

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

Who will come to "Phoenicia?"

At the time of the "Feeding of the five thousand," Jesus' fame as a healer and miracle worker had caused a major section of the Jewish nation to be ready to rise and follow him to death or glory as their Messiah—the one who would drive out the Romans and restore David's fabled kingdom, centered in Jerusalem.

Jesus himself pulled the plug on that expectation when, after the feeding of the five thousand, he turned down the crowd's attempt to crown him with David's crown. Their bitter disappointment, and the subsequent reaction against him, sparked a crisis in that the representatives of his Jerusalem enemies were able to gain Herod's permission for his arrest and removal for trial in Jerusalem.

However, this plot was foiled by a pre-warning from sympathizers in Herod's court that enabled Jesus and a small band of followers to cross the Sea of Galilee into the territory of the Tetrarch, Philip, from where they proceeded to the safety of Phoenicia.

But the real battle had little to do with David's throne. At its most basic, it was the beginning of an ongoing and mighty struggle on this wayward, backward planet called Urantia. It is the battle for dominance in the hearts of men of the religion of the spirit over all religions of authority—a battle that has ebbed and flowed ever since.

In this first phase of the battle, Jesus appeared to have lost, with final defeat apparently coming at Calvary. But then the resurrection appearances turned the tables, giving the religion of the spirit a modest lead, at least until the times of Augustine of Hippo. After Augustine it was all downhill until scientific materialism entered the

In this issue...

Who will come to "Phoenicia"?	1
Jesus' discourse on Religion	3
Learning in Phoenicia	5
The Ashtaroth Incident	6
Process Theology and the Urantia Papers	8
Proof'n Spoof	11
Out of Date—On Facing Reality	12
Really Out of Date!	13

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Please address donations and submissions to:
USA: David Biggs, 4040 Beecher Rd., Flint MI 48532, USA
Internet: elsner@tir.com
All other countries:
Ken Glasziou, 2/9 Fig St., Maleny 4552 Australia
Internet: kglaszio@ozemail.com.au
Web: www.ozemail.com.au/~kglaszio

*Living is
serving.
Serving is
living.*

fray and gained a Pyrrhic victory over all forms of religion.

When all seemed lost and hopeless on Urantia, a new factor appeared. Into the battle the Urantia Papers were injected. They announced their own task—the eventual but certain victory of the religion of Jesus—the religion of the spirit—over all its foes, be they scientific materialism, authoritarian religion, or any other diversionary philosophy invented by mankind.

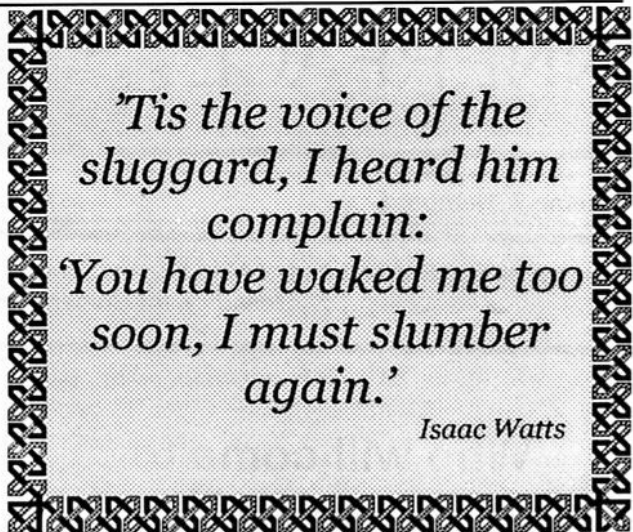
Fortuitously, in the latter stages of the twentieth century, basic science itself destroyed the foundations for all forms of materialistic determinism. Which now leaves us in much the same position as Jesus found himself when he was forced to lead his few remaining followers to the safety of Phoenicia in order to regroup.

A good general will always seek to know his enemy. What then are the characteristics of the enemies of Jesus' religion of the spirit?

Primitive religion derives from the fear of the unknown and the mysterious. It evolves as power-seeking witch doctors, medicine men, shamans, and priests invent the gods from whom they claim to derive their authority.

Innate to the God-given mind and the God-given personality of each of us is the God-derived tendency to seek to know God and his goodness. It is the God-within that leads us towards embracing the religion of the spirit.

In contrast, it is our slothful animal laziness and selfishness that opposes that leading. And it is our animal instincts of territorialism and dominance that generate, on the one hand a grateful submission to the comforts of



*'Tis the voice of the
sluggard, I heard him
complain:
You have waked me too
soon, I must slumber
again.'*

Isaac Watts

authoritarianism, or on the other, a lust for the power that they enable.

A major weapon of authoritarianism is its actual source of authority. Inevitably this derives from some kind of divine being. The nature of that being determines the nature of the religion.

An all-powerful, infallible god may yet be a god of love, goodness, and mercy. Alternatively it can be a wrathful, jealous, and fickle god—similar to the Yahweh of the Jewish people in Jesus' time.

For the gods of authoritarian religions, the nature of those gods is the invention of the minds of the men or women who create them.

But the nature of the God of the religion of the spirit can be known only through revelation.

Revelation may come via many different pathways. One feature it always must have is that it is recognizable by faith, and by faith alone. Revelation is never authoritarian in its own right. How can it be? For "God has decreed the sovereignty of the material and mortal will and that decree is absolute." (71)

Thus the authority of true revelation, hence the religion of the spirit, derives from the free will choice of the individual—and its acceptance is purely through the faith of that individual.

The Urantia Papers expound the religion of the spirit, but denounce all religion of authority. One of the criteria of authoritarian religion is the fundamentalism that grants god-derived infallibility, sacredness, and/or power to its creeds, sacred literature, objects of worship, rituals, rules, laws and lore.

No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute. (71)

Authoritarian religion apparently benefits two broad classes of adherent, one being those who wield power and authority, the other being those individuals for whom it provides a ready refuge to which "the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty."

"Such a religion requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent." (1729)

Any form of fundamentalism that claims divine authority, and/or the infallibility of its belief system, cannot be anything other than authoritarian religion—no matter how well disguised.

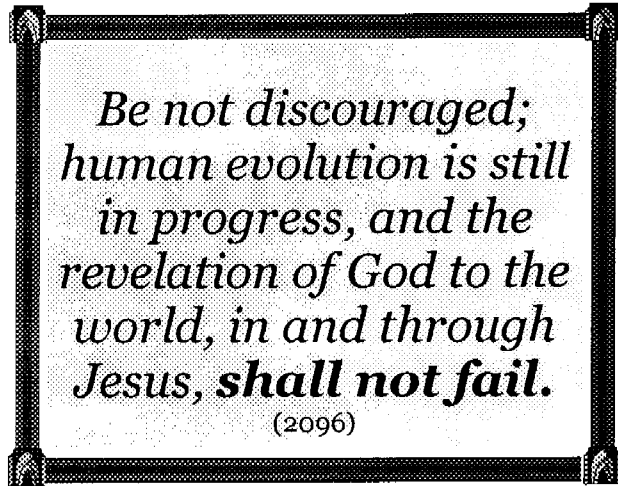
Automatically, it must be in opposition to the free religion of the spirit as announced by Jesus.

The revelators of the Urantia Papers express their hope that modern followers of the Jesus' pathway will enable the restoration of what the early Christians knew—the reality of a personal, continuous, and spiritual relationship of the individual with the God-spirit within who is the one and only source of religious authority.

The exclusive authority of the "god-spirit within" cannot be displaced by any book, being, or symbolism. Each individual is responsible for themselves.

The revelators also express the additional hope that their revelation will initiate a new mode of spiritual progress that will carry with it, not only the church that bears Jesus' name, but all other religions.

Who will come to "Phoenicia" with Jesus?

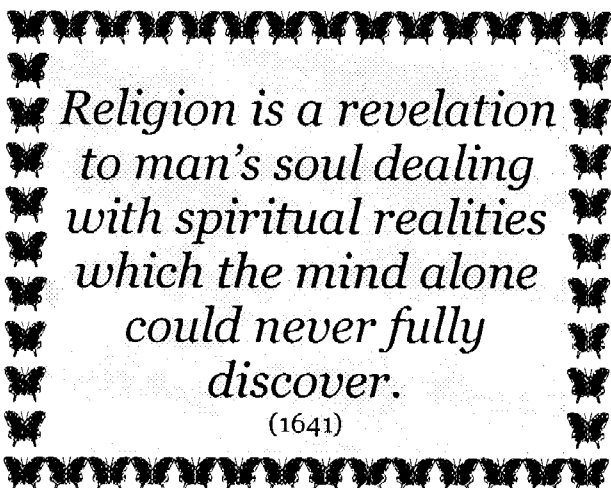


Jesus' Discourse on True Religion.

"You have come out from among those of your fellows who choose to remain satisfied with a religion of mind, who crave security and prefer conformity. You have elected to exchange your feelings of authoritative certainty for the assurances of the spirit of adventurous and progressive faith. You have dared to protest against the grueling bondage of institutional religion and to reject the authority of the traditions of record which are now regarded as the word of God...My Father is no respecter of races or generations in that the word of truth is vouchsafed one age and withheld from another. Commit not the folly of calling that divine which is wholly human, and fail not to discern the words of truth which come not through the traditional oracles of supposed inspiration.

"I have called upon you to be born again, to be born of the spirit. I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light of the realization of the possibility of making for yourselves **the greatest discovery possible for the human soul to make—the supernal experience of finding God for yourself, in yourself, and of yourself**, and of doing all this as a fact in your own personal experience. And so may you pass from death to life, from the authority of tradition to the experience of knowing God; thus will you pass from darkness to light, from a racial faith inherited to a personal faith achieved by actual experience; and thereby will you progress from a theology of mind handed down by your ancestors to a true religion of spirit which shall be built up in your souls as an eternal endowment.

"Your religion shall change from the mere



intellectual belief in traditional authority to the actual experience of that living faith which is able to grasp the reality of God and all that relates to the divine spirit of the Father. The religion of the mind ties you hopelessly to the past; the religion of the spirit consists in progressive revelation and ever beckons you on toward higher and holier achievements in spiritual ideals and eternal realities.

"While the religion of authority may impart a present feeling of settled security, **you pay for such a transient satisfaction the price of the loss of your spiritual freedom and religious liberty.** My Father does not require of you as the price of entering the kingdom of heaven that you should force yourself to subscribe to a belief in things which are spiritually repugnant, unholy, and untruthful. It is not required of you that your own sense of mercy, justice, and truth should be outraged by submission to an outworn system of religious forms and ceremonies. **The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you.** And who can judge—perhaps this spirit may have something to impart to this generation which other generations have refused to hear?...

"Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the super-endowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit—the religion of personal spiritual experience.

"The tendency to authoritarianism in human beings derives directly from evolutionary animal characteristics such as territorialism and dominance. These may find expression as either lust for power or, alternatively, a submissive form of mental homeostasis."

*It's only a paper
moon,
Sailing over a card-
board sea,
But it wouldn't be
make-believe
If you believed in me.*
E.Y. Harburg

"The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience—uniformity of destiny—making full allowance for diversity of belief. **The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook.** The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration...

"Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that **the will of God can be done in any earthly occupation.** Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness—justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.

"You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently

human.

"Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. 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.

"When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto.

"You are my (new) apostles, and to you religion shall not become a theologic shelter to which you may flee in fear of facing the rugged realities of spiritual progress and idealistic adventure; but rather shall your religion become the fact of real experience which testifies that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted in the eternal adventure of finding the God who has thus found and son-shipped you.

"And when Jesus had finished speaking, he beckoned, pointing to the west toward Phoenicia, said: 'Let us be on our way.'

*One is easily
deceived by
what one
loves.*

Molière

*We read that we
ought to forgive our
enemies but we do not
read that we ought to
forgive our
friends.*

de Medici

Learning in Phoenicia

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

- You cannot stand still. You must go forward in righteousness or retrogress into evil and sin.
- You must refuse to harbor even feelings of guilt. If you confess your sins, they are forgiven.
- You must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows.
- It became the habit of your forefathers to believe that God led them thither for testing, punishing, or strengthening. But you know better.
- It is folly to supplant one temptation with another through the mere force of the human will.
- Develop an actual interest in, and love for, those higher and more idealistic forms of conduct, and the old and inferior will be forgotten in the love for the new and superior.
- Spiritual destiny is dependent on faith, love, and devotion to truth—hunger and thirst for righteousness—the wholehearted desire to find God and to be like him.
- Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Your spiritual destiny is conditioned only by your spiritual longings and purposes.
- Religion is the exclusively spiritual experience of those who are God-knowing. But moral power and spiritual energy are mighty forces for dealing with social

situations.

- You are destined to live a narrow and mean life if you love only those who love you.
- **The less of love in any creature's nature, the greater the love need.**
- Love is never self-seeking. As with divine love, it cannot be self-contained but must be unselfishly bestowed.
- God-knowing individuals are not discouraged by misfortune nor downcast by disappointment.
- Spirit lovers are not perturbed by the episodes of the material world.
- Every day that true believers live, they find it easier to do the right thing.
- Spiritual living mightily increases true self-respect.
- Self-respect is always coordinate with the love and service of one's fellows.
- **It is not possible to respect yourself more than you love your neighbor.**
- As the days pass, every true believer becomes more and more skillful in alluring his fellows into the love of eternal truth.
- In the spirit, your citizenship is in heaven; in the flesh you are still citizens of earthly kingdoms.
- Render to the Caesars of earthly kingdoms that which is rightfully theirs. But render to God that which is spiritual.
- **The measure of your spiritual capacity is your faith in truth and love for man.**
- The measure of your strength of character is your ability to resist the holding of grudges and to withstand brooding.
- Defeat is the true mirror in which you may honestly view your real self.
- Tact is the fulcrum of social leverage. Tolerance is the earmark of a great soul.
- Seek no unearned recognition. Crave no

Power tends to corrupt, and absolute power corrupts absolutely. Great men are always bad men. There is no worse heresy than that the office sanctifies the holder of it.

Barron Acton, historian.

*From scenes like these, old
Scotia's grandeur springs,
That makes her loved at home,
revered abroad,
Princes and lords are but the
breath of kings,
An honest man's the noblest
work of God.*

Robert Burns

undeserved sympathy.

- In all things related to honor, seek only that which honestly belongs to you.
- The God-conscious mortal is certain of salvation. Therefore he is unafraid.
- Bravely endure unavoidable suffering. Be uncomplaining when faced by hardship.
- The true believer never grows weary of well-doing. Obstacles only challenge the exertions of kingdom-builders.

Following the sojourn in Phoenicia, Jesus and his handful of followers made their way back to Gennesaret on the western shore of the Sea of Galilee and crossed immediately to the eastern shore to the territory of Herod's brother Philip.

Not long after they were joined by almost one hundred evangelists and also the women's corps to commence what would be the final phase of Jesus' bestowal on Urantia.

An important incident occurred very early in this period, its importance being in what it tells us about self-appointed authoritarianism.

The Ashtaroth Incident

At the time of this incident the apostles and the evangelists were touring the towns and villages of the Decapolis, an area to the east of the Jordan and the Sea of Galilee. They went about in small groups and sometimes alone. Jesus was at a town named Gamala, from which the apostle John had gone on the previous day to teach at the village of Ashtaroth.

Arriving in Ashtaroth, John was surprised to discover a stranger preaching to the local inhabitants in the village square. Curious, John stopped to listen and became annoyed and upset

when he heard this stranger not only claim to be teaching in Jesus' name but also to have the power to cast out devils.

Effectively, to cast out devils meant to heal the sick and afflicted, for all such ills were, in those days, attributed to the work of devils.

John Zebedee, and his brother James, had already earned for themselves the title of the "sons of thunder." This was because of a previous occasion when Samaritan villagers did not treat Jesus and his disciples with the deference that the brothers thought was their due. The Zebedee brothers thereupon requested Jesus to call down fire from the heavens to destroy the "disrespectful Samaritans."

True to form, John took offence and proceeded to chastise the stranger who, "had never been with us, neither does he follow after us." John presumed that the stranger had no authority to do such things and took it upon himself to impose a ban. However, it was John who had to eat humble pie, for he could do nothing when the stranger completely ignored him.

John did the only thing he could—he retreated to Gamala, taking his case to Jesus whose response is tremendously important for all of his subsequent followers. Jesus said:

"Forbid him not. Do you not perceive that this gospel of the kingdom shall presently be proclaimed in all the world? **How can you expect that all who will believe the gospel shall be subject to your direction?** Rejoice that already our teaching has begun to manifest itself beyond the bounds of our personal influence. Do you not see, John, that those who profess to do great works in my name must eventually support our

cause? They certainly will not be quick to speak evil of me. My son, in matters of this sort it would be better for you to reckon that he who is not against us is for us. In the generations to come many who are not wholly worthy will do many strange things in my name, **but I will not forbid them.** I tell you that, even when a cup of cold water is given to a thirsty soul, the Father's messengers shall ever make record of such a service of love." (1764)

The first two articles in this issue discuss the

**On Copyright, Trade Marks,
and Civil Law.**

"You shall not render spiritual worship to earthly rulers; neither should you employ the physical forces of earthly governments, whose rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom." (Jesus—p.1930)

Physical force is the final means for enforcing civil law. Its use contravenes Jesus' authority.

No bona fide representative of Jesus would do that. It follows that such actions must be the work of misguided mortal beings.

Jesus' instructions are no accident of wording for they are clearly repeated.

"you should not employ temporal power in the furtherance of the spiritual kingdom." (1930)

"You may always labor to persuade men's minds, but you must never dare to compel them." (1931)

KT.G.

difference between Jesus' religion, a religion of the spirit, and religions of authority, the religions of men. Religion of the spirit is **entirely spiritual.** It is between two individual beings, one of them human, the other divine, the indwelling spirit of God.

Religion of the spirit may be revelatory and authoritative to the individual who receives it. But there, its divine authority ceases, for there is no possible way it can be transferred to others without involving human beings other than the initial recipient.

"Nothing which human nature has touched can be regarded as infallible. Through the mind of man divine truth may indeed shine forth, but always of relative purity and partial divinity. The creature may crave infallibility, but only the Creators possess it." (1768)

Jesus' religion, the religion of the spirit, is quite unique on Urantia. It is a contract between each of us, individually, and our God. There is no other religion of the spirit presently on this planet, and there can be no other until Jesus returns, for its authority devolves upon the authoritative party being of Creator status.

Thus the moment any mortal being presumes to themselves any kind of authority in matters of

religion, the status of that religion degrades to authoritarian in the worldly sense. It is totally without divine status or sanction. **The authority of God is non-transferable.**

The religions of men may, of course, make their own rules and regulations for membership, but that always casts them in the mold of authoritarian religion, a religion of man.

The incident at Ashtaroth is important. Like John, there are always pretenders around who, given the slightest opportunity, will seek power and authority. That is the nature of the beast—to be bestial in nature—for that is the origin of this lust for power that afflicts us.

Later, John grew out of his earlier tendencies, eventually becoming the best loved of all the apostles—and earning the title, “the apostle of love.”

“Process Theology and the Urantia Papers.”

When visits to our web site, which has the above title, commenced to exceed five hundred per day, compared to the fifty visits per week of its sister site, “An Introduction to The Urantia Book,” we were forced to the realization that here, at last, is a way to introduce academically-minded Christians to the Urantia Papers.

Not that we should have been so surprised, for the now deceased reader, Dr Jim Mills, had dedicated the last years of his life to conveying that very message to Urantia Book readers—and had tirelessly presented his ideas on process theology to study groups over a long period. But for Jim, the medium of the internet and the world

*For three years, out of key
with his time,
He strove to resuscitate the
dead art
Of poetry to maintain ‘the
sublime’
In the old sense. Wrong from
the start.*

Ezra Pound

*The strongest
poison ever
known,
came from
Caesar’s laurel
crown.*

William Blake

wide web were unavailable, and books published at great expense were the only unrealistic alternative.

It is the pure power of this new medium that now presents to Urantia Book readers a golden opportunity to share the teachings of the Papers with those modern day Christians who, unknowingly, have almost identical basic concepts about deity and the meaning of the Fourth Epochal revelation as are presented in the Fifth.

The virtue of this newly discovered fact is that “those far seeing and forward-looking men and women of spiritual insight” who also possess a God-given gift enabling them to master both the obscure language and ideas of traditional philosophy and theology, and the more esoteric ideas about deity and reality as presented in the Urantia Papers, now have a remarkable, unique, and unexpected opportunity.

Through the medium of the internet and the web, it is now possible to take the content of the Urantia Papers directly to the heartland of the Christianity of the future—those academic colleges, universities, and theological institutions where the true meaning of Jesus’ revelation of the Father will be thrashed out, revised, and revealed anew, just as it is foretold in the Papers:

“Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, **shall not fail.**” (2096)

What follows has been abstracted from review articles to try to convey to readers common points for contact between the Fifth Epochal Revelation and modern process theology, with the hope that some may be inspired into undertaking the

necessary in-depth studies required to build bridges between The Urantia Book and the new theology of the Christian church that will be.

Perhaps it was the intention of the revelators to signify their approval of process theology when they used, word for word, a quotation from the works of Charles Hartshorne, a former student and associate of the creator of modern process philosophy, Alfred North Whitehead. Almost alone, Hartshorne kept the thought of Whitehead alive during the worst days of materialistic determinism until new scientific discoveries destroyed such concepts and re-opened twentieth century minds to indeterminism, uncertainty, free will, consciousness, self-awareness, and God.

At a time when it had come to be believed that what cannot be weighed does not exist, this new thought of Whitehead was virtually "off the planet."

Whitehead proposed that the basic units of reality were not bricks and mortar but momentary "occasions of experience" that flashed into existence, possibly influenced other such moments, and disappeared into from where they had come.

How could such an outrageous proposal expect other than a label of "rubbish" at the height of an age of deterministic materialism?

But not long after Whitehead published his work, Dutch physicist Hendrik Casimir published his proposal that the vacuum of space seethes with virtual particles that pop into existence for a moment of time, enjoy their moment of reality, then disappear forever. Casimir also published proposals on how to demonstrate such particles

It may seem a strange principle to enunciate as the very first requirement in a hospital that it should do the sick no harm.

Florence Nightingale

There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that plays the devil.

Alfred N. Whitehead

and how to make them become real. Both objectives have since been achieved.

For the materialist, reality is matter and virtually all else is illusion. For the physicist, the matter of the materialist dissolves reversibly into structureless energy but in a manner consistent with a precise and quantitative balance sheet. For Whitehead, reality is God and all else is flux—process.

From God comes Whitehead's basic unit of reality, the "actual occasion" or "actual entity." Both God and this basic unit are dipolar, each having a "mental" pole and a "physical pole."

God's "physical pole" is that by which he "feels" and takes in "actual occasions" as complete entities and in so doing, gives them "objective immortality" by his valuation of what they are. God then "gives back" to the world the data for these objectified entities enabling the world process to continue and be enriched by what is past. God's "physical pole" belongs with his "consequent nature."

God's mental pole is that by which he exerts a supreme influence upon all "actual entities," setting the limits of their creativity and their "subjective aims" with which each is supplied at its moment of creation. God's "mental pole" is also that in which he envisions all "eternal objects" and their values as they relate to the world. God's mental pole belongs with his transcendental "primordial nature."

"Eternal objects" are the abstract possibilities of the universe. "Actual entities" utilize the available abstract possibilities to become "real" during their moment of being. In that moment, they feel or "prehend" the reality of other "actual entities" and,

in so doing, become internally related to them. "Prehension" or "feeling" is associated with the "physical pole." It is not a conscious or intelligent act except with the higher forms of life.

The "mental pole" of an actual entity is that by which it senses the "subjective aim" given it by God at its moment of creation.

All things can be explained as processes of "actual occasions," interrelated and varying in degree of complexity, with each occasion being partially self-created and partially influenced by other actual occasions.

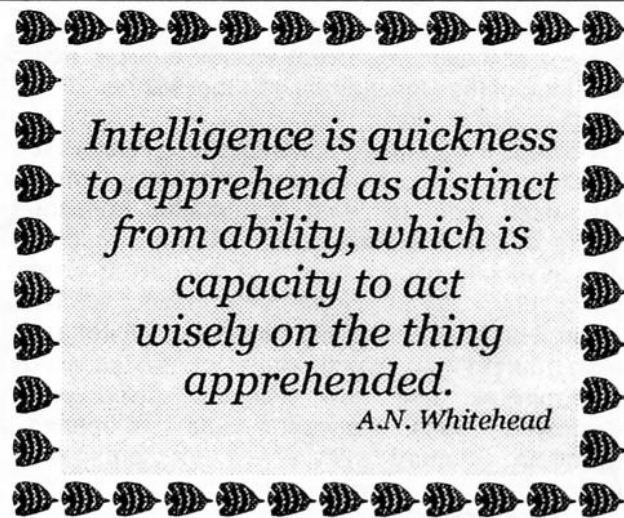
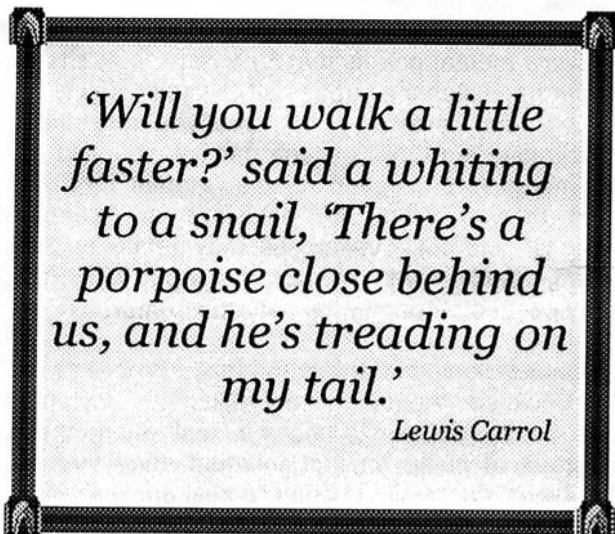
For Whitehead, God is the supreme, single, eternal actual entity who perfectly exhibits all the functions of all actual entities. By prehending and being prehended, God interacts with every being in the world during all those momentary events, the succession of occasions that constitute the "life" of any particular being.

God is never coercive, always leading through sympathetic persuasion. In this way, God is radically immanent in the world, leading it on toward greater value and aesthetic intensity.

In his primordial nature, God transcends the world. But as primary actual entity, the source and creator of all things, God includes the world within himself, experiencing with it, suffering with it, and growing with it through the creativity that he and the world possess.

Hartshorne and Whitehead

From the times of the Greeks until half way through the twentieth century, the notion persisted that if only man could hone the tools of logic sufficiently sharply then, through rational



thought alone, all problems could be solved and man could know all things.

From 1929 onwards, the work of mathematicians and logicians such as Kurt Gödel, Alonzo Church, Paul Cohen and men like them has since shown us that about **the only thing we can know with absolute certainty is that there is nothing we can know with absolute certainty.**

At least some of Hartshorne's deviations from Whitehead appear to have come about because of his desire to avoid or solve mistakes or difficulties generated in classical theism that may never have come about if mankind had meekly accepted that there are things that are simply unknowable or unprovable.

For example, is it not extraordinary that the creature should presume to define what its creator can be, know, or do?

There are things we can know only through revelation, but even then we have the impossibility of maintaining revelation free from the polluting clasp of men.

However, relative to views on deity expressed in the Urantia Papers, particularly the role of the Supreme Being, Hartshorne has come much closer than did Whitehead to separating the transcendent God of infinity and eternity from a God who is fully operative in the finite world.

For Hartshorne's God we have a new term, "panentheism" which means "all-in-God-ism." Hartshorne's God is more than the world in its totality, having his own transcendent self-identity, yet is a God who includes the world within himself by his knowledge and his love.

Along with his "panentheistic" view of God, Hartshorne also became one of the chief protagonists in a twentieth century reassertion of the ontological argument in which, according to Hartshorne, Anselm really discovered something which was fundamental to the theistic "proofs." Unfortunately, it appears Hartshorne had not caught up with Gödel and the newer notions of what constitutes rigorous proof.

The future

There appears to be a profitable field of activity in using internet resources to foster discussion of views held in common by Urantia Book adherents and by those interested in process theology on both the nature of deity and the nature of Jesus' revelation of God.

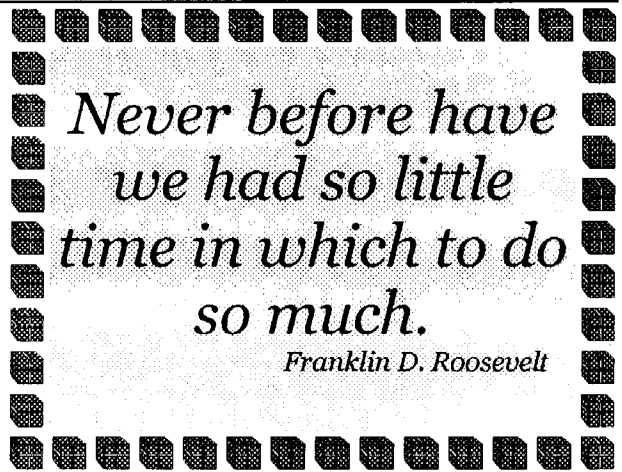
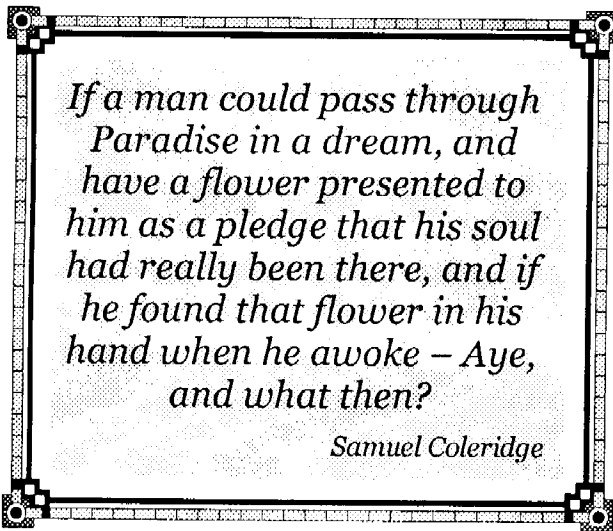
The enormous potential of this activity could come in the distant future when concepts discussed and conclusions reached in theological seminaries gradually permeate through Christianity as a whole.

Literature of process theology.

Very little of this literature is available in Australia but appears to be freely available in the USA. Some of these authors are John Cobb, David Griffin, Schubert Ogden, Daniel Williams, Norman Pittenger, Lewis Ford, plus many others. Among these Lewis Ford may come closest to The Urantia Book concepts of deity.

Proof'n SpooF

The previous article refers to the work of Gödel and other logicians who finally demonstrated the folly of mankind in believing that, through rational thought, everything could be known.



However, the proofs of the logician are about as comprehensible as Chinese to a deaf and blind parrot. So let's try another way of comprehending the incomprehensible.

"This sentence cannot be proved."

To properly understand that sentence, we have to know the grammatical rules of the English language plus the precise meaning of each of its words. Given a year or two, and many reams of paper, an apprentice logician might come up with an inconsistency—a proof that effectively says that he/she has proved what cannot be proved.

If the sentence had been written in all the languages of mankind, we would have needed a grammar and dictionary for each. So what we really need is a "meta-language," one that can state precisely what is required and how the requirements transform into each human language. Defining the meaning of language (or mathematics) from within itself spells trouble.

A speck or two of thought may now help us realize that the rules for precise proofs of precise statements need to be formulated in a language different from and superior to the original language of formulation—a meta-language, a language above language. The "lower" can only be precisely defined and understood by that which is "higher."

Carrying the basic concept into another area, we should be able to comprehend that a creature cannot successfully define the nature of its creator.

Mankind cannot define what God can "be" or "do." Nor can men define what, how, or how much revelators can reveal. Things would be simpler if we recognized our limitations.

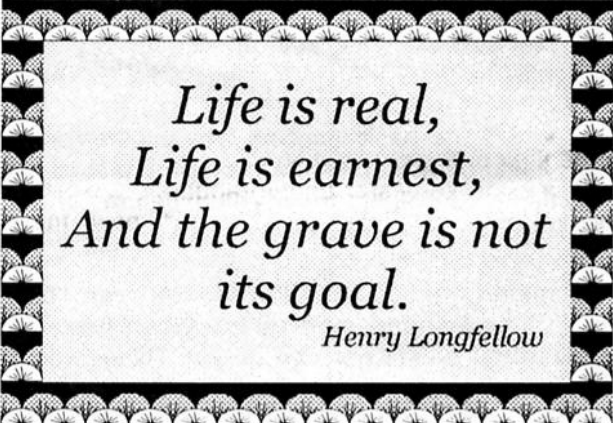
Out of Date? On Facing Reality!

"We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our **statements regarding the physical sciences will stand in need of revision** in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but **we are forbidden to include such humanly undiscovered facts** in the revelatory records. Let it be made clear that revelations are not necessarily inspired. **The cosmology of these revelations is not inspired.** It is limited by our permission for the co-ordination and sorting of **present-day** (pre-1934) knowledge. While divine or spiritual insight is a gift, human wisdom must evolve." (1109)

Let it be made clear. We were warned. But, somehow or other, Urantia Book fundamentalists have been able to twist the mandate remarks of the revelators so that they hear what they want so desperately to hear—a revelation that provides the certainty for which so many have longed. However, that is a certainty which was specifically forbidden to the revelators.

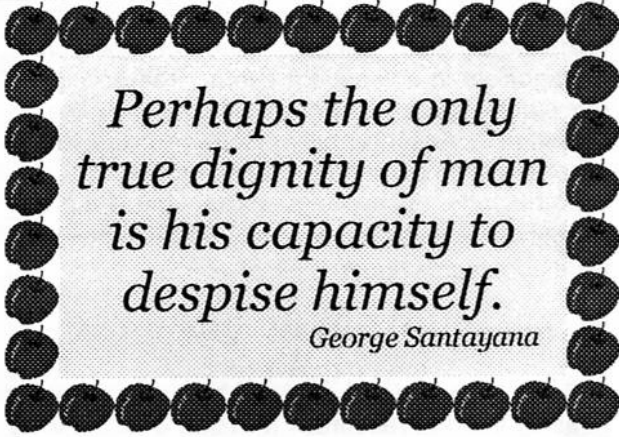
'Salvation is the reward of faith; faith, simple child-like faith is the key; faith is the price you pay for entrance; by faith are you saved; **faith alone** will pass you through its portals; attainment of salvation is by faith, and by **faith alone**; the individual becomes God-knowing **only by faith.**'

In vain did the revelators rattle the door handle. And just as was their expectation, the cosmology they gave us is now well and truly out of date. So much so that to claim divine revelation for The Urantia Book (with its concomitant corollary that it



*Life is real,
Life is earnest,
And the grave is not
its goal.*

Henry Longfellow



*Perhaps the only
true dignity of man
is his capacity to
despise himself.*

George Santayana

must also be infallible) is to do to our precious revelation exactly as those fanatical biblical fundamentalists do to the Bible when they stick tooth and nail to a 6000-year old creation—thus making a laughing stock of themselves and their religion.

The revelators informed us that a cosmology was being provided to give us a framework—a backdrop—against which we could understand our universe career. It only needed to be roughly true. In fact it did not need to be true at all, so long as it portrayed a comprehensible backdrop that was relevant.

That was back in the mid-1930's. Since that time, more progress has been made among the general community towards a scientific understanding of the "world as a whole"—its cosmology—than in the previous 2000 years.

In the mid-1930's, there was absolutely no way the revelators could have come even close to revealing what we now know about our universe—except that they totally disregarded their mandate.

And if they had done so, they would have been enlisting with Lucifer's mob.

What is done is done. We now have to live with it. What can we do with a revelation that preaches a cosmology that even high school kids know is false? And tertiary students reject as rubbish?

Only the truth can heal the wounds. We have no choice but to admit our pig-headedness then look for ways and means to repair the damage. It seems obvious that the revelators expected what was actually done. Hence they must consider the situation is reversible, for do they not tell us, "the revelation of God to the world, in and through Jesus, **shall not fail.**"

One way might be that a new edition of the book commences with an explanation bringing notice to the terms of the mandate. It could also refer to the multitude of human sources. (1343) The term "cosmology," as used in the book, needs to be understood as a metaphysical term that deals with the world as a whole—not simply with its current meaning as "astrophysics only."

However such suggestions may fail. It may even be necessary that younger, more enlightened readers will have to await suitable circumstances for the opportunity to take appropriate remedial action.

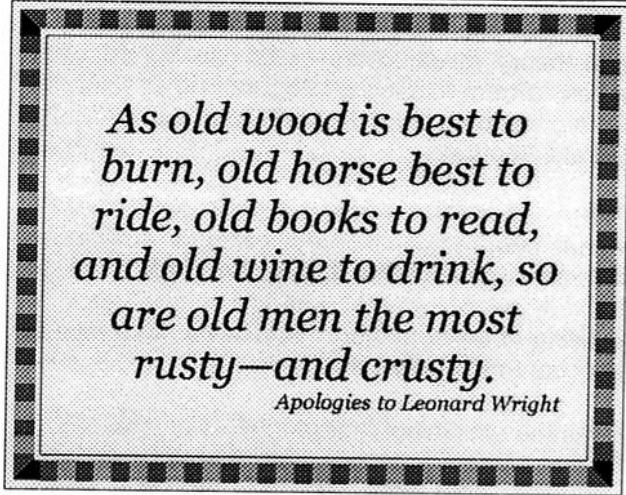
By then the copyright may also have expired and it will be possible to print the revelation with an updated cosmology, correctly explained as being a framework for understanding our world picture and our universe careers. Oh, happy day!

But none of this may work. Over and over the statement is repeated in the book that **our mission to the world must consist in the life that we live—the actual living experience of loving men and serving them, as Jesus loved and served us.**

Along with the fundamentalism of the early Urantia movement, there flowed an undercurrent of confidence that it was the book itself, rather than the truths it propounded, which would lead us to "light and life."

But, for certain, there was no plethora of outstanding visible signs among the Urantia movement members by which an external world could credibly bear witness to lives having been transformed into working replicas of the life that Jesus lived among us.

The ideal for us is set out on p. 2044. "You shall love one another with a new and startling affection. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they



As old wood is best to burn, old horse best to ride, old books to read, and old wine to drink, so are old men the most rusty—and crusty.

Apologies to Leonard Wright

will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation."

It appears to be quite probable that Urantia Book adherents will not bear this kind of spiritual fruit until and unless actual service organizations are established that, at the same time, bear witness to the Urantia revelation.

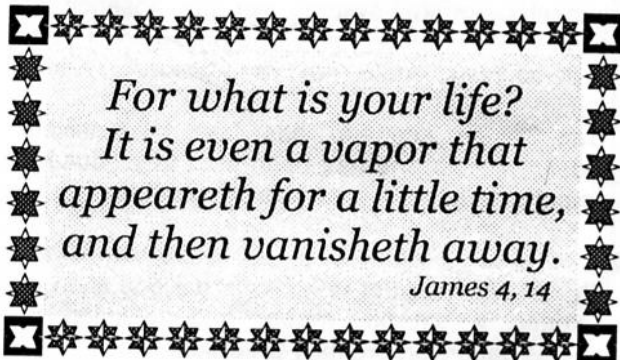
Those familiar with the "grinding poverty" scene will well know the phrase, "Thank God for the Salvos." Maybe there will be little progress with the Urantia revelation until "Thank God for the Urantians" also becomes familiar among those in desperate need.

Really Out of Date!

Ken Glasziou

More than twenty five years ago, when reading The Urantia Book account of the early geological history of our planet, I noticed some statements about the growth of the planet and its moon, and also ocean formation, that struck me as being rather odd. However this material was followed by the book's account of continental breakup and the subsequent continental drift. I found this exciting—and that caused me to overlook the "odd" material until quite recently.

The book's account of continental drift was exceedingly prophetic if made in 1934 or even up to the time of first publication in 1955. I had once done a three semester undergraduate course in geology and distinctly remembered how the lecturer had quickly dismissed the continental drift theory of Alfred Wegener with the brief comment that there were no known physical forces that could possibly account for the splitting apart of whole continents.



*For what is your life?
It is even a vapor that
appeareth for a little time,
and then vanisheth away.*

James 4, 14

A quick check on the history of the continental drift theory revealed the enormous opposition it received from leading geologists in the USA and Britain, among them Rollin Chamberlin and Sir Harold Geoffrey.

This opposition remained until around 1960 when geophysical surveys of the mid-ocean Atlantic ridge revealed that, as the Earth's mantle melted, the molten rock was forced upwards thus causing the sea floor spreading that could account for continental drift.

Further clinching the prophetic nature of the Urantia Book account, later geophysical work revealed that the initial breakup of a supercontinent, as proposed by Wegener, actually occurred much earlier than the 200 to 250 million years he allowed. Gradually this date was pushed back to about 500 to 600 million years to finally coincide with the Urantia Book's 750 million years BCE.

My memory of the book's "odd" account for the early formation of our planet-moon system was stimulated by a recent TV documentary on the Apollo missions to the moon starting back in the 1970's, and the contemporaneous Russian missions that also contributed a tremendous amount of valuable new scientific knowledge.

Particularly the Americans, but also the Russians, had done remarkable things that now allow us to get a much better picture of how our Earth-Moon system developed and grew. Much of this was brought about because of the extensive sampling of geological materials from many sites on both sides of the Moon, including the highest mountains, the lava plains known as maria, and many of the impact craters formed by meteors.

It was also fortunate that much of the analytical

Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought. (1260)

work did not take place prior to the new and quite remarkable techniques and new technology (including zircons and ion probes) for dating of rock samples becoming well understood.

Very briefly stated, results, such as their identical ratio of oxygen isotopes (which is different from meteoric material), showed that although the basic materials from which the Earth and its satellite Moon developed are entirely similar, nevertheless there are important differences that must be explained.

Three of these differences are the complete lack of water associated with minerals and rocks from the Moon, the iron content at 30% for the Earth and 2% for the Moon, and the average density at 5.5 g/cc for the Earth and 3.3 for the Moon—the latter being about the same as the density of the Earth's crust. Heavily crystalline Moon rock samples that are more than 4 billion years of age also showed this material was once molten.

Radiometric dating showed that Moon samples from the mountain regions go back beyond four billion years from the present while the basaltic rocks from the maria formed between 3.9 and 3.1 billion years ago.

Prior to the data from these Moon missions becoming available there were three main theories for formation of our Earth-Moon system—co-accretion, fission, and capture.

- The co-accretion hypothesis suggests that the moon and the Earth were formed together from a primordial cloud of gas and dust.
- In the fission scenario, a fluid proto-Earth spun so rapidly that it ejected a mass of material that became the Moon.
- The capture hypothesis has it that the Moon formed elsewhere to be later captured in the strong gravitational field of the Earth.

Co-accretion is the means by which The Urantia Book says our Earth-Moon system formed together. There are problems. The hypothesis cannot account for the observed angular momentum of the system, nor the absence of bound water in Moon rocks, the depletion of iron, the density differences, nor the radiometric data.

The fission scenario has been extensively modeled but no one has been able to produce a computer model that will fit the known data.

The capture model has the same problem. Even with a supercomputer to direct it, the operation of capturing a satellite moon, and retaining it, requires quite extraordinary precision.

In 1981, W.K. Hartman came up with what was at first considered an outlandish proposal. He had a body of about Mars size collide with the Earth in a glancing blow. The dust cloud that developed was mainly from the crustal material of the Earth, and, from that, the Moon was formed by accretion.

The heat generated by the impact drove off all the water from what was to form Moon rocks. The impact occurred after iron and other heavy elements had gravitated towards the center of the early molten Earth, thus accounting for the moon's iron deficiency. The model explains the density match between the Moon and the Earth's crust, the Moon's volcanic activity that gave the lava flows, and it readily accounts for the very large amount of radiometric data collected.

The hypothesis has the time of collision at more than 4 billion years ago with the subsequent accretion being relatively rapid. At the time of collision, the Earth was already close to full size.

The Urantia Book informs us that 2.5 billion years ago the Earth was 1/10th its present mass, and, up to 2 billion years ago, the Earth and Moon were much the same size, the Earth then being 1/5th its present size. The Earth then grew rapidly due to it capturing large space bodies.

The book says that 1.5 billion years ago, the Moon was at about its present size and the Earth was 2/3 rd the final size it attained about 1 billion years ago. These data are plotted in Figure 1 below. The decrease in the mass of the Moon is because it is given as being 1/5th the Earth's final size 2 billion years ago, and attaining its present size by -1.5 billion years. Currently the mass of the Moon is about 1/80th that of the Earth. In the second section of Fig. 1, we assume the size comparison was meant to be in terms of radius rather than the mass as this removes the anomaly of the moon's collapse.

The Urantia Book tells us that 1.5 billion years ago the Earth was a fiery furnace, then for thousands of years was enveloped in a cloud of steam such that the sun never shone on its surface.

By 1 billion years ago an ocean and a land continent appeared but the atmosphere was virtually devoid of oxygen until later generated by the sea weeds and other forms of vegetable life. Reconciling this whole scenario with the available data would, I think, be quite impossible.

For example, the book's version has the mass of the moon doubling between 2.5 and 2.0 billion years ago. The Apollo missions found that those vastly extensive mares (seas) we can see from Earth are composed of the basalt from lava flows that date back 3.1 to 3.9 billion years. According to the book's version, they should be buried under hundreds of miles of accreted materials.

On Earth, modern geology has shown the existence of stromatolites on at least three continents. These quite unique structures of limestone are known to be formed by blue green algae, and date back as far as 3.5 billion years ago. This surely is strong evidence for the existence of oceans at those times. These organisms are photosynthetic, the by-product of their chemistry being oxygen.

Initially this oxygen would have been mopped up by the excess iron dissolved in sea water and then precipitated as the ferric form of iron. The deposits from this process are found at places such as Isua in Greenland, and date back to 3.8 billion years ago. Sulfides also acted as oxygen acceptors, being deposited as 3.5 billion year old sulfate deposits (barite/gypsum) at places like Pilbarra in Western Australia. This deposition of oxidized minerals would have continued until about 1.7 billion years ago when the sea water was clear of the excess.

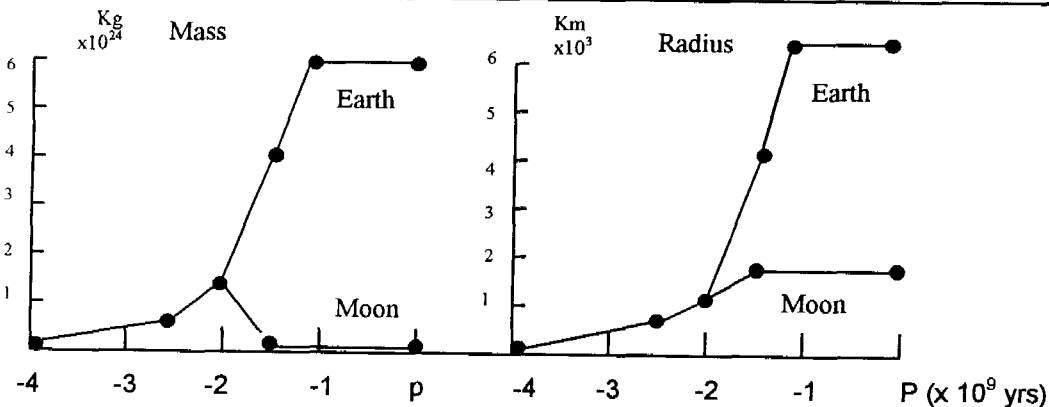


Fig. 1. Origin of the Earth-Moon System according to The Urantia Book. (pp.658-660)

The 3.5 and 3.8 billion year old deposits in Australia and Greenland outcrop at the surface. By The Urantia Book's account, they would be covered to a depth of more than 1000 miles by materials accreting in the last 1.5 billion years.

Thus, prior to the start of continental drift and the initial formation of the more advanced life forms, there are considerable divergences between modern scientific discoveries and this section of the Earth and the Earth-Moon story as related in The Urantia Book. It is in the book's section on continental drift that follows this section where its story becomes so remarkably prophetic.

The reason for such divergences is consistent with statements in the book that proscribe the impartation of unearned knowledge, but allow the provision of key information. (1109) Almost nothing factual was known about the evolution of the Earth-Moon system until recently, and close to nothing was known about the early history of the Earth and its oceans. Note that continental drift had been proposed and, though rejected by most scientists, was in print.

It appears that the revelators were required to provide a framework of knowledge about Paradise, the Central Universe, the heavenly hierarchy, the universes, our own solar system,

and the development of intelligent life and human society on our own planet, all so that we could better understand our place in the overall scheme of things. (1260) **But they were not allowed to tell us what we did not know pre-1934.**

Working under this restriction placed the revelators in an extraordinarily difficult position. They could not complete their task satisfactorily—except they used "fill" material that would serve the purpose, even though not correct. We now know that they obtained this "fill" from the speculations of contemporary scientists—among them Moulton, Jeans, Chamberlin and Geoffreys.

A comparison of what they gave us with that from modern science tells us that, despite the inconsistencies, the value of their account as a "universe frame" (1260) for understanding our universe careers remains quite undiminished.

But it does add a new dimension. It will **prevent any realistic, long term use of the revelation as a fundamentalist icon of infallibility.** And it may yet prove to be the catalyst that unlocks the fossilization process in so many moribund minds among the Urantia movement's bureaucracy.

[Note: see *ibid.*, p. 11. The higher cannot be defined by the lower. The rules for revelation cannot be ordained by man.]

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