



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

The Favorite Places  
from  
The Urantia Book

In response to a question from Nathaniel, Jesus provided the apostles with instruction that is tremendously relevant to current difficulties confronting many Urantia Book readers. Jesus said:

“Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

“You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature’s nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed.

“Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. Believers must increasingly learn how to step aside from the rush of life—escape the harassment of material existence—while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.

“God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely

### In this issue...

On Salvation.....	1
Christianity—A different perspective.....	2
Human Sources of The Urantia Book.....	4
Forgiveness, Reconciliation, and Reparation—the Dilemma.....	8
Who Wrote The Urantia Book?—It Doesn’t Really Matter!! (IMHO).....	11
On Peer Group Pressure.....	12
Charity Doesn’t Start at Home!.....	14
Gideonism.....	15
“Clovis First” ain’t first anymore.....	15

Suggested annual donation - \$10

Donations and submissions should be addressed to:

USA & Canada:

David Biggs, P.O. Box 1091, Flint MI 48501, U.S.A.

Internet: [elsner@tir.com](mailto:elsner@tir.com)

Australia, New Zealand, & Europe:

Ken Glasziou, 2/9 Fig St., Maleny 4552, Australia

Internet: [kglaszio@ozemail.com.au](mailto:kglaszio@ozemail.com.au)

*“If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the far-spreading household of faith? Remember, as you love one another, all men will know that you are my disciples.” (2041)*

material upheavals; spirit lives are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it easier to do the right thing.

“Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one’s fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.

“As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

“Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.

“The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.

“As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

“Avoid dishonesty and unfairness in all your

*The supreme  
happiness of life is  
the conviction that  
we are loved.*

Victor Hugo

efforts to preach truth and proclaim the gospel. Seek no unearned recognition and crave no undeserved sympathy. Love, freely receive from both divine and human sources regardless of your deserts, and love freely in return. But in all other things related to honor and adulation seek only that which honestly belongs to you.

“The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

“The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder. (1739)

## **Christianity—a Different Perspective.**

Ken Glasziou, Qld., Australia

Like most processes associated with evolutionary society on this Earth, the history of western religion has been dominated by the male sex hormone, testosterone. One of Christianity’s principal founders, Paul, had too little. Another, Augustine of Hippo, known also as Saint Augustine, suffered from an excess. The effects of testosterone levels upon their mental functioning appears to have combined in a curious way to cause a split in Christian theology towards two extremes in the interpretation of the incarnation of Jesus. One extreme made Jesus’ life, and its divine revelation of the nature of God, as having paramount significance. The other virtually ignored both Jesus’ life and his teaching, attributing

importance only to his death on the cross as the symbolic lamb sacrificed for the sin of the world.

To put some meat on the bones of this story we must go back to the 4th century when a young Augustine was permitted to join the Manichean religion in Carthage—but only as a member of its lower order. This order was for men who could not control their sex drive. The 'elite' were, of course, the celibates, probably with low testosterone.

Augustine turned out to have a brilliant mind. However, after nine years, he became bored with the Manicheans and left for the academic center of Milan in Italy. With him, he took a severe inferiority complex because of his failure to win the battle against his testosterone. In Milan he gained a professorship and destiny took him to hear the preaching of the most eminent churchman of that time, Ambrose, Bishop of Milan. As a result, Augustine began his long association with the writings of Paul, and particularly the Epistle to the Romans.

In Paul, Augustine discovered a man at the opposite end of the testosterone scale, but possibly with an equal mental anguish attributable thereto. Paul admitted he had no need for a wife and wished other men were as himself. Whatever their mental pain, both men were less than pleased with how they might present before God. They discovered a way out of their predicament in the doctrines of predestination, grace, and justification.

The basis of these doctrines was the congenital depravity of man such that he could do nothing at all to rescue himself from that appalling estate. Rescue could come only from God. Augustine agreed with Paul about their depravity. But both felt they were "chosen," so why on earth would God have chosen them? The conclusion was that rescue must have come before they were born—their elite status was predestined because God, even before the foundations of the world and before time began, already knew whether or not they would accept grace when he

*God knoweth the  
secrets of the heart.*

Psalm 44:22

*The happiness of a man  
in this life does not  
consist in the absence  
but in the mastery of  
his passions.*

Tennyson

offered it. Justification, meaning "being made righteous," automatically followed the receipt of God's grace.

Both Paul and Augustine subscribed to a doctrine about Adam's transgression and original sin, but Augustine linked original sin with human sexuality and the dependence of human procreation upon the sexual passion that he had come to abhor. Both men found their release from condemnation through God's redemptive act, the sacrificial death of Christ on the cross. They appear to ignore the connotations of their theology regarding the nature of the God whom John defined as "love."

Soon to appear on the scene in Rome and destined to present a different dogma was a monk from Britain named Pelagius. The spiritual sloth he found among many Roman Christians greatly distressed him. He blamed this moral laxity on the doctrine of divine grace from the "Confessions" of Augustine who, in his prayer for continence, beseeched God to grant whatever grace the divine will determined.

Rejecting the argument that people sinned because of human weakness, Pelagius insisted on man's basically good moral nature and taught that God made human beings free to choose between good and evil. For Pelagius, sin was a voluntary act committed against God's law. His many followers also rejected the doctrines of original sin and the necessity for infant baptism, noting the absence of any comment by Jesus upon these doctrinal issues. So not much is new!

Pelagianism was vigorously opposed by Augustine and many others. Eventually it lost the battle and its major proponents, Pelagius, Celestius, and Julian of Eclanum were excommunicated for heresy. However, Pelagianism persisted in one form or another, making a reappearance during the Reformation in which both Calvin and Luther plumbed for the Augustinian view.

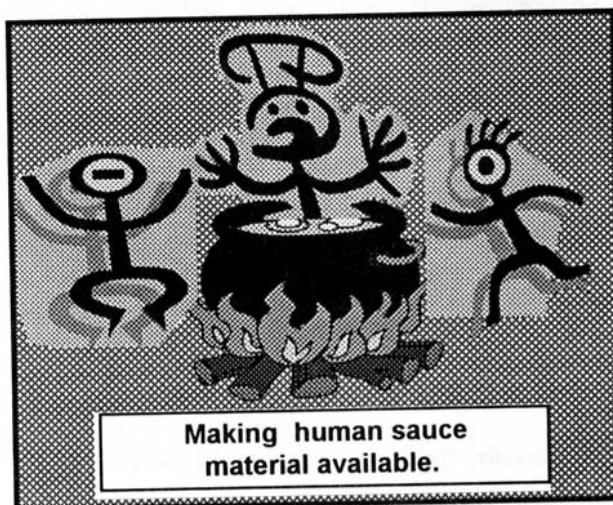
Curiously, the survival of a Christian theology is

strongly reminiscent of a Darwinian natural selection process—the survival of the fittest for the times and circumstances at hand. To survive in strength, the Church needed money.

Prior to the industrial revolution, Karl Marx's contention that all wealth derives from the sweat of the peasants was not too far off the truth. Hence, it was mainly indirectly from the peasants and more directly through their masters that the Church had to derive its major source of income. A modified Augustinian theology had sale value. The Church taught that all men were born as incorrigible sinners. Then it sold them salvation. In the Church's sacramental system, people made their sacrifices to appease and please God. They brought offerings, showed sorrow, did their penance, bought indulgences, etc., until they scored enough brownie points to merit God's grace. The priests, bishops, and popes mediated the transactions. And the Church waxed rich and powerful.

In contrast, the Pelagian system had nothing to sell but faith in the goodness of God. For that, money was superfluous. Ever since those early times, theologies have survived through a Darwinian selection process on the basis of their retail value rather than their truth content. But now, with the coming of universal education, the information explosion, and the destruction of much superstition through the advances of science, all that is changed. This was illustrated by a recent survey of church people in England in which about eighty percent gave the thumbs down to the atonement doctrine and the exclusivity concepts that only allow for Christians to receive God's promise of an eternal life.

For nigh on 2000 years, natural selection has ensured dominance of theologies centered on the death of Christ. But the Christian Church is now dying. If it is to survive the 3rd millennium (and I believe it will), then surely it must now become centered upon that



*Love is all we  
have—the only way  
that each can help  
the other.*

Euripides

beautiful revelatory life of Jesus and his teachings in regard to the indwelling of those spirit forces<sup>1</sup> that herald something entirely different from authoritative, legalistic religion. Essentially Jesus' religion is founded upon a personal, intimate, and inner relationship between each individual and their God. It is a religion of universal, living love. It makes us responsible to God, and for one another.

Until the present, Christian men have been content to excuse their selfish and anti-social behavior on the basis of their animalism and their testosterone, relying on the blood of Christ for their rescue. The effects were not completely disastrous until clever male chemists came up with the means of comparatively safe birth control, followed by an insidious male-fostered program of female education that permits the male testosterone to run riot. One result has been the destruction of our moral codes and stable family life. Maybe the women have to take charge. At least their minds would not be befuddled by testosterone.

Reference

1. John 14: 16, 17, 23; 1 John 4: 16; Romans 8:14, 15; Galatians 4: 6.

## **Human Sources and The Urantia Book.**

**The strong nuclear force and supernova**

Ken Glasziou, Qld., Australia

On the basis that the Urantia revelation was given to us in the 1934/5 period, I have previously considered certain statements in The Urantia Book to be prophetic. Among these were descriptions of the force that holds the atomic nucleus together, also the so-called weak force of radio-active decay, and the role of the neutrino in supernova explosions. Through his exploration of human sources for Urantia Book materials, Matthew Block has now discovered scientific papers, published in the early 1940's, that very obviously provided source material for what I had considered to be prophetic statement.

In the world of science, publication date is the normal criterion for claims to originality in authorship. Hence the year 1955, when *The Urantia Book* was first published, would be the normal date to evaluate possible prophetic material from that book. However, on the basis of firm assurances from former members of the group known as the Forum that was concerned with receipt and subsequent publication of the Papers, and also from one-time trustees of the Urantia Foundation (two), I accepted that no alterations had been made to the original text either after the original date of receipt or since the first printing.

Matthew's work, plus other discoveries, have shown these assurances to have been unmerited. Matthew has now provided me with copies of original papers from the early 1940's period that are indisputably source papers for statements in the book that I examined in previous articles. To be reviewed in this and the next Innerface are: G. Gamow, *Neutrinos VS Supernovae*, *Science Monthly* (January 1942), and C. W. Shepperd, *The Evanescent Mesotron*, *Scientific American* (October 1940).

It is unfortunate that I made the error of not sticking to the established practice of using publication date to establish priorities. It has now transpired that a long-suppressed document written by Dr. Sadler has come to light that clearly states that extra material was added to the Urantia Papers by the revelators between 1935 and 1942.

My error in using a starting date of 1935 affects only a relatively small volume of the prophetic materials uncovered in *The Urantia Book*. And even for the material under review, all is not lost since there are interesting departures and omissions by the Urantia Paper author from what the human authors of the source papers actually wrote. On page 464, the book states:

*Divine truth must not be discounted because the channel of its bestowal is apparently human. (1733)*

*Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God.*

(Jesus to his disciples—p.1733)

*In those suns which are encircuited in the space-energy channels, solar energy is liberated by various complex nuclear-reaction chains, the most common of which is the hydrogen-carbon-helium reaction. In this metamorphosis, carbon acts as an energy catalyst since it is in no way actually changed by this process of converting hydrogen into helium. Under certain conditions of high temperature the hydrogen penetrates the carbon nuclei. Since the carbon cannot hold more than four such protons, when this saturation state is attained, it begins to emit protons as fast as new ones arrive. In this reaction the ingoing hydrogen particles come forth as a helium atom. (464)*

The above description comes from work of Hans Bethe who described the so-called carbon cycle for energy production in stars in 1939. In actuality, this hydrogen-carbon-helium reaction occurs mainly in stars hotter than our sun. For cooler stars like our sun, Bethe and Critchfield (1938) described a different sequence of reactions, called the proton-proton chain, that is responsible for the hydrogen to helium conversion. Quoting Bethe's work, Gamow states that the carbon cycle is the "particular nuclear reaction...responsible for the energy production in the sun and all other stars of the main sequence"—which is a little strange since it was known to be incorrect at the time he wrote. The Urantia Paper author has not repeated that error.

The "space energy channels" in the Urantia Paper passage are Urantia Book terminology and are unknown to science. They are channels by which energy encircuits the material creations, with origin and destiny in the Isle of Paradise. Stars directly in those channels can "feed" on that energy and burn indefinitely. Stars not too far off apparently can partially maintain themselves, while those far off become exhausted when their own fuel supply burns out.

Gamow estimates that our sun will decrease its hydrogen content from 35% to 1% in the next 10 billion years. Long before that time, our planet would be uninhabitable. Contradicting Gamow, on p. 465 The Urantia Book states that our sun will function at its present efficiency for another 25 billion years. Possibly this means that our sun is at least partially encircuited on the "space-energy channels."

Urantia Paper 42 has, "*Reduction of hydrogen content increases the luminosity of a sun. In the suns destined to burn out, the height of luminosity is attained at the point of hydrogen exhaustion. Subsequent to this point, brilliance is maintained by the resultant process of gravity contraction. Eventually, such a star will become a so-called white dwarf, a highly condensed sphere.*" (464)

Gamow states as follows: "Since the nuclear reactions transforming hydrogen to helium cause definite changes in the physical properties of stellar matter, one should expect changes of the observed characteristics of the star itself...the steady decrease of the hydrogen content in the star must lead to a quite considerable increase of its luminosity... After the star...reaches...state of maximum luminosity, the hydrogen content of its body will be entirely exhausted....In the absence of hydrogen...the star is bound to start a slow contraction...radiation of the star is supported by the gravitational energy liberated in contraction...the final stage...represented by a very dense star...the so-called "white dwarfs."

The Urantia Book continues: "*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*

*It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God.*

(Jesus to his disciples—p.1733)

*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)

As I read the Urantia Paper, it appears that its author is trying to make a clear distinction between stars around the size of our sun that are destined to burn out and become white dwarfs, and those that are considerably larger—those up to a "gigantic" size. At the mid-stage of his paper, Gamow states, "In spite of the tremendous difference in luminosity, the phenomena of supernova explosions show many similar features with ordinary novae." Then, at the end of his paper he concludes that the final result for stars collapsing in either nova or supernova is a white dwarf. He presumes that the difference in behavior must be a larger initial mass for those collapsing in a supernova.

The idea that supernova explosions result in the formation of neutron stars and not white dwarfs had been put forward by Zwicky and Baade in the early 1930's and intensively publicized by Zwicky. In 1939, in a theoretical paper, Oppenheimer and co-workers concluded that the collapse of very large stars could continue to a Schwarzschild singularity (now called a black hole). But the idea of black holes and neutron stars was opposed vigorously by both Einstein and Eddington, and perhaps this was the reason for Gamow plumbing for the final point of supernova collapse being a white dwarf. It is now known that both black holes and neutron stars can result from the collapse of very large stars.

The key difference between nova and supernova is the participation of "vast quantities of tiny particles devoid of electric potential" also called "runaway

*It is because you fail to realize the presence of God that I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child.*

(Jesus to his disciples—p.1733)

particles" by both Gamow and the Urantia Paper, and by Gamow only, the "neutrinos."

A little more than 10 years before Gamow wrote his article, precise energy balance measurements for a process termed "beta radioactive decay" appeared to contradict a long established principle in classical physics that energy could neither be created nor destroyed. The energy budget for this process came up short, resulting in speculation by Nobel Prize winning physicist, Wolfgang Pauli, that there must exist an undetectable particle having no properties.

The unthinkable alternative to Pauli's particle, soon to be named the neutrino by Enrico Fermi, was that the law of conservation of energy is wrong, at least at the sub-atomic level. In actuality there was room for doubt, for no set of measurements can be perfect, and physicists used a term called "entropy" that is similar to the "sundries" or "miscellaneous" used by accountants to square off a budget deficit.

As time progressed, the need for Pauli's particle became acute. However, it remained factual that the only real evidence for its existence was located in the energy balance accounting. The Gamow paper we are reviewing here had a forerunner, a highly speculative paper published in 1941 by Gamow and Schoenberg<sup>1</sup> entitled *Neutrino Theory of Stellar Collapse* in which the still undiscovered neutrino provided the hypothetical means for a star to collapse in record time. The major problem for getting a star to collapse was in the way energy could escape from the interior to the surface unhindered. It was already known that light energy could take a million years to make the journey, and x-rays and cosmic rays not much less.

In his paper, Gamow glibly states, "it can be calculated that neutral particles of small mass would easily pass through many thousands of kilometers of lead without suffering any absorption," while seeming to ignore that the properties of neutrality and zero

*This world is only a  
bridge; you may pass  
over it but do not  
think to build a  
dwelling place upon it.*

(1735)

mass apply also to the photons of light that take a million years for the journey. Nevertheless, the speculation was correct and when finally discovered in 1956, the neutrino was found to have the appropriate properties to make the journey. However, the Gamow and Schoenberg paper did contain an escape clause in its summary that remarked, "the neutrinos are still hypothetical particles because of the failure of all efforts to detect them."

Approximately one tenth of the Gamow paper is devoted to describing the reasons for speculating upon the existence of the neutrino and the properties needed from it. He writes, "The character of the neutrinos has been very ingeniously summarized by Dr. Swann, who said, 'The neutrinos are like world war debts. You never expect to see it paid, but you satisfy your conscience and the conscience of your debtor by keeping it on the records.'"

Prior to Matthew's discovery, we could have no idea of how much the author, human or celestial, of Paper 42 knew about novae, supernovae, and neutrinos. It is now obvious that this author had thoroughly examined the Gamow paper prior to carefully selecting those sentences and phrases that suited the purpose at hand. Thus this author could not have been other than well aware of the highly speculative nature of the Gamow statements about the undiscovered neutrino.

As done in a previous article, let us hypothesize that Paper 42 was written by a scientist (or extremely knowledgeable non-scientist) for the purpose of supporting the revelatory claim of The Urantia Book. Could this hypothetical person justify using such a highly speculative description of a supernova? What were the chances of being right and what were the chances of being wrong? Perhaps this is best illustrated with facts about a 1987 supernova that

*Faith is the daring  
of the soul to go  
farther than it can  
see.*

occurred in our neighboring Cloud of Magellan. Since the late 1950's, an enormous volume of theoretical papers have been published on the nature of supernovae, most of them supported by elegant and highly sophisticated computer simulation. But up to 1995<sup>2</sup>, nobody had succeeded in making a supernova explode in a computer simulation, thus illustrating the continuing ignorance about the true mechanism of star collapse. And even today, theory does not correctly account for the measured flow of neutrinos derived from stars such as our sun.

Gamow was guessing. Whoever wrote Paper 42 knew full well that this was so. Does it make sense for a human author to offer guesswork in support of a revelatory claim? But if the author was truly a celestial revelator seeking to help this planet arise from its spiritual mire, then things are different, are they not? In my view, Matthew's disclosure of the 1940's articles has strengthened rather than weakened the case for the prophetic nature of the materials under discussion.

**References.**

1. Gamow, G. and M. Schoenberg, *Neutrino Theory of Stellar Collapse*, Physical Reviews 59, 539 (1941).
2. Sky and Telescope, August 1995

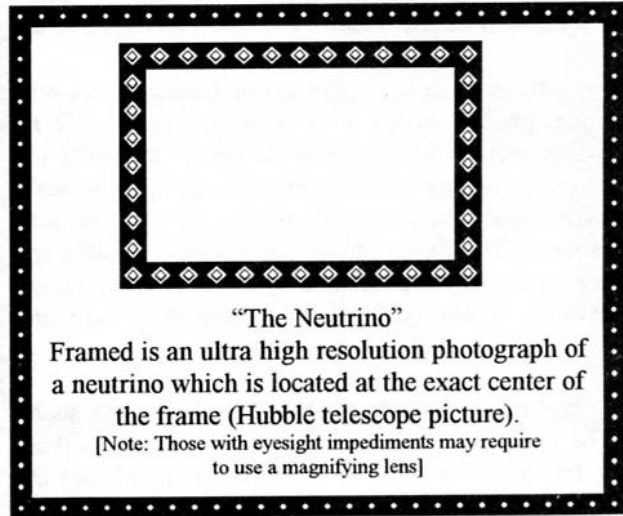
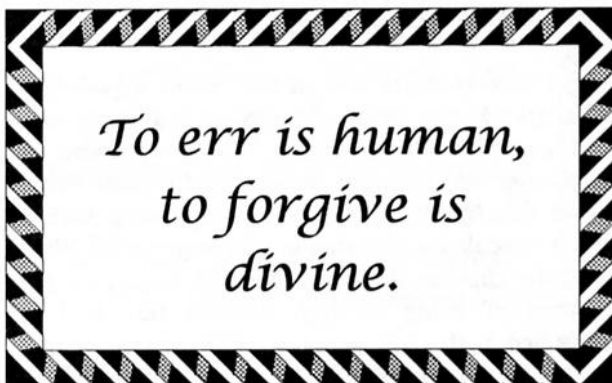
[note: The discussion of Shepperd's paper on the mesotron will appear in the next issue of Interface]

## **Forgiveness, Reconciliation, and Reparation—the Dilemma?**

Ann Bendall, Qld., Australia

"To forgive is divine." So we are told. And as each of us strives to be more god-like, we are confronted with the dilemma of identifying who did what to us and why and what are the consequences.

To forgive another requires first of all identification of the evil perpetrated. It is the epitome of vaingloriousness to consider that we can forgive sin



which is solely God's prerogative (or at least it is under the jurisdiction of the appropriate spiritual Court of Inquiry).

It is also highly unlikely that we are capable of gathering sufficient information to make an informed decision as to whether the "perpetrator" has committed an error, sin, evil act, or is iniquitous. For example, when I look at the chaos caused by Adam and Eve's transgression I would have ranked them as having "sinned," and yet they were classified as having perpetrated "an error of judgment."

From a human perspective in trying to assess what the "evil act" was which requires forgiveness being extended, we strive to appreciate both the victim's and the perpetrator's perspective—and discover that each often has a totally different view of the act. Commonly the perpetrator has a decided bias to minimize what occurred and also has a tendency to blame their transgression on external influences whether it be alcohol or drugs or "they made me do it" syndrome.

This striving to diminish responsibility appears to be encouraged by current society, perhaps because we feel uncomfortable with the fact that "nice people" can commit evil acts.

The victim, on the other hand, has a tendency to see the act as premeditated, more pervasive in its deleterious impact on their well-being, and to view the act in a way that frees self from any blame or responsibility for one's own misfortune.

Consequently three issues become involved, the first dealing with what the evil act actually was, the second, who is the victim and who is the perpetrator, and the third, can the perpetrator be held to be responsible, or to have diminished responsibility for



their acts due to external influences?

In our society there is a growing need to see events in either/or, yes or no, black or white terms, so as to clearly identify perpetrators and victims. Due to the real difficulties in doing so, we have created a "grey area" that we label "diminished responsibility."

Who is the victim? Is it possible that a perpetrator can also be a victim and the converse? In our society, in the interests of cognitive parsimony (minimized thinking), there is a need to identify and classify people as "good" or "bad," and, on the assumption that for each perpetrator of an evil act there must be a victim, we seek to identify who is what.

For example, we prefer to think of family violence as a matter of evil and sick individuals who lash out against totally innocent, helpless family members. Unfortunately, there are many cases in which this assessment is accurate. However, among adults, more often the evil act of violence may emerge from a cycle of events in which victim and perpetrator both act dangerously or aggressively, and violence is the end point of an escalating quarrel.

Whilst we focus on the extent of visible damage done as indicative of who is the "evil one," we fail to address the problems of the "victim." Many times people puzzle as to how "she could have gone back to him after he did that," we fail to help her deal with her guilt as perpetrator (sorry for sounding sexist but research does show that males are more prone to physical violence than females). Thus we tend to confuse blame by assuming a guilty and an innocent party when the interaction has really taken place between two imperfect individuals.

Consequently, in such circumstances, each party must strive to clearly identify that two sets of events have occurred—which necessitates from each party,

*"Urantia has passed through the ravages of great and destructive wars in its history. All participants in these terrible struggles met with defeat. There was but one victor; there was only one who came out of these embittered struggles with an enhanced reputation—that was Jesus of Nazareth and his gospel of overcoming evil with good."* (2064)

*"Pentecost endowed mortal man with the power to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and to challenge the evils of hate and anger by fearless acts of love and forbearance."* (2064)

extension of forgiveness for their role as victim and acceptance of forgiveness for their role as a perpetrator.

Childhood sexual abuse is another matter. Due to the power differential and position of trust, the child is a victim and is violated by the perpetrator. The perpetrator of evil is often a person close to the child, and the victim has memories of loving times along with those of abuse of trust and power.

If only people could be either all good or all bad, life would be so much less complicated. But the reality is that people are imperfect, a mixture. Hence it is difficult to forgive if we strive to understand them based upon the expectation of consistency. ("The better man understands his neighbor, the easier it will be to forgive him, even to love him." p. 38)

At some point, as we grow, we realize we are stuck in the perpetrator's past transgression, continuing to harbor anger and pain at their misdeed whilst struggling to forgive.

Forgiveness frees us but is dependent upon being able to "love the sinner whilst hating the sin." To separate the person from their behavior enables us to retain fond memories of the relationship of mutual respect and caring, whilst isolating the act of abuse, the act that alienated us. Based on a relationship of love, we now seek to forgive the person for their evil act.

Unfortunately forgiveness has common connotations with condoning the act. We are also told to forgive and forget. This is impossible. Acceptance and forgiveness do not mean condoning the act. Nor can we forget the past. All we can do is prevent it having a deleterious impact on our future.

Forgiveness firstly means asking what exactly we must forgive. And this requires an objective as possible exploration of the act and its consequences on ourselves. Has it warped our image of ourselves and our life. The healing process after a misdeed by another necessitates us exploring its impact on our self-esteem and attitude to life and to others. That is our task.

Then comes the approach to the perpetrator for the purposes of extension of our forgiveness for their evil act (The Urantia Book provides guidelines on how to approach the perpetrator on p. 1762). This step requires awareness on the victims part that there is usually a magnitude gap between perpetrators and victims.

Perpetrators see the effect of what they do as smaller in scope, importance, and severity than do victims. A violent and repressive event tends to recede into the past much faster for the perpetrator than for the victim. For the perpetrator it may quickly become ancient history whereas the victim may see it as crucial for understanding the present.

Consequently, where the victim experiences in initial sense of relief in forgiving the perpetrator, this is often followed by anger as they discover that the two parties view the event quite differently. Perpetrators see it as being in the past and have the desire to be forgiven so they can forget. The forgiveness by the victim frees them. Conversely, the victim often sees the evil act as having a continuing effect, still causing anger, and still interfering with their ability to enjoy life.

Does this anger with the perpetrator signify the victim has not really forgiven? I believe not. However, it will reduce the likelihood of reconciliation between the parties.

\* \* \* \* \*  
 \*                    *I was angry,*                    \*  
 \*                    *with my friend,*                    \*  
 \*                    *I told my wrath,*                    \*  
 \*                    *My wrath did end.*                    \*  
 \*                    *I was angry,*                    \*  
 \*                    *with my foe,*                    \*  
 \*                    *I told it not,*                    \*  
 \*                    *My wrath did grow.*                    \*  
 \*                    *William Blake, A Poison Tree*                    \*  
 \* \* \* \* \*

***"Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom." (1898)***

It is commonly believed that forgiveness also means resumption of a relationship due to the forgive and forget adage. To forgive is freeing, but to reconcile with another requires that they truly accept our forgiveness. This now is a relationship issue, dependent upon the perpetrator first acknowledging the evil and its impact upon the victim.

Reconciliation based on acceptance of forgiveness means acknowledgment of the wrong-doing and its impact on the other. The next challenge is reparation. Can the perpetrator help the victim? Normally the fact of making the offer is sufficient. But should the victim view reparation as "making them suffer" then what they are seeking is vengeance and they have not forgiven.

On the other hand, the perpetrator may see the reparation as punitive, which means that they have not understood the extent of their evil action on their victim. In accepting forgiveness they have not appreciated what the victim was offering.

Often the reparation phase is approached by society as a striving to undo the damage, a restoration of the status of the victim to that of the pre-evil act. Where material loss was incurred, this may be achievable—all that is required is to repay the loss to the victim. However, the victim will often state that it is not the money they seek but their restoration of faith in humanity and perhaps the perpetrator. Hence the "evil act" tends to be the focal point for society and the perpetrator, whereas its consequences are the focus for the victim.

In those instances where the victim suffers loss of health or even life, as a society we are faced with a dilemma which we usually try to solve with monetary reparation. Although this may bring some relief for the perpetrator it definitely does not for the victim and

usually causes even more trauma.

Although I can draw attention to some of these problems, real solutions are in the hands of the victims and perpetrators. The process of forgiveness and reparation can only lie within themselves—and it is in their hearts that, thanks to the mediation of the Spirit of Truth, a real solution can be found.

## Who Wrote The Urantia Book? It doesn't Really Matter! (IMHO)

KTG

Of course it will always matter to some, particularly when they are new readers. But a small survey shows that the longer an individual has been reading this book, so does their intellectual need decline for an authoritarian statement about what one should or should not believe.

It seems likely that such readers unconsciously begin to take for granted a comment made in the book that their Adjuster will always participate in helping them know what is really right or really wrong, and not merely what they think is right or wrong. The book itself confirms that this Adjuster activity proceeds even when the human partner is not conscious of it. (1192)

What if hard evidence came to light that Dr Sadler conspired with others to write and present the Urantia Papers as if they were a revelation from celestial beings? Would the truths to be discovered in the Papers be less true? Or less authoritarian?

For many the answer is no. Truth in The Urantia Book and truth from any other source remains true regardless of the source. The Gospel of John revealed to us mortals that the Spirit of Truth would come after Jesus "went away." Its purpose would be to guide our lives and to lead us into all truth.

The Spirit of Truth was "poured out" at Pentecost. It was so effective that the apostles made more spiritual progress in one month after its bestowal than in four years of personal and daily contact with Jesus. This happened despite the fact they had no written guide book. (2061)

The need for divine, authoritarian revelation appears to be proportional to the current uncertainty and insecurity of the individual. Perhaps that is to be expected. We all must start somewhere.

*"And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance to evil can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of Truth, who directs the loving contact of one human being with another." (1950)*

However when uncertainty and insecurity develop into a pathological need for an "infallible" guide book to truth—whether it be the Bible, the Koran, the Urantia Book, or any other document—rather than demonstrating their possession of an undeviating faith as many assert, it really reflects a lack of faith.

"Faith has to be unreasonable. If we have reason for faith, it is not faith, it is logic. Faith simply must be unreasonable." (B. Appleyard) Jesus taught us, "Faith is the open door for entering into the present, perfect, and eternal love of God." The book teaches:

*"But long before reaching Havona, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. Long since, the battle cry of these pilgrims became: 'In liaison with God, nothing—absolutely nothing—is impossible.'" (291)*

A careful reading of The Urantia Book shows that none of its authors, not even the Divine Counselors, are actually of divine status. The book also says that only those of divine Creator status can know absolute truth.

The authors of the Urantia Papers make no claim that their work carries divine authority or even divine sanction. The pathway to truth is evolutionary and progressive. Hence it may have to proceed by a series of approximations. Revelation can still be revelation, yet not be truth.

The Biblical fundamentalists have brought much derision upon themselves and the Christian religion. In recent years the word "revelation" has become contaminated. Because of this, any attempt to attach

divine revelatory status, hence divine authority, on the Urantia Papers (something to which the authors make no pretence) can only retard the progress of its magnificent and desperately needed message.

## **On Peer Group Pressure**

Succumbing to peer group pressures has ruined a countless number of both young and adult lives. Why do people of normal intelligence and normal courage become helpless, spineless idiotic cowards in the face of peer group pressure?

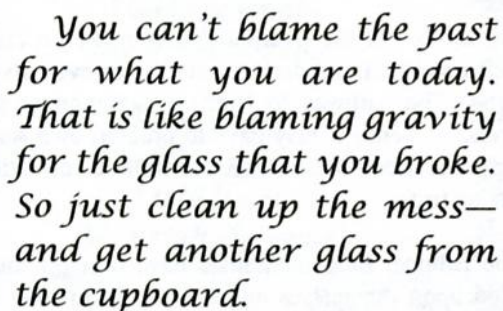
Surely the answer can only be that they are responding to some deeply felt, overriding, inherited instinct that they seem powerless to oppose.

An instinct observed in herd animals may give the clue. This is a blind, irrational fear of aloneness that, in nature, serves to protect individual herd members from attacking predators but, in the human herd, tends to lead to destruction.

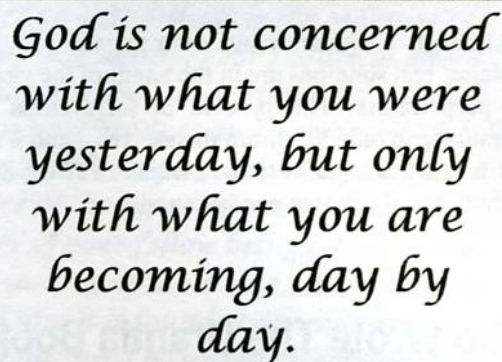
It is the same instinct that, in the domesticated horse, will cause a foal that becomes separated from its mother to flee headlong toward her, ignoring any and all obstacles such as a barbwire fence on which it may destroy itself.

Certainly it is fear of aloneness and rejection that is responsible for a large proportion of teenagers giving in to peer group pressure and trying the cool thing—be it pot, cigarettes, alcohol, so-called recreational drugs, and hard drugs. Or perhaps it is the fear that causes them to indulge in some stupid escapade that may come unstuck and land themselves and probably others in hospital, the morgue, or jail.

Being alone is really not that bad. I learned my lesson during the war years when having to cope with solitary confinement in complete darkness and total



*You can't blame the past  
for what you are today.  
That is like blaming gravity  
for the glass that you broke.  
So just clean up the mess—  
and get another glass from  
the cupboard.*



*God is not concerned  
with what you were  
yesterday, but only  
with what you are  
becoming, day by  
day.*

isolation from noise or other contact from the outside world. Time to think can even be a blessing.

Practice may be the key that opens the window to a new found courage that will isolate the fearful from their instinctive behavior. Try going off by yourself sometime. Since you can end the aloneness whenever you want, there is nothing to fear. Spend some lone time in prayer, meditation, or just reminiscing about good times. Not only will you find it tolerable but soon it may become indispensable.

In reality you are never alone. The indwelling God-Spirit is always with you, as is Jesus' Spirit of Truth. Try talking to them, tell them of your fears and your problems. To them you will always be accepted. And in practicing aloneness, you will soon discover that you have no need for the kind of 'friend' who would reject you or make fun of you if you refuse to indulge in self-destructive behavior. Seriously practice being alone and the terrors of peer group pressure need never mar your life.

KTG

## **Urantia Book Authorship— Other Aspects**

Besides the inclusion of certain prophetic information in the Urantia Papers and, more importantly, the remarkable quality of their presentation, are there other ways by which readers may find confirmation in their minds that the authors were superhuman?

At least for Part 4, "The Life of Jesus," in examining the presentation we can ask a question: "Would a human author do that?"—meaning would a human author go to the trouble of doing something or

would a human author make such a claim.?

Part 4 is packed with archaeological and anthropological detail—a multitude of place names, names of people, dates of events, etc., that can be checked for accuracy. It could have been written without this detail and the story of Jesus would have lost little in the telling. So why did the author(s) load themselves with the necessity for so much tedious research to make sure they did not err in their presentation? Of course, if authorship really was superhuman, it is possible that no additional work load was incurred. But for human authors writing in the 20th century, the amount of detail requiring research was large indeed.

Lots of examples are cited in a booklet, "Science, Anthropology, and Archaeology in The Urantia Book" which is available (free) at addresses given on our front page. One such example is on p. 1737 when Jesus was visiting Tyre in Phoenicia, "the doors of the Melkarth temple were opened to him."

Who or what was Melkarth? The name is not mentioned in the Bible nor in *Hastings' Dictionary of the Bible*, the most authoritative encyclopedia of its class that was available at the beginning of this century. Further research indicates that the Greek historian, Herodotus (born about 484 BC), was the main ancient authority. Melkarth (Melqart, Melkart), was a major Phoenician god. It appears that it was customary in biblical times for many cities in that region of the world to have the patronage of their own friendly god. Each god received the general title of Baal. Thus Melkarth was Baal for the city of Tyre.

Reading on to p. 1746, after Jesus and the apostles had returned to the area around the Sea of Galilee, they journeyed to Caesarea-Philippi and were in the


  
**THE COURAGE TO**  
**SPEAK MUST BE**  
**MATCHED BY**  
**THE WISDOM TO**  
**LISTEN.**


  
*We are shaped  
 and fashioned by  
 what we love.*  
 Goethe

vicinity of the Waters of Merom when they paused for lunch, and seated themselves under the mulberry trees.

Who knew that mulberry trees grew in this area 2000 years ago? Were these not the trees that supported the vast silk industry that was the monopoly of China? It took some hunting down but yes, there was a silk industry in Syria that utilized the leaves of the native mulberry trees growing in its forested areas.

Part 4 is loaded with this kind of information. But for me, even more loaded is this following passage:

*From this time on a new note appeared in the Master's message. Henceforth his one ideal of living was the revelation of the Father, while his one idea in teaching was to present to his universe the personification of that supreme wisdom which can only be comprehended by living it. He came that we all might have life and have it more abundantly. (1749)*

The author of Part 4 still had 250 pages to write, and here is telling us that for the remainder of the story of Jesus' life, a revelation of the nature of God will be provided that will not be only for lowly and retarded Urantians but will also be for the edification of the whole of Jesus' vast universe—almost four million inhabited planets. And, says the author, the component of the life and teachings of Jesus that is to be described will be the *personification of supreme wisdom*. Even more remarkably, the author succeeds with these aims.

Could there have been a human being so egotistical, so arrogant, so conceited, so pretentious, so megalomaniacal as to believe that he/she had the ability and competence to reveal the true nature of the Almighty God who is the personification of extreme wisdom? And then doing it. I do not believe so.

KTG

## **Charity Doesn't Start at Home!**

Sydney Harris, USA

It is a fact of life that many of the Biblical phrases in common usage are used incorrectly. "An eye for an eye, and a tooth for a tooth," for example is invariably misunderstood by people who use it as an excuse for retaliation, when it originated as a plea for justice.

There is another common phrase that is damaged even more in its popular usage, and that is "charity begins at home." Whenever this saying is trotted out, it is to justify taking care of one's own before concerning one's self with the needs of others.

Yet this is not at all what the phrase originally meant. As first published in 1642, in Sir Thomas Browne's *Religio Medici*, it meant "charity" in the Pauline sense of "loving-kindness," not almsgiving or philanthropy.

And it did not mean that we should first take care of our own, but that if we do not display loving kindness to our family and friends, then whatever alms or philanthropy we engage in is done out of pride, or vanity, or ostentation, not out of deep human compassion.

I have known more than a few celebrated philanthropists who gave away huge sums to worthy causes of all sorts, but whose personal relationships were devoid of loving-kindness, and who used public magnanimity as a cloak for private skull-duggary.

This common subterfuge, of course, is the reason for another widely misunderstood saying—Jesus' injunction that your left hand should not know what your right hand is doing.

If anyone troubled to read the whole verse, he would learn that Jesus is addressing himself to the philanthropists of his time who would stand up in public and make known their large donations to charity. He is telling them to give so quietly and anonymously with one hand that not even the other hand is aware, much less the community.

Charity, of course, does not begin at home, it must begin where it is most needed, whether this be at home, or in some remote Indian village.

What must begin at home are love and respect and tender treatment of those closest to us—for unless we radiate such feelings in our daily, intimate

### **FAITH, HOPE, AND CHARITY**

*Though I speak in the tongues of men and of angels, if I have not charity, I am become as sounding brass, or a tinkling cymbal.*

*And though I have the gift of prophecy, and I understand all mysteries and all knowledge; and though I have the faith that could move mountains, if I have not charity, I am nothing.*

*And though I bestow all my worldly goods to the poor, if I have not charity, still am I nothing.*

*Charity is long-suffering and is kind; charity envieth not, it does not vaunt itself; it is not puffed up.*

*Charity is never unseemly; it is not easily provoked; it thinks no evil.*

*Charity rejoices not in iniquity, but rejoices in the truth.*

*It bears all things, believes all things, hopes all things, endures all things.*

*Charity never fails; but where there be prophecies, they shall fail; where there be tongues, they shall cease; where there be knowledge, it shall pass away.*

*For now we know in part, and we prophecy in part.*

*But when that which is perfect has come, then that which is in part shall be done away.*

*When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.*

*For now we see as in a mirror—darkly; but then we shall see face to face. Now I know in part; but then I shall know even as I am known.*

*And now abideth faith, hope, and charity, these three; But the greatest of these is charity.*

*Paul in 1 Corinthians 13.*

relationships, the money we give away to others, or even the good works and nice things we do for others, are simply a bribe, allowing us to maintain our self-esteem while we continue to injure, hurt, or ignore those who should be closest to us.

The poor know it, and resent it, when they are the objects of help without the commensurate feelings of respect; when they are aided to make the giver feel better, not because of their real need.

In a psychological sense, the philanthropist needs the poor more than they need him—charity brings him honors but leaves them only scraps.

## Gideonism

First, an apology to all those members of the Gideons movement whose perception of what the Gideons are all about is entirely different from mine.

My concept of Gideonism arose over a twenty year period in which my work took me to many countries, East, West, and Center, and included many lonely weekends passed in semi-seclusion in hotel rooms.

Of those hundreds of rooms, I cannot remember one, no matter how remotely situated, that did not have a Gideons' Bible located in one of the drawers of the furnishings.

Always, the Gideon Bible seemed to be in a pristine state of newness—which led me to wonder whether they were ever read.

What kind of people put bibles in hotel rooms in remote corners of Japan, India, Thailand, etc. I had never met a Gideon so could only speculate.

The total cost must have been many hundreds of millions of dollars. So perhaps a typical Gideon was a dedicated fund-raiser, whose main purpose in life was the placing of lots of bibles in public places.

**Could Gideonism penetrate the Urantia movement?**

Two comments from The Urantia Book come to mind. One that makes a nine on the Richter scale states:

*"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)*

I've always felt the words, "exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness" are self-referential to The Urantia Book. If so then surely we are being instructed to construct new and appealing philosophies from the materials given us in that book. **But nowhere are we instructed to credit the book as source.** Maybe that is an important point!

The other quotation from the book is:

*"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 no longer be 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)*

This task is to be accomplished "through this revelation," not "by this revelation." We should have learned by now that Christianity, as it presently is, will never accept a new revelation. Maybe Revelations 22:18 has Christians running scared. And maybe there are a multitude of other reasons.

Whatever the cause, time has now shown that The Urantia Book cannot, by itself, do these particular tasks that the revelators have asked of us—but its teachings can.

Of one other thing we can be quite certain: A Gideonist approach to the spreading of The Urantia Book will remain totally ineffective at achieving these same tasks. It's time to try alternatives.

KTG

## Cosmic Reflections "Clovis First" ain't first any more.

Most readers are aware of the clash between a statement in The Urantia Book about the coming of the red man to the Americas about 85,000 years ago and the "Clovis First" view of early American pre-history. The latter view claimed that human penetration of the American continent was blocked by a Canadian ice sheet until 12,000 years ago.

The degree of fanaticism with which the "Clovis First" view was promoted by the "establishment" of American anthropology and archaeology surely came close to promoting "Clovis First" to the "divinely dictated" status of a fundamentalist's bible.

According to a recent review, the publication of the second volume of T. Dillehay's opus magnum, *Monte Verde. A Late Pleistocene Settlement in Chile* (Smithsonian Institution Press) has now hammered home the last nail in the coffin of the "Clovis First"

dogma, at last enabling studies of American pre-history to proceed on a more realistic footing.

The destruction of the "Clovis First" dogma may draw the attention of readers with an interest in anthropology and archaeology to a book, first published in 1993 by Michael A. Cremona and Richard L. Thompson, and entitled *Forbidden Archaeology*, that has painstakingly documented a large volume of early archaeological work in the Americas and the rest of the world, that bore upon the early history of mankind, and suffered suppression in the interests of maintaining "establishment" prejudices.

Amongst the large volume of material in *Forbidden Archaeology* is an account of work at a site at St. Prest in France that, according to some workers, established beyond doubt the presence of tool-making man in that region around one million or more years ago.

The authors of *Forbidden Archaeology* draw attention to the phenomenon of suppression of contrary opinion that exists in all areas of science. To a large extent it is generated by a system of refereed publication in which leaders in the appropriate field are appointed as advisors to journal editors for the purpose of guaranteeing the high standards of

reputable journals.

Praiseworthy as is this system for maintaining high standards among science journals, the same system can also act as a vehicle of suppression.

For a long time now certain theories have become established dogma such that opposition to them is rarely seen in print. To name a few besides "Clovis First" are the "Big Bang," and the "Out of Africa" view of mankind's beginnings.

*Forbidden Archaeology* provides Urantia Book readers with an extraordinary listing of forgotten literature references that may throw new light on topics covered in the book. Among these is documentation on Java man, the Tasmanians, and the Foxhall people.

Also documented is evidence of toolmaking as far back as 3 million years ago from Africa, Europe, and the Americas. The Urantia Book discusses the direct lines of evolution to Andon and Fonta. It does not rule out the existence of tool making hominids not on that direct line. *Forbidden Archaeology* provides a fantastic index to forgotten archaeological literature.

BOML-INNERFACE  
P.O. Box 1091  
Flint MI 48501

ADDRESS CORRECTION  
REQUESTED

**INNERFACE INTERNATIONAL**  
A Journal for students of  
The Urantia Papers.

Bulk Rate  
U.S. Postage  
**PAID**  
Permit #132

601      renewal date: Oct-28-96  
Tom and Carol Kendall  
1400 W. Salvington Pl.  
Wheeling, IL 60090