in history has been more exalted since his death—but it is important to remember that no generation has exalted Jesus more than did his own, the generation of Peter, James, and Paul.

What was there in this life that forced those who

knew it best to come to the conclusion that it was divine? The answer takes three parts—what he did, what he said, and what he was.

As Peter put it simply, "*He went about doing good.*" Easily and without self-consciousness, he moved among the dregs of his society, prostitutes and tax extortionists. Healing, helping people out of the chasms of despair, counselling them in their crises, he went about doing good. He went about doing it with such single-mindedness and effectiveness in fact that the people that were with him from day to day found their estimate of him modulating to a new category. They found themselves thinking that if God is pure goodness, if he were to take human form, then this is how he would act.

It was not only what Jesus did, however, that made his contemporaries think of him in new dimensions. It was also what he said.

There has been a great deal of controversy over the originality of Jesus teachings. Possibly the most balanced view is that of the great Jewish scholar, Klausner. If you take the teachings of Jesus separately, he wrote, you can find every one of them paralleled in either the Old Testament or its commentary, the Talmud. If, on the other hand, you take them as a whole, they have an urgency, an ardent vivid quality, an abandon, and, above all, a complete absence of second rate material that makes them refreshingly new.

The language of Jesus is, in fact, a fascinating study in itself, quite apart from its content. If simplicity, concentration, and the sense of what is vital are marks of great religious literature, these qualities alone would make Jesus' words immortal. But this is just the beginning. They carry an extravagance of which wiser men, mindful of capacity for balanced judgment, are incapable. Indeed, their passionate quality has led one poet to coin a special word for Jesus' language, calling it "gigantesque." If your hand offends you, cut it off. If your eye stands between you and the best, gouge it out. Jesus is always talking about things like camels going through needles' eyes, about men who fastidiously strain the gnats from their drink while oblivious of the camels humping down their gullet. His characters go round with timbers protruding from their eyes while looking for tiny specks in the eyes of their neighbors. He talks of people whose outer lives are as stately as mausoleums while their inner lives stink of bodies in putrefaction. This is not rhetorical language skilfully added for effect. The language is part of the man himself, stemming from the urgency and passion of his driving conviction.

And what did he use this language to say? Not a great deal quantitatively, as far as our records have it. All the words of Jesus, as reported in the New Testament, can be spoken in two hours. Yet they are the most repeated words in the world: "*Love your*

*Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.*

John Wesley

neighbor as yourself." "*Whatsoever ye would that men should do to you, do ye also unto them.*" "*Come unto me all ye who labor and are heavy laden, and I will give you rest.*" *Ye shall know the truth, and the truth shall make you free.*" Most of the time, however, he told stories—parables we call them. People who heard these stories were moved to exclaim, "*Never spake man thus.*"

They were astonished. And small wonder. If we are not it is only because we have heard his words so often that their edges have worn smooth by familiarity. If we could recover their original impact, we too would be startled. Their beauty would not cover the fact that they are "hard sayings," a scheme of values so radically at odds with those by which we live that they would rock us like an earthquake.

We are told that the publican and the harlot go to heaven before those who are outwardly righteous, whereas the world assumes that the good people, the respectable people, the people who fulfil the norm and have nothing to be ashamed of, will lead the heavenly procession. There blows through these teachings, Berdyaev has said, a wind of freedom and liberty that frightens the world and makes it want to deflect them by postponement—not yet, not yet! H.G. Wells was evidently right. Either there was something mad about this man—or our hearts are still too small for what he was trying to say.

And what, precisely, was he trying to say? Taken together, his parables and his beatitudes, indeed everything he said, form the surface of a burning glass which focusses man's awareness on the two most important facts about life: **God's overwhelming love for man, and the need for man to receive this love, then let it flow out again toward his neighbors.**

Jesus was an authentic child of Judaism, heir to the best of her magnificent religious heritage. As such he inherited the Jewish vision of a God of infinite loving kindness whose entire being is bent on man's salvation. If Jesus differed from his compatriots, it was

only in taking this vision of God more seriously and sensing it more directly, not in believing something different.

Plainly the crater from which Jesus' strenuous perfectionism issues is God's astonishing love for man. Correlatively the reason we find this ethic incredible is that we do not share the premise on which it is based. The reason the love Jesus proposed is so demanding is that it is to be absolutely free, geared entirely to our neighbor's needs, not his due. And the reason this seemed to Jesus the natural way to look at the matter is that this is the way God's love has come to us.

Certainly the most impressive thing about the teachings of Jesus is not that he taught them but that he lived them. His entire life was one of complete humility, self-giving, and love which sought not its own. The supreme evidence of his humility, as E.C. Colwell has pointed out, is that it is impossible to discover what Jesus thought of himself. He was not concerned that men should know what he was. His concern was for people to know God and his will for their lives. By indirection this tells us something about what Jesus thought of himself too, but it is obvious he thought infinitely less of himself than he did of God.

Through the pages of the gospels Jesus emerges as a man of surpassing charm and winsomeness who bore about him, as someone has said, no strangeness at all save the strangeness of perfection.

In the end, especially when he laid down his life for his friends, it seemed to those who knew him best that here was a man in whom the human ego had disappeared completely, leaving his life so completely under the will of God that it became perfectly transparent to that will. It came to the point that, as they looked at Jesus, they were looking at the way God would be if he were to assume human form.

Ann Bendall, Nambour, Australia

Do We Need Another Church?

Gloria and Ray Colot, Oxenford, Qld., Australia

Dick Bain's article in the March/April Innerface had us all fired up with enthusiasm for his Urantia church idea. After about three days of meditating on this thought and talking to other readers who were also "fired up," we slowly did an about face. These are the points that came to mind.

1. Religion is personal. It is the sum of our own experiences with God. Our personal religion will evolve throughout eternity. It will grow and expand forever. When religion becomes an institution, however, there is the danger of stagnation, dogmatism,

True religion is to know God as your Father and man as your brother. Religion has always been a conservator of morals and a stabilizer of society. And this is still true, notwithstanding the contrary teachings of many modern socialists and humanists. (1091)

ritualism, etc. And this halts, or at least slows, the natural evolutionary growth of our personal religion through this institution's inevitable adoption of inflexible laws, rules, etc.

2. The world, surely, does not need another church. However, it does need more organizations like Green Peace, Red Cross, Rotary Clubs, and the Salvation Army dedicated to the idea and practice of service to man! *The Urantia Book* tells us throughout its pages that the primary duties of all mankind are to **love God and to serve our fellow man.**

3. Instead of churches, why not think in terms of offices, buildings, centers, clubs, lodges, groups societies, combines, headquarters, etc. If we put the word "Urantia" in front of any of these terms it looks pretty good—in fact, it looks much better than "Urantia Church."

4. What the book says: *The cult preserved sentiment and satisfied emotion, but it has always been the greatest obstacle to social reconstruction and spiritual progress. Notwithstanding that the cult has always retarded social progress, it is regrettable so many modern believers in moral standards and spiritual ideals have no adequate symbolism—cult of mutual support—nothing to belong to.*

Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This higher symbolism must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.

Always remember, the cults are formed, not to discover truth, but rather to promulgate their creeds.

Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders.

Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in progressive society for home, social institutions, church, and state. There is great hope for any church that worships the living God, validates the brotherhood of man, and dares to remove all creedal

pressure from its members.

The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

Turning Point!!

It is now 60 years since the Urantia Papers were brought to our planet and an organization developed, firstly to get the Papers published in book form, and then to generate systems to commence to spread the book throughout the world. That phase has now been achieved. In the process, a pseudo-papacy developed. Whether or not this was the intention of the revelators we cannot know. Let us presume that it was and that the initial task proceeded according to plan. Since it appears that this phase has now concluded, perhaps we are meant to prepare the way for a new phase of development. What might this new phase be?

One thing for sure is that the authors of the book were remarkably intuitive and prophetic in describing the conditions and impending changes that would come about in world society. In Paper 99, *The Social Problems of Religion*, we find a guide book for the next one thousand years. It is our responsibility to take note of the wisdom and experience that a superior intelligentsia has provided on how we may handle the situation presently confronting us. We are told:

"Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization."

This would indicate that there is very little that dedicated Urantia Book readers can contribute on an organizational basis that is liable to bring benefit to our planet. Whatever potentialities are conferred upon us by virtue of our possession of the book, the fostering of a religious organization appears to be an improbable source of progress. That does not mean that we should not find stimulation and companionship through the forming of social organizations. But it does mean that the reconstruction of society is unlikely to gain significant benefits. Paper 99 offers further advice:

*Man with his burning soul
Has but an hour of breath
To build a ship of Truth
In which his soul may sail
Sail on the sea of death
For death takes toll
Of beauty, courage, youth,
Of all, but Truth.*

John Masfield

"Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities, immediately becomes a political party, an economic organization, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes."

Taken together these two quotations tell us that it is the creative functioning of our personal spiritual experience that can be helpful in ameliorating the inevitable recurring crises on our planet. But, as a collective, we must confine our efforts to the furtherance of religious causes. How can we do this and what should the immediate goals be?

The greatest present need for the spiritual development of our planet remains the same as it was 2000 years ago when our Creator Son took on human form in an effort to rectify our misconceptions about God. In a pre-bestowal conversation between Immanuel and Michael, Immanuel said: *"Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of the Paradise Father, thus to reveal God, your Father, in the flesh."*

The greatest hindrance to the further spiritual advancement to our planet is an endemic misunderstanding of the nature of God. No world religion has ever fully comprehended the significance of the reality that the love, goodness, and mercy of God as a Father unconditionally transcends his righteousness as our judge. Jesus taught us the meaning of that reality not only by his life but also by his parables (the prodigal son, the lost coin, the lost sheep) and teachings such as: *"Would any of you who are fathers give your son a snake when he asks for a fish? Or would you give him a scorpion when he asks for an egg? As bad as you are, you know how to give*

good things to your children. How much more, then, will the Father in heaven give good gifts to those who ask him!" (Luke 11:11-13)

Surely, then, the correcting of that primary error is the cardinal requirement for the creation of an environment conducive to the further spiritual progress of society. Until mankind understands the nature of God, little further progress can be made, and stagnation or even regression will be its fate. As *Urantia Book* readers who have comprehended the reality of God's nature, and its meaning for our relationships with God and one another, we have the obligation to get that message through to mankind. That is our primary personal task. It is also our task as religious collectives in which we can come together to discuss ways and means of promulgating that message. As Jesus said to Simon, "Lead men into the kingdom and the great and living truths of the kingdom will presently drive out all serious error...and when you have a man safely and securely in the kingdom, then is the time, when such a one will come to you with inquiries, to impart instruction having to do with the progressive advancement of the soul." **Let first things come first.**

COSMIC REFLECTIONS

The Jupiter Problem

Dick Bain

Jupiter has always been fascinating to astronomers and non-astronomers alike. For Hector Berlioz, Jupiter was the bringer of joviality in his composition *The Planets*. But some solar system theorists may not feel so jovial when considering a recent theory about the likelihood of Jupiter's existence. A group of astronomers have found evidence that giant gas planets



like Jupiter may be rare in other solar systems, and this may say something important about the origin of our solar system.

The author of Paper 57 in *The Urantia Book* informs us that our solar system formed from material pulled out of our sun by a passing dark giant of space, Angona. (657.) This theory of origin, known to astronomers as the catastrophic or dualistic theory, was proposed independently by Thomas Chamberlin and Forest Ray Moulton in the early part of this century.¹ Another source² says that the theory was first suggested early in this century by astronomer Sir James Jean and geophysicist Sir Harold Jefferies. The astronomic community eventually rejected this theory for several reasons, one being that such an encounter would be quite rare. In fact, we are told on page 466 that most planets did not have such an origin. The *Encyclopedia Britannica* gives an additional reason for rejection of the catastrophic theory: "...acquired a more mature understanding of the behavior of gases under astrophysical conditions. This perspective led to the realization that hot gases stripped from a stellar atmosphere would simply dissipate in space; they would not condense to form planets."¹ It seems to me that the idea in *The Urantia Book* sounds more reasonable; some of the material pulled out would fall back into the sun, some would be captured by the body passing by the sun, but some material would stay in orbit. Perhaps this orbiting material formed a disc around our sun, and from this disc the planets of our solar system formed.

There was another problem found with the catastrophic theory, namely the distribution of angular momentum in the solar system. Angular momentum is a measure of the speed of rotation of a body around a center and it's distance from that center of rotation. Though the sun has 99.9% of the solar system's mass, it has less than 0.5% of its angular momentum. Jupiter, with only a fraction of a percent of the mass in the solar system has about 99% of the angular momentum of the solar system. This situation would not be expected if the solar system had a catastrophic origin. Significantly however, this unexpected distribution of angular momentum is also a problem for the other major theory of planetary formation, the nebular or monistic theory.

In the eighteenth century, the philosopher Immanuel Kant proposed that our planetary system coalesced from a cloud or nebula of dispersed particles. About twenty years later, the mathematician Laplace proposed that a cloud of dust and gases around a sun would form into rings from which planets would coalesce.¹

In fact, this idea of ring formation is mentioned in *The Urantia Book* on Page 170. The author does not specifically say that the rings form into planets, but the

entry is under the heading "*The Origin of Space Bodies*," so that planetary formation from the rings is intimated. Astronomers are now finding many young stars with discs of dust and gas around them, and this tends to support the idea that planets form from such rings. But in the case of our solar system, the nebular hypothesis has problems other than that of the distribution of angular momentum.

One of the unusual features found in our system is retrograde motion (or more correctly, retrograde rotation) of two planets, and some moons of several planets. If a planetary system formed from a uniform disc of material, we would expect the planets and their satellites to all lie in the same plane and rotate in the same direction. If a planet rotates in the opposite direction from the others, that phenomenon is an example of a type of retrograde motion. There are two planets, Venus and Uranus, that exhibit retrograde rotation in our solar system. Astronomers have not found an explanation to account for this retrograde motion that is satisfactory to everyone. The problem of retrograde motion in our solar system is mentioned on Page 657 where the Life Carrier author tells us, "*Retrograde motion in any astronomic system is always accidental and always appears as a result of the collisional impact of foreign space bodies. Such collisions may not always produce retrograde motion, but no retrograde ever appears except in a system containing masses which have diverse origins.*" According to the author, the masses which caused the retrograde motion were captured by our sun from the passing Angona system. And in addition to the problems already mentioned, the nebular hypothesis

now has a Jupiter problem.

[Detailed studies of isotope anomalies in meteorites have provided evidence that the solar nebular was contaminated very early in its history by one or more injections of material from sources external to the solar system. (from Dodds, R.T., *Thunderstones and Shooting Stars*. Harvard University Press, 1986)]

A recent article in *Science News*³ reported that a team from MIT examined 20 nearby, sunlike stars one to ten million years old and reported that even these very young stars did not have enough molecular hydrogen in their vicinity to form a planet the size of Jupiter. The researchers conclude that either a planet like Jupiter would have to form very quickly before the hydrogen was lost, or more likely there is only a small chance of such planets forming in the first place. If, on the other hand, material were pulled out from our sun as claimed in *The Urantia Book*, there would be plenty of material to form the two gas giant planets, Jupiter and Saturn.

The catastrophic origin hypothesis/Angona theory may still have more strikes against it than the nebular hypothesis, but it looks like the score is beginning to even up. Perhaps early in the third millennium innings astronomers will resurrect the catastrophic hypothesis and come to the same conclusion as the author of Paper 57. And 2001 isn't so far off, is it?

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