



JOURNAL

Mindedness and Spirituality, Comments on the Absolutes

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USA

ONE OF THE VERY GREAT STATEMENTS made in the Urantia papers is found in paper twelve. In the universe of universes, quote, “God is spirit; but Paradise is not.”

Here we touch upon one of the essential differences between the metaphysics, or cosmology, of the Urantia papers and many other religions. I believe in three forms of reality: material, mindal, and spiritual. I believe there are three sets of laws (I’m ignoring personality for the moment), and I believe that if you want to produce spiritual results, you apply one set. If you want to produce a material effect, I think praying is strictly for the birds. Set up a material cause. And of course you have the intervening zone of intellectual reality which touches on both matter and spirit. You find in Hinduism, they tend to believe in one form of energy, in just one reality. You have Brahman, and you have maya. In other words, you either are dealing with the absolute, or you are dealing with an illusion. And this is true in most religions which touch upon pantheism. *The Urantia Book* presents not only three forms of energy operating under three distinctly separate types of law, *The Urantia Book* presents the concept of reality which is both Deified and undeified—not anti-deity, but non-deity.

As we look at these papers, we’re going to observe that there are two absolute realities which are non-deity. Paradise is not Deity, neither is the Unqualified Absolute. Neither are non-responsive to Deity, but neither is Deity. Paradise is a lot easier to comprehend than the Unqualified Absolute. I think the simplest definition of

...a part of the control of this universe is mechanistic. And why should God be personally concerned with something which a machine can handle?



Mindscape acrylic painting

Paradise is: Paradise is a machine which God built for the same reason that men build machines. In other words, a part of the control of this universe is mechanistic. And why should God be personally concerned with something which a machine can handle? We have the same reaction; we should understand that. Where you have a repetitive act of a mechanical nature, what do you want to do?

We want to build a machine. It’s characteristic of personality. And one of the reasons is because God himself set this pattern when he designed the absolute machine. The material heart of the material cosmos is a material reality, not a spiritual reality. In a human being, I think you have the most comprehensible presentation ▶

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Greetings fellow *UAI Journal* readers

AMAZINGLY IT IS TIME FOR the second installment of our 2010 *UAI Journal* ... fun flies when you are doing time for sure! For your summer reading respite we will be revisited by three serial contributors—all of them containing fruits of the spirit! These three exceptional essays will stimulate your imagination and hopefully permeate your daily thoughts inspiring and energizing you in the Great Adventure of finding God! A small warning, there may be nut products in the editorial.

Our first recurring commentary / article “Mindedness and Spirituality” is by our peer professor of the Morontial worlds, Bill Sadler, Jr. In this presentation to a study group of long ago, Bill takes the enlarged concepts of the Absolutes, qualified and unqualified, and translates the non-translatable into elementary word pictures for all to grasp. This is one of my favorite essays of time and space, of the universe ages that have coalesced into the present age of the Superuniverses; while at the same time paralleling and occupying the continued presence of the Zero Age of personality absolutism, and the first Universe Age of Havona containing the primary recorded event in history—the creation of the 21 Ancients of Days! Although Bill is able to speak in Bantu and ‘eggs-plain’ those lofty concepts of Havona to us “*fellow Bantu tribesmen, us fellow savages, us fellow ignoramuses,*” I can only obscure the point by saying... time can’t be lost, and space can’t be found and to each dimension nothing is bound — for everything is nothing and nothing is repressed where all are contained and all manifest... (smk)

Our second and continuing contribution is Chapter 3 of Rick Warren’s book, *Truth, Beauty & Goodness in The Urantia Book*, titled “Goodness and God.” The quickest way to understand Father’s nature is to comprehend goodness, truth and beauty! In the previous article we became more familiar with the relative nature of living truth here, and God’s Absolute Truth on Paradise.

In this installment Rick compresses hundreds of quotes on goodness into a short essay, and discourses on little understood teachings about the role of evil via pungent words like this: “... *Goodness, like truth, is always relative and unfailingly evil-contrasted...*” [Paper 132, page 1457], and “... *True goodness is like water in that it blesses everything and harms nothing...*” [Paper 131, page 1425]. This reverberates throughout the world’s religious writings and is solidified in Galatians 5:22 “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

The submission of our next article with that of our first article is quite opportune. David Graves, who is also a repeat contributor, has just asked “Why am I?” which is the follow up question to his article in the June 2009 Journal “Who am I?” In this current essay David has utilized the same erudite scaffolding as Bill Sadler, Jr. to ascertain an acceptable and wondrous conclusion regarding the Absolutes. Like Sadler, David ‘qualifies / unqualifies’ them both as he becomes the color green. The epiphany of the analogy coincides with Sadler’s when he deduces that—Personality ‘Is the WHY’ of “Why am I” and IT is what makes green knowable. Deducing just as Bill Jr. does when he discusses the definition and purpose of personality using the color Yellow as an analogy... “Think of Yellow. You all can conceptualize yellow... But did you ever see yellow, except in relation to some object? No. Now you’ve got a feeling for what personality is...” Whether yellow or green each personality is because... In His selfless and loving nature, our Creator’s elocution

Witnessed the inevitable profound self-distribution. And from personality absolutism He allowed His escape

Through the Eternal Son and Infinite Spirit the Trinity embrace...

As universe foundation is material, the essence of life is Spirit, Ethereal

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Matter and energy are diverse, yet the same — both are inherent in the Absolutes frame.

SPECIAL FEATURE / ANNOUNCEMENT from the International Service Board of UAI—we get a sneak peak at “Leadership 2011” the forthcoming symposium to be held in Chicago in 2011.

Happy and enlightened reading!

Suzanne Kelly ■

Mindedness and Spirituality, Comments on the Absolutes, cont. from page 1

of the interaction of three kinds of reality. Matter, mind, and spirit. Not human spirit, but endowed spirit. Here we have an interassociation of the three functioning realities in the finite universes. Plus a fourth—personality. Which is one of the difficult concepts to get in the Urantia papers. The Urantia papers put some new twists on several words. Personality is one. Space is another.

We'll spend some time talking about space, because these papers present space as a positive reality, not just a negative reality. These papers present personality as something quite different from your character, your temperament; we even use personality as a crude synonym for sex appeal. You know? Or social charm. But personality is presented in these papers as the fourth reality—something which is not matter, not mind, and not spirit, and which differs in a way from matter, mind, and spirit, because matter, mind, and spirit—while they are qualitatively different—they exist in terms of quantity. They respond to gravity. And you can measure the degree of response, so that you can speak, not only of material mass, but intellectual mass, and spiritual mass. Personality has quality, but no quantity. There is no mass to personality. And while we're at it, let's talk a little about that. I think that most helpful way of looking at personality is to think of an abstract color. Think of yellow. You all can conceptualize yellow, can't you? But did you ever see yellow, except in relation to some object? No. Now you've got a feeling for what personality is.

You can conceptualize, you can conceive of personality in the abstract, but you will never see a personality except it is associated with one or more of the active energies in time and space. These papers can talk about personality in the abstract, but personality never functions unless it is associated with a living energy system. If you take personality away from living energy, you have something which is real, but is wholly non-functional. And I believe is non-detectable on sub-deity levels. I think God knows it's there, but I don't think we do. I think some of his deputies may know where it is, but I don't think creatures do. Personality is, to a living energy system, in a way, what a color is to an object. It unifies the whole object. When it's there, it dominates. You have some subtle relationships as we get into these three energies.

A spiritual being is not a personality simply by virtue of being a spiritual being. This is interesting. A spirit entity can be very real, and yet be other than personal. If a spiritual being is a personality, it is because the Father has added personality to spiritual reality. And in a way, this illustrates the primacy of the Father in relation to the Son, who is the active center of spiritual reality. How does spirit relate to mind? Do you have to endow a spiritual being with mind to enable it to think? The answer is no. Spirit is minded, without mind. Illustrating the primacy of the Son in relation to the Conjoint Creator. Spirit is antecedent to mind, but not to personality. Isn't that interesting?

Is a minded being essentially spiritual? The answer is no. Any more than a spiritual being is necessarily personal. I think these are interesting relationships, illustrating the functional relationships of the three Deities, and their primacy in relation to each other. The unrevealed inhabitants of the worlds of the Eternal Son are not personalities. They're created by the Eternal Son. They're spiritual beings. We don't know anything about them, except we know they're not personal. A Thought Adjuster is a spiritual reality, but not a personality, unless God chooses to personalize that Thought Adjuster. An intelligent being may not be spiritual. I don't think an Associate Power Director is a spiritual being at all, but I'm sure an Associate Power Director is an exquisitely intelligent being.

I suspect such beings will be our instructors when we graduate from the local universe and become first stage spirits. And instead of studying God, we study physics, and astronomy, and the physical constitution of the universe of universes. And that's not as paradoxical as it might seem. I think maybe if you get outside of matter, then you can really understand matter. You can look at it from an exterior perspective. Those of you who have developed at-home-ness in a foreign language know how much you can appreciate English because you can think from a position exterior to the English language. I mean when you stop translating, this becomes a second language. It's just like if you leave this country, you have a wonderful basis of comparison and a new ability to appreciate what we have here. And also what they have there.

We really can understand only one of the discussed levels of Deity function—the personal. We're personalities. Hence we can deal with God as a Father of personalities. This makes sense to us because the fatherhood relationship is one which we either observe or have experienced or have both observed and experienced. Parenthood is an easy thing for reproducing creatures to comprehend. But is the First Source and Center the Father of a Thought Adjuster? Oh, yes, you can use poetic license and use the word Father there, but actually he's not, is he?

Audience: He's a part of him—the practical part of him.

What is it? We have no word for it. What is the relationship of a source to a fragment? You can be father only to a son. God is Father to a Personalized Adjuster, co-Father. The mortal contributors to the Adjuster's character are also parental there, but what is the word you use to describe the relationship of the First Source and Center to a fragment of himself that is not a son? We have no word. Neither do we have a word adequate to express God's relationship to an eventuated being, for God is functioning in a superpersonal sense. What does the word superpersonal mean? Nothing, absolutely nothing. You cannot grasp it, except you know it's not personality. It's

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not less than personality, but more than personality. But you see, the word personality is a maximum word in our experiential comprehension.

We know of nothing beyond personality. We can conceive of a sub-personal being as an animal. We have experience here. But that's not analogous to the prepersonal level of the Universal Father. A Thought Adjuster is not an animal. Neither can we understand what a superpersonal being is, because we're working up here on the second story of Undivided Deity, Incorporated. And when they say that God, as a superperson eventuates beings, what does that mean? Well, they've taken an English word and put an odd twist on it. They might just

as well say he gloops them. You know what I mean? That's an arbitrary word. And it would be just as meaningful. They are not created; but how do they come into being? Who knows? It's by a different technique.

Fragmentation I can visualize as the tearing off of a piece—but eventuation is completely beyond me. I just know it's not creation. You see, we're getting into trouble as we deal with levels, and also this whole darn thing is complicated by the difference between a time reality and an eternity reality. I don't understand eternity; I just know it's not time. When they describe eternity events in these papers, they often use the present tense. And it makes just as much sense to put them in the present tense as it would the past tense. They do not say the God of Action functioned, and

the dead vaults of space were astir; they say the God of Action functions, and the dead vaults of space are astir. It's no more distortion to say that this is happening in the present moment as it would be to say that it happened at any past moment in time, because it never happened in any past moment in time.

I would like each one of you to visualize this assignment: For whatever reason, you have been commissioned by some bureau in the American State Department, and it is your job to go to Africa. You can have textbooks with you, you can carry quite a lot of baggage. And it is your job to go into the still remaining darker portions of Africa, and you are going to write, dictate, a series of presentations of the American way of life to Bantu tribesmen living in the Stone Age of culture. And interpreters have been provided—you don't know Bantu—interpreters have been provided who are fluent in Bantu and who have a complete grasp of English as well.

And in the course of your discussions, you have gotten to the chapter which deals with the functioning of the New York Stock Exchange in relation to American economy. And you are thinking how do you present the relationship between common stocks, cumulative and noncumulative preferred, debentures, secured debentures, the relationship between these aliens against the earnings of a holding company, and similar obligations issued by subsidiary companies, which have a prior claim to the earnings of subsidiaries, which eventually will be

funneled as dividends into the holding company; and the relationship of the income tax structure to the interest and dividends ultimately received by the bondholders and stockholders of this corporation; and the relationship of all this as it pertains to the American economy in terms of the rise and fall of the price of stocks on the New York Stock Exchange.

Audience: Laughter.

Audience: Their language wouldn't— (interpret?)

And so you start out. And the interpreter says, "Sorry, in Bantu, no word for common stock." And little by little, you begin to adjust your thinking. And the chances are, that what you wind up with, is a description of something very much like a State Fair, where produce is brought to a given spot, and bartered and exchanged. And you either describe it this way, or you skip the story of the New York Stock Exchange. Look. There's a tremendous gap between the verbal concepts in primitive Bantu and mid-Twentieth century English. But you can translate from English into Bantu; it can be done. The language of Uversa is not translatable into English under any circumstances. There is no overlap. The gap between Uversa and English is tremendously greater than the gap between English and Bantu. You have to go from Uversa to the tongue of Salvington; and even then, you can't translate into English. But from Salvington, you can go to the tongue of Satania, and now, you can translate into English. So, how many times do you suppose the interpreter said to the Divine Counselor, "But there is no word for this in English."

And little by little, the Divine Counselor compromised his concept, permitted his story to be attenuated, finally, in certain places, said, "Well, we just won't talk about this at all, because the distortion is too great. I can't convey truth at all. Fact I'll sacrifice—" (Break in tape) "—We're fully cognizant of the difficulties of our assignment. We recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind." And then they go on to say, we're very hopeful that your Thought Adjusters and the Spirit of Truth will help us in this matter.

And again, I think of the Archangel who—I'm sure this Archangel has a high aesthetic motivation, because he was selected to write the paper on the celestial artisans, and he's talking about the affairs of the local universe, not the affairs of Orvonton or Havona. And he goes on to say, "But I almost despair of being able to convey to the material mind the nature of the work of the celestial artisans. I am under the necessity of constantly perverting thought and distorting language in an effort to unfold to the mortal mind the reality of these morontia transactions and near-spirit phenomena."

Not spiritual realities, morontia realities. "Your comprehension is incapable of grasping, and your language is inadequate for conveying, the meaning, value, and relationship of these semi spirit activities. And I proceed with this effort to enlighten the human mind

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concerning these realities with the full understanding of the utter impossibility of my being very successful in such an undertaking.” (P. 499-1) “I can do no more than to attempt to sketch a crude parallelism between mortal material activities and the manifold functions of the celestial artisans. If the Urantia races were more advanced in art and other cultural accomplishments, then I could go that much farther in an effort to project the human mind from the things of matter to those of morontia.” (P. 499-2).

Not spirit, morontia. “Every attempt on my part to explain the work of spirit embellishment would only recall to material minds your own pitiful but worthy efforts to do these things on your world of mind and matter.” (506-2) In regard to the harmony workers, “These artists are not concerned with music, painting, or anything similar, as you might be led to surmise.” The translator just said, no word in Bantu for common stock. “They are occupied with the manipulation and organization of specialized forces and energies which are present in the spirit world, but which are not recognized by mortals.” (P. 507-2)

Sorry, these people are color blind. No use describing red, yellow, and blue. No words in their language. “If I had the least possible basis for comparison, I would attempt to portray this unique field of spirit achievement, but I despair—there is no hope of conveying to mortal minds this sphere of celestial artistry.” Ensembles of dancing undoubtedly represent a crude and grotesque attempt of material creatures to approach the celestial harmony of being placement and personality arrangement. The other five forms of morontia melody are unrecognized by the sensory mechanisms of material bodies. Fellow Bantu, tribesmen, fellow savages, fellow ignoramuses, let’s be a little charitable as we go through this and remember that their job of describing Paradise monota to us is infinitely more difficult than would be our job of describing Twentieth century Western civilization to a stone age tribe anywhere in their language. But I think we can develop some sympathy for these folks.

And they’ve got to work in English, don’t they? And so they introduce—they take words like eventuate, and put new meanings in them. Occasionally they give us arbitrary words, like absonite, like morontia. They take the word personality and put a new twist on it. They take our word space and add new properties to it. In other words, they actually expand our language a little bit in the process of trying to introduce their concepts into Bantu. I think that if we can get a feel for the seven levels of the total function of Deity, it’s going to be very interesting to us, and it’s going to open up to us a feel for Deity, a feel for cosmic growth, and a feel for creature destiny, that we can hardly get anywhere else. I regard this statement of the seven levels of Deity function as one of the most basic to the comprehension to *The Urantia Book*.

This is not basic to human salvation. The love of God is basic to that. But to comprehension, this is basic. First of all, I wish you’d kind of get these words in mind; they’re real short words—static, potential, associative, creative,

evolutional, supreme, and ultimate. Let’s emphasize the simultaneity of these things. All of these things are happening all the time, always have happened since the beginning of things. Let’s analyze what one of these words mean. Well, first of all—I’m not going to use the text, you can read that—something that’s static just is, isn’t it? And I think the best illustration of the static nature of Deity is the concept of I AM. I AM what I AM. I AM that I AM. God is. Deity is. And Deity is unchanging. And in many senses, Deity continues to be unchanging, unaltered by the events of time. Impervious, even, to the cycles of eternity.

We folks are alive today. It’s a dead cinch that a thousand years from now, none of us will be here, right? And if we don’t blow up this planet, there will be people here, correct? These people are potential, aren’t they? They’re not here, but obviously, they’re possible. A thousand years ago, we weren’t here, but we were potential, or we couldn’t be here now, right? In a certain sense, a seed is the potential of a plant. One of the cutest statements I ever read was in an analysis of genetics, and it said, a hen is an egg’s way of making another egg. When I think of static Deity, I think of a fried egg. This is the I AM. Potentials have not yet differentiated from actuals. As the papers describe it, this is the hypothetical static moment of eternity. That’s the language used in the cross-reference I gave you. But the papers do not validate what (can’t understand tape) and metaphysicians call monism, which is not a fried egg, but a scrambled egg.

There’s a big difference. In a scrambled egg, you’ve got just a oneness, right? But in a fried egg, you’ve got a nucleus and a cytoplasm. The nucleus is the yellow part; the cytoplasm is the white. Always, even in a hypothetical static moment, in the beginning of beginnings—before the beginning of beginnings—there was always the possibility for self will. When you differentiate potentials from actuals—again, I’ve got to have real, real childlike simple symbols to get ‘em—you know what happened? The yolk moved out away from the white. How many of you have separated yolks and whites? The yolk moved away from the white. This is the creation, eventuation, appearance, of possibilities. Something could happen. And, of course, the minute the yolk moved away from the white, you don’t have two realities, you have three realities. You have the white, you have the yolk, then you have the relationship between the white and the yolk. Doesn’t the fried egg help? I mean you just can’t be afraid of a concept of a fried egg, can you?

Audience: Laughter. (Break in tape)

...moved away from the static situation. In so moving, the yolk demonstrated volition, and also qualified itself. It took up a new position. The white never moved, did it? And was never qualified. Hence,

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it's unqualified. And since we are dealing with absolute realities, here, I think, is the genetic derivation of the term Unqualified Absolute. Unqualified because it's never moved. And at this point, the white became an it, because the personal potentials were in the yolk. When you take the yolk away from the white, you rout it of all Deity and personality qualities. Henceforth, the Unqualified is it, not he. The yolk—what name shall we give the yolk? I like the term Qualified Absolute. It's used in the papers, rarely. And what do we name the relationship between the white and the yolk? The papers give us a name, the Universal Absolute, whose function it is to interrelate the tensions and relationships between the Qualified Absolute and the Unqualified Absolute. And here is the beginning of the separation of Deity and non-Deity. The Unqualified Absolute is static reality minus all that is Deity. The Qualified Absolute contains within itself the seeds of Deity manifestation. Volition is inherent in the yolk. Response, inherent in the white, the cytoplasm. The Unqualified Absolute.

The Universal Father is not the Absolute Personality. The papers are very clear on this point. The Eternal Son is the Absolute Personality. In this transaction, God possessed himself of something new—Father personality.

You know, one of the shrewdest criticisms of the Book of Genesis was written by an old Zoroastrian theologian. It's in the Pehlevi texts. And this old Persian, Zoroastrian, pre-Mohammedan of course, is saying, this story of creation is for the birds. God was not alone, because when he commanded something happen, this means that there was also present an obeyer of commands. How 'bout that? I think that's a pretty good definition of the Unqualified Absolute. When Deity speaks with an absolute voice, the commands are obeyed by the Unqualified Absolute.

Or, putting it this way, when total Deity takes snuff, the Unqualified Absolute sneezes. The next stage of development is that of associative. From here on, changes are going to take place in the yolk, not in the white. The white is essentially changeless, only responsive to the yolk. What's happening here? Well, I think we are trying to put together the story of the great prison break. This is the Universal Father escaping from the fetters of infinity and the limitations of absoluteness. Look, if God is all and fills all, there's no room for us, is there? There's no room for adventure. There's no room for change. If infinity is totally filled by the Infinite One, then there's no room for any other one, is there? If you've got a pitcher that's full of water, can you put water in the pitcher? The answer is no.

As Lao-Tze says in the Tao te Ching, the great value of a vessel is its emptiness. So that it can be filled. And what God is trying to do is produce some emptiness, so that other than God may live. At this point, the principle of God is in this yolk, the Qualified Absolute. And at this point, God is the Absolute Personality. As the Absolute Personality, God suffers from awful limitations. He's everything. How does he create emptiness? Here's how he does it. And this, in crude language, is precisely what is described in the reference I've given

you. Let's visualize God as wearing a coat. You know, fried eggs and coats and things like that—these are not frightening ideas. Let that coat symbolize the Absolute Personality. What happened? God took his coat off. He moved away from the Absolute Personality. And in so moving, he became Father of the Absolute Personality, who thus became the Eternal Son.

The Universal Father is not the Absolute Personality. The papers are very clear on this point. The Eternal Son is the Absolute Personality. In this transaction, God possessed himself of something new—Father personality. And if he could be Father of the Absolute Personality, he could be Father of any personality. And in this transaction, he escaped from the terrible limitations of absoluteness. If you will study the papers on the Eternal Son—I'll give you your cross-references here. "Limitations of the Eternal Son." (281) The Eternal Son cannot be father to any being in his own name and right. The Eternal Son cannot fragment his nature. You cannot fragment personality.

One of its prime properties is unity. You can't break the unity of personality. How then, can the Father fragment? Ah! Because he's not only a person, he's everything else, too. And as a pre-person, he can fragment. The Father can't fragment his personal nature any more than the Son can, but he has a prepersonal nature which he can fragment. This is why the Eternal Son becomes forever a revelation of the Universal Father. All personalities are fashioned after the nature of the Eternal Son. And stop and think: this is automatically true, because all personalities are also sons, are they not? This, I think, is the derivation of the third level of total Deity function, associative.

It's not only associative as between Deity and non-Deity, it is associative as between the Father and his now-appearing son, the Absolute Personality. I think the principle that to every action there is an equal and opposite reaction is sound. When the Father revealed himself in the Eternal Son, at the same time he revealed himself in a non-spiritual, non-Deity manner. At the same time that he took off his coat, he built a machine. He built Paradise. Paradise is a revelation of the non-Deity aspects of the First Source and Center, just as the Eternal Son is the full revelation of the personal, spiritual aspects of God the Father. God is not Father of Paradise; God is source of Paradise. He's Father of the Eternal Son. The First Source and Center is related to the physical universe, not by the quality of love, but by the majesty of physical law. His relationship to the personal universe is something quite different. Do you have this picture now?

We have the Father and Son present on Paradise. And they sustain a relationship to the Unqualified Absolute through the Universal Absolute. I have a name for this moment. I like to call it the zero universe age. I want to talk to you about universe ages as we go through the Foreword. They're quite related to this story. You'll recall that we're living in the second universe age, aren't we? It's the age of the superuniverses. Our universe

age began—I would pick as a likely date, the date of the creation of the twenty one Ancients of Days. The papers tell us this is the first recorded event in history. Time history, as we know it, begins with the creation of the twenty one Ancients of Days. This happened a finite number of years ago. It can be written out in numbers. It's probably a hell of a big number, but it's a comprehensible number. That event ended the preceding universe age, didn't it? The age of Havona. And began the present universe age. We're living in the second universe age. The age of Havona was the first universe age.

What we're talking about now is the zero universe age. Zero is not a reality, but it's a very valuable concept, isn't it? This is what the papers refer to, I would say, as the dawn of eternity. Zero is not real. It's just conceptually valuable. Well, we've reached the zero universe age. And I would like, again, to take very careful inventory of what we have in this zero universe age. We have some potentials here. We've got the Unqualified Absolute. We still have the Qualified Absolute. We have the Universal Absolute. We have, in terms of actuality, three realities. We have two existential Deities, and a power base for operations. I visualize at this moment the Father and the Son alone on Paradise. And what do they do? They move into the fourth level of Deity function. They create. And how do they create? They engage in an act of total trinitization. And this act has the following results:

1. The appearance of their Deity equal.
2. The formation of the original Trinity.
3. The appearance of the central universe and
4. The potential appearance of all future material creation.

You see—this is a subtle one—all of the matter of all creation has come from Paradise. All of the stuff of the yet-to-be created nebulae of the future came from Paradise. I like to consider the relationship of two actual and one theoretical universe ages—zero, one, and two. Or, the zero age, the Havona age, and the present age of the Grand Universe. Back in the zero age, we don't have the complete function of Deity, do we? We have the static function, we have the potential function, and we don't truly have the associative function, do we? At best, it's foreshadowed. Now, when we get our first actual universe age, the Age of Havona, we have two new Deity levels in operation.

We have the full expression of the associative level in terms of existential Deity. This is the Paradise Trinity. And we have the fourth level, the creative level. Now, does this mean the first two levels stop functioning? The answer is no. They go right on into the age of Havona. You still have static reality, potential reality, associative Deity, and creative Deity. And so it is when the age of Havona gives way to the age of the Grand Universe, or the seven superuniverses as dependent on Havona. This is the second universe age; this is the age in which we are now living.

The first four levels of the function of total Deity continue, and we add a fifth. And the fifth level of Deity function is evolutionary. What's the difference between creative and evolutionary? Audience: Time. Plus creature participation. Is a Havona native a partner with Deity in determining his status as a Havona native? Audience: No. No. He is what he is because the Gods made him that way, right? A mortal ascender, however, is an increasingly conscious partner with God in the evolution of his status as a finaliter. Right? Here is the big difference between creation and evolution. And the evolutionary concept is the big new thing as I see it, that appears in the second universe age. And it doesn't mean that any preceding thing stops operating. It merely means a new thing is added. We still have two levels of Deity function, don't we? Supreme and Ultimate. What gives there? Are they operative now? No, not in any completed sense of the word. When will Deity function on the Supreme level? Total Deity.

Well, existentially, the Paradise Trinity of Supremacy is functioning, but it isn't functioning in that way in an experiential sense, is it? Because the Supreme Being has yet to evolve. If our present universe age started with the creation of the twenty one Ancients of Days, what event is likely to end the present universe age? Audience: New creation? Well, I think it will be the settling of the seven superuniverses in light and life, and that event will be witnessed by the emergence of the Supreme Being from non-contactable status to contactable status. When the Supreme Being has fully emerged, then, I think the present universe age will have come to an end. (Break in tape). How does the Supreme Being get this experience? Well, let's take Julia's mind that she's so attached to. Audience: Laughter.

I don't think that the Supreme Being is concerned with what happens on the first five levels of adjutant mind, that's animal mind. If you go up on one of the worlds of the Life Carriers, one of the biologic laboratories in the near regions of Salvington, the capitol of the local universe, there's a central placement of the seven adjutant mind spirits. And for the first five, you can take off qualitative and quantitative readings. But for the last two—spirit of worship, spirit of wisdom—you don't get quantitative readings. Those two repercuss right in the Creative Spirit of the local universe, because basically, these seven adjutant mind spirits are in a sense levels of her consciousness.

Now, when Julia worships, or shows wisdom, she uses this mind. And in using it, I think there is a repercussion. The best illustration I know: I pick a chair up. It's obvious to all of you that as I pick this chair up, my feet push down on the floor of this room with equal force. Right? OK. Now the picking up of the chair is Julia's experience in making some decision. And that remains her experience. That registers in her soul. This is the spiritual nature of the Adjuster making carbon copies. But the down-push of her feet on the floor I think registers in the local universe Mother Spirit and via that

Our universe age began—I would pick as a likely date, the date of the creation of the twenty one Ancients of Days. The papers tell us this is the first recorded event in history.

point, in the Supreme Being, so that all experience is registering in the Supreme Being. Hence, he is a product of all experience, whether it be the experiential nature of a Thought Adjuster, the experience acquired by the Michael Sons in their adventures out here in time and space, the wise acts—or one wise act of a Planetary Prince—all of this that's going on in all the myriads of worlds, systems, constellations, local universes, seven superuniverses, the judicial acts of the Ancients of Days, all of the uncounted actions of seraphic ministers, all of this is funneling into and becoming a part of the emerging, evolving, growing, experiential nature of the Supreme Being.

...he's rebellion-tested. That's the one peculiarity of a Mighty Messenger—goes through Havona, and there's the Father, and there's the Corps of the Finality—shares our destiny. Probably is given a long enough tour of duty with the Corps of the Finality to give him a feeling of satisfaction of experience.

We contribute to his growth; he contributes to our growth. We can grow because we are in him, and he is growing. Is it possible that anybody is not in him? The answer is yes. Beings whose nature is inherently of the previous universe age are what we might call pre-Supreme Beings. And they don't grow. Does a Divine Counselor evolve? How could he? The day he was created, he presents the council of the Paradise Trinity in absolute and ultimate perfection. How can you improve on that? Can you? You can't grow, can you. When the twenty one Ancients of Days were commissioned, they began to rule the seven superuniverses with the flawlessness of trinitarian perfection. When they adjudicated the first problem in justice presented to them, they adjudicated just exactly as would the Paradise Trinity. Do they grow?

The answer is no. They are pre-Supreme in nature, aren't they? Have we got any other evidence? You see, in our thinking, time means experience, and experience means evolutionary growth. I'm trying to get you out of this groove, so that you can realize that that which appears to be universal, isn't. It is just extremely prevalent. It is the characteristic of the present universe age, but not universal. Can we find any other evidence along these lines? Yes, we can. Two more bits of evidence. Consider a Mighty Messenger, and this would apply to his other Trinity embraced associates—what I say of one, I say of the other. What happens to him? He has the same experience of growth which we have, except that, on the way up, he's rebellion-tested. That's the one peculiarity of a Mighty Messenger—goes through Havona, and there's the Father, and there's the Corps of the Finality—shares our destiny. Probably is given a long enough tour of duty with the Corps of the Finality to give him a feeling of satisfaction of experience. And at an appropriate time after he has become a finaliter, he is withdrawn from the Finality Corps.

In groups of so many thousand, these rebellion tested finaliters are embraced by the Paradise Trinity. And this embrace does something to them. At least for the present universe age, it reaches ahead in the stream of time, and advance-precipitates out of the stream of time onto this Mighty Messenger future growth which

might have been his during the rest of the present universe age had he not been Trinity embraced. And, at least for the present universe age, a Mighty Messenger ceases to grow. He can't grow. He's already had it given to him. And that's why he can be commissioned as an associate of a Divine Counselor, who doesn't grow. He is temporarily a stationary son, neither descending nor ascending. As it says in one of the papers, I think written by a Mighty Messenger, he speaks rather hopefully, he said, we have never been informed that this limitation of growth extends beyond the confines of the present universe age.

Is there any other evidence that we can find which helps us get a feeling for this fifth level of Deity function? Yes, there is. It might be a little bit fun for you to note down where else you can find about Creature Trinitized Sons, because it's not told all in one place. Can I give you a series of pairs of numbers? The first number is the paper, and the second number is the section in that paper. Paper 17, section 1. I'm going to give you six cross-references. Paper 26, section 11. Paper 20, section 8. Paper 55, section 12. Paper 117, section 2. Paper 23, section 4. You'll have a lot of fun, reading the tail-end of this paper and then following it up. There's something funny about these Creature Trinitized Sons. You'll recall that they are of two basic kinds. There are Creature Trinitized Sons who have homogeneous ancestors, and there are Creature Trinitized Sons who have heterogeneous, unlike, ancestors. What do we mean by homogeneous ancestors?

Well, two finaliters want to trinitize. The finaliters are alike—homogeneous ancestry. Two Havona natives want to trinitize. Again, homogeneous ancestry. And these are the Creature Trinitized Sons that are, for the most part, discussed in the paper on Trinitized Sons. And they become respectively Celestial Guardians and High Son Assistants, if they're later Trinity embraced. Otherwise, they work all over the universes. You find them on the inner Havona circuit. You find them on the worlds of the Seven Supreme Executives. You find them out working with the Trinity Teacher Sons, and so on. They have one peculiarity, these Creature Trinitized Sons of homogeneous parents: they can't experience evolutionary growth. The specific discussion of why they can't is the next to the last reference I've given you. 117, section 2.

These beings are in, but not of, the present universe age. They're very much like a Divine Counselor, who is in, but not of, the present universe age. He functions in the seven superuniverses, but his status is like the preceding universe age. Pre-evolutionary. These Creature Trinitized Sons are working in the seven superuniverses and in the Grand Universe, but their status is as of the next universe age, which is post-evolutionary. Example: When two dissimilar beings trinitize another—now you've got heterogeneous ancestry. As with a finaliter and a Paradise citizen. They always succeed, and they produce a being so far removed from the problems and situations of the present universe age, that he isn't even

allowed to function. And those folks are described, partly in this paper and also in the last reference that I gave you. Paper 23, section 4.

Every such Creature Trinitized Son is immediately withdrawn from activity and is sent to Vicegerington in association with a Solitary Messenger, and they're held in reserve for activities having to do with the future universe ages. In other words, this whole order of Creature Trinitized Sons represents something which is really germane to the ages of the future, not to the present universe age. These beings are not participating in the growth of the Supreme Being. Hence, the passage of time does not produce experiential growth. They do not change in status. It's kind of hard to get out of that grove, isn't it? To us, and to most beings living in the present universe age, the evolutionary principle applies. Time passes, we grow, we experience, status changes.

We grow from babies, to children, to adults. And on to morontians, spirit ascenders, finaliters. But that's because we're part of the Supreme Being. And we are participating in his growth as he is totaling our growth. Do you have a feeling for the peculiarity of growth which attaches to the present universe age? You see, the Supreme Being is God as comprehensible to evolutionary creatures. And the kind of a God who has a beginning is the kind of a God we can understand. We're told that as the sovereignty of the Supreme grows through the evolutionary growth of the seven superuniverses, and this means that increasingly spirit in the presence of personality, through mind, is coming to dominate matter. This is the growth of the power of the Almighty. This coalesces.

I think of a great river system. I symbolize it as a greater Mississippi River, with seven great tributaries, each representing the coalescing power flow from a superuniverse. And each of these tributaries has its tributaries, which grow smaller and smaller as you go down from major to minor sector, to local universe, to constellation systems, and planets, even to us as individuals. We're the rivulets. This mighty inflow of experiential, evolutionary power coalesces with the spirit person of the Supreme. And it doesn't do this in the seven superuniverses. It does it—of all places—on the pilot world of the outer Havona circuit. That's the second change which took place in Havona. You see, Havona is related to the superuniverses, as well as the superuniverses are related to Havona. They affect each other. What happened when Grandfanda arrived? You remember, he was the first mortal ascender to reach Havona. And Havona has just never been quite the same since. Just a lot of things happened.

Let's take inventory: Until the arrival of Grandfanda, there had never been such a thing as a graduate guide in Havona. But Grandfanda was met by the first of the graduate guides, Malvorian, who did greet this pilgrim discoverer of Havona. Until

Grandfanda arrived, Havona natives never evolved. But now they evolve. For example, they evolve into the various Finaliter Corps on Paradise. This is evolution. In each company in the mortal Finaliter Corps there's one Havona native. And they have their own corps, too. Until the arrival of Grandfanda, and the later appearance of finaliters, Havona natives could never trinitize with ascendant beings, could they? Because there were no ascendant beings available. Until Grandfanda arrived, there were no secondary supernaphim.

When Grandfanda arrived on the pilot world of the outermost Havona circuit, simultaneously, the first Paradise citizen arrived on the pilot world of the innermost Havona circuit to begin the outward traversal of Havona as Grandfanda was beginning the inward traversal of Havona. And you'll recall the citizens of Paradise and the evolutionary citizens of the superuniverses first met face to face on the fourth Havona circuit. Think back to God the sevenfold. Think back to God the sevenfold. The growth of the Supreme represents a collaboration between the creator children of the Paradise Deities and their Paradise parents. And the eldest of these children—and in a sense, they're representatives of the seven master spirits, aren't they?—that's the highest order of Deity which is sub-Paradise. And what is the origin of the reflective spirits? Each one of the seven Master Spirits collaborated with the Paradise Trinity in the production of seven reflective spirits which were like human nature.

And when this cycle had run its course, we had 49 reflective spirits, and that particular aspect of cooperation between the creator children of Paradise Deity and Paradise Deity, that cycle had run its course. You couldn't get any more, could you? Audience: (Can't understand tape). The first time the Supreme Being acted, he acted because the foundation for action had been thus established. That was his first function as a creator. He never functioned before or since. (Break in tape) In talking about the first universe age, we can make an observation: It has no origin in time, does it? But it does have an ending in time, doesn't it? It ends when the second universe age is born. And I have elected to present the opening of the second universe age as the creation of the 21 Ancients of Days. If you're going to pick a marker, it seems to me that's as good as any.

The 21 Ancients of Days were created and commissioned, I think, this is the essence of the dawn of the present universe age, the second universe age. The age of the seven superuniverses. Yes? Audience: The Eternals were created with Havona? Yes. So were the Trinitized Secrets of Supremacy. Eternals of Days means just what the name implies. And Ancients of Days—they're the oldest beings in existence. Anyone behind them doesn't have age; they've always been around. ■

Do you have a feeling for the peculiarity of growth which attaches to the present universe age? You see, the Supreme Being is God as comprehensible to evolutionary creatures. And the kind of a God who has a beginning is the kind of a God we can understand.

“Leadership is vital to progress.”

The Urantia Book, [Paper 81:6, page 911:7]

JAMES WOODWARD
USA

UAI IS A DYNAMIC READER organization, focused on its mission as noted in Article 1 of our Charter, Statement of Purpose:

Mission: To foster study of *The Urantia Book* and to disseminate its teachings.

- 1.2 UAI shall foster in-depth study of the complete text of *The Urantia Book* through the development of activities such as study groups, seminars, conferences, periodicals, derivative works, study aids, and other dissemination activities. UAI shall create opportunities for the development of teachers and leaders through the natural evolution of learning through doing, and shall encourage forums for the exchange of ideas and experiences pertaining to *The Urantia Book*.

...UAI will sponsor a unique symposium next year to inspire new levels of leadership, develop teachers, and to promote the creation of thousands of study groups.

To achieve its noble purpose and goals, UAI will sponsor a unique symposium next year to inspire new levels of leadership, develop teachers, and to promote the creation of thousands of study groups. The invitation is going out worldwide, calling all readers who are willing to serve the mission. This symposium is being developed as a model that can be replicated wherever Urantia Book students are organizing for service.

You may want to attend this event but please consider a financial donation to ensure that leaders in less developed regions around the globe can benefit from this transforming experience and return to enrich their communities with “wise and vigorous leadership.”



Effective and wise leadership. In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together – all at the same moment. And such teamwork – social co-operation – is dependent on leadership. The cultural civilizations of the past and the present have been based upon the intelligent co-operation of the citizenry with wise and progressive leaders; and until man evolves to higher levels, civilization will continue to be dependent on wise and vigorous leadership. [Paper 81, page 911:2]

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings... And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [Paper 195, page 2082:9] ■

Goodness and God

Chapter 3 ~ TB&GnTUB

...God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of his divine nature. He is final, complete, and perfect... [Paper 2, page 36:3]

RICK WARREN
USA

FATHER'S PERFECT GOODNESS ALWAYS reaches each and every universe citizen whenever and wherever there is need. God's goodness is universal and without limit. This broadcast of goodness eventually leads to a consuming desire for Godlikeness in you.

If you sincerely want to be like God, you must learn and teach goodness to perfection, arrive on Paradise, meet Father, receive the divine embrace, and serve the universe family in consummate goodness for eternity. Fortunately, you have billions of years and countless teachers to become perfect in goodness.

Our God, as the Original Person, is also a being of absolute and perfect goodness—even greatness. Because a Divine Indweller is living and working within your mind, this same greatness awaits you! You and your Paradise Partner evolve a soul in time and space eventually filling your goodness/greatness quotient to perfection in eternity. That's the plan at least.

The good and personal nature of the God who indwells you, and the bestowal of creative freewill, puts you utterly and forever beyond the mere mechanical. Goodness cannot be found in machines or chemistry. Goodness is always personality related.

God, as the Original Person of the entire cosmic family, has decreed it shall be a personal and good universe. Evidently Good, with a capital G, is the divine way—the way to Paradise. Can you see yourself one day perfect in goodness, living the truth, being beauty? It is your destiny, Father willing and you do not give up or rebel against the Good God who is wont to make you heir to the cosmos.

Goodness has not always been clearly defined or well promoted on Urantia. Plato and his contemporaries sought to teach virtue in a university. This was a novel and very controversial idea at the time, but they



Light painting

did eventually succeed. They taught that goodness is the health of the soul at the Academy and the Lyceum, alongside “wisdom, courage, temperance and justice”. They established these seminal universities for the study of virtue 2400 years ago. This points to the fact that virtues and values like goodness, truth and beauty are as old as human history. In fact they are as old as the God who created them, even pre-dating the cosmic stage on which these core values of divinity are acted out.

After the dark night of Europe, the Renaissance philosophers discovered anew the deep thinking Greeks. Then came a French philosopher in the mid-nineteenth century, named Victor Cousins, who bundled his lectures on, “The True, the Beautiful and the Good”, into a book of that title. Other thinkers, artists and poets of that era expanded these grand concepts into a newer philosophy of living, a philosophy you still live under today in considerable measure.

And history should not ignore the sages and saints of the East who arose just before the great Greek teachers. They also taught enlightened philosophies of living centered around virtue and goodness—that is, embracing and doing good for other than one's self.

Michael, incarnating as Jesus, studied the old ideals and accepted truths, then exalted the best of them through teaching and living, at the same time adding to them all his generation could contain. Next comes the ‘fifth epochal’ revelation clarifying, emphasizing, shedding brilliant and marvelous new light on these up-stepped concepts of the Master Teacher, even to an understanding and appreciation of greatness.

...The more steadfastly you behold, and the more persistently you pursue, the concepts of divine goodness, the more certainly will you grow in greatness, in true magnitude of genuine survival character...

[Paper 28, page 317:3]

...virtues and values like goodness, truth and beauty are as old as human history.

The Greeks may not have understood that greatness is the result and the perfecting expression of goodness because they lacked a great God to exemplify and personify goodness and greatness. Had they known it is Father who is the First Person of Goodness (He ever was as far as anyone knows), they might have built an enduring religion. Goodness and greatness are virtually meaningless without a good and great person at the center of all things and beings. Father's goodness and love actually do make the universe go round.

Sustained goodness, wisely applied goodness, creates greatness—even in humans! Greatness is not God's alone, albeit centered in Father-God who is inherently and absolutely Great. To comprehend greatness born of goodness, you must first realize what goodness is from the divine point of view. You will then grow into greatness, one experience at a time, as you learn to put into practice Father's perfect goodness. So what is it?

...Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment....

[Paper 56, page 647:3]

Growing goodness is the process of weighing and expanding your values relative to Father's perfect, eternal and infinite values...

How do you recognize, learn and use goodness to find our perfect God on Paradise? Study it, live it, take its essence, and creatively combine it with the latent truth and beauty within your unique personality. Then see what freewill and destiny will do with them! Growing goodness is the process of weighing and expanding your values relative to Father's perfect, eternal and infinite values—one decision at a time until greatness in you is inevitable, unmistakable and replete.

You will grow in goodness much more quickly on the Mansion worlds ahead where fear and misguided teaching are largely absent. But evil, the space/time counterpoise of goodness, will always be required to temper your freewill into the beauty of realized greatness, all the way to Havona. There you will not study or need the contrast of evil. For this time however, forget not that you unconsciously grow in spiritual greatness to the degree that your capacity for goodness expands and your errors improve. To achieve perfect Godlikeness and greatness requires experience in and with goodness in ways humans have not begun to imagine.

The potential for the manifestation of error and evil may exist in time and space, but the citizens of the inner universe think and do no evil. The freewill citizens of Havona have the choice obviously, but they never chose error because they are perfect. Does it not make good sense that the Father of a vast, multi-dimensional Universe is surrounded by a gigantic, perfect, model family, whose members exemplify the divine goodness, truth and beauty for the rest of us?

Your perfect pattern person is on Havona, the original design model for your personality type. Imagine a model you replete in goodness and grace, the absolute of perfect beauty and truth, the pattern from which your personality sprang. You are an expression of a unique aspect of a divine concept of personality design, living and learning goodness through experience as an incarnated child of God in time and space.

The Havona citizens (no doubt) well-know the components of goodness are friendliness, grace, warmth, forgiveness, mercy, humor, spirit fragrance, greatness of course, and that adoring attitude which all sentient souls recognize as genuine love.

Goodness and love transcend space levels—from Havona to the edge of time and space—even so called 'orphans' are included the divine family. Goodness and love are always contagious. Love quickly infects all members of a good family. Eventual planetary integration of good families is the foundation for the edifice of light and life Urantia is destined to become over the next thousand years. Havona ever remains a perfect model of cosmic family relations.

When goodness spreads over a whole planet, an age of light and life has begun. Everyone is loved and respected as a family member, as a discreet being of divine dignity—even if goodness is still not perfect in the final or absolute sense as on Havona.

Of course students of the Papers know all this goodness, light and life is leading to something—The Supreme Being, who is the culminating God of time and space, the result of divine values built on the concepts and the service of goodness, truth and beauty. The Supreme will be goodness personified, and much more.

There is ample goodness to live and spread as you help Father facilitate the emergence of the Supreme Being. Following truth, beauty and goodness in time and space always leads to greater revelations and expressions of divinity. Eventually they bring you to God's perfect will in eternity. The present focus of Father's good will in the Seven Superuniverses is on the Supreme Being's evolution, in which you are being offered a role.

Goodness will be increasingly known and studied by oncoming generations until goodness reaches full fruition on Urantia, a glorious blossoming of realized and supreme spiritual goodness. In the era of light and life people will want to help each other, and for no reward. People will actually do good for one another, even to those not of the same blood, friend, national or social group. And people will forgive each other's mistakes and shortcomings without resorting to hate and violence because they understand what motivates others through sympathetic observations born of an ever-growing capacity for cosmic goodness and love. It has already begun in some families. As go the families, so goes society.

...Goodness, like truth, is always relative and unfaillingly evil-contrasted.... [Paper 132, page1457:6]

Here on outpost Urantia, your freewill must choose between good and evil if you are to grow in spiritual goodness. Error is to be expected on a world where imperfection is part of creature ascension and growth. But grasp with all your mind's strength the fact that evil—deliberate sin—is never required by Father. You always have the choice of error, evil, sin and iniquity. If you did not, freewill would be a mockery.

So how best to deal with goodness' space/time counterpart—evil, since it is necessary for contrast? It is heartening to know most people find even the topic of evil repugnant, but a study does yield insights into its pitfalls and arenas of influence. Whatever you learn about evil, you can be certain it may be a fact in time, but not in eternity. And always keep in mind the potential for error and evil in time and space is needed to highlight goodness, and that God's goodness is real, evil is not. Good lasts, error and evil are eventually ignored and left behind to oblivion. Goodness is virtuous, evil is without virtue. But there is no error or sin inherent in being born in time and space.

It is understandable if you are not at ease with a religious philosophy and reality that requires error and evil to contrast goodness. Still it remains a fact that error and imperfection are necessary (potential) choices in a spiritual system where living values create personal and discreet souls out of the raw experience of beings who begin life in total ignorance. It is also a revealed fact that undiluted, pure, uncontrasted goodness exists only on Paradise, focalized and localized in Father. As Jesus intimated, only God is truly good.

Even our evolving planetary civilization has the option to choose good, or not, collectively. When the age of light and life commences on Urantia, personal and collective error/evil will have receded due to many injections of the "benign virus of love". This healing virus is spread by human doctors of goodness, and by periodic celestial revelations of Father's truth, beauty and goodness—behold! *The Urantia Book*.

God our Father has not abandoned you to imperfection or sentenced you to commit evil. The power of Father's goodness ever lifts the children of time and space above mere transient evil. It also simultaneously and unflinchingly points the way to the Paradise source of goodness. Once you discover God-consciousness, once you actually know and embrace the goodness, truth and beauty of our Father, evil and sin become repugnant because they are injurious to your Creator, the one you love above all others, the great God living inside as the "thought Adjuster".

Fortunately, sin and iniquity are fatal only to those who consciously and finally reject the virus of love—to those who let animosity grow between them and the God of All Goodness—notwithstanding every individual is accorded the greatest possible outreach of divine mercy, no matter his or her past. It can be good to disown one's past.

Though you may commit many errors along the pilgrim's path to Paradise, even sink into evil and sin, divine love and merciful forgiveness can and will save

you as long as any flicker of faith remains, as long as any ember of goodness still glows.

...The forgiveness of love utterly transcends the forgiveness of mercy...The love of Jesus is never satisfied with mere forgiveness. The Master's love implies rehabilitation, eternal survival.... [Paper 188, page 2018:1]

If you search dictionaries for the word goodness, you will find they most often associate it with moral excellence and virtue. The authors of *The Urantia Book* associate true goodness first with God, but also with transcendent benevolence, unlimited mercy, divine understanding and boundless capacity for forgiveness.

What of forgiveness and goodness? You might well forgive another out of compassion because you may want, expect and need mercy someday for yourself. But you might also, through selfless goodness, extend mercy and forgiveness to others simply because they are God-like attitudes worthy of emulation which do not expect or require reciprocation. True goodness expects nothing in return, but it seldom goes unanswered or unappreciated.

How could you withhold the mercy God will not? Forgiving is good, but true greatness crowns goodness by the willingness to absorb a wrong. Are you good enough to forgive, forget, even rehabilitate that which a repentant wrong-doer has trampled upon? Apparently Father is, in exchange for your accepting cosmic citizenship. A divine bargain indeed for Urantia's many prodigal children.

Genuine goodness and loving mercy gradually become your nature as you live truth and create beauty (the three are inextricably intertwined in fact and deed). And when goodness comes from you without forethought or affectation, you become a living example of Jesus' pronouncement about doing good unconsciously.

Some acts of good, like charitable ministry, must be conscious acts. But other acts of goodness naturally flow from souls who are steeped in Father's love, all without the immediate consciousness of doing good. This living goodness is always laden with God's grace.

...You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.... [Paper 171 page 1874:4]

Graciousness and goodness are extensions of each other in human experience. But Father is grace, gracious, and graciousness without limitation—infinite and eternal. Father is the full measure of potential and actual goodness and grace. It is graciousness that gives goodness its charming expression in and through God's person, even your person, when once you are 'love-saturated'. Goodness may bring respect, but graciousness makes goodness inviting and divinely personable. Graciousness is the enchanting expression of the repletion of divine goodness in personal experience.

...it remains a fact that error and imperfection are necessary (potential) choices in a spiritual system where living values create personal and discreet souls out of the raw experience of beings who begin life in total ignorance.

Father, being full of grace, strikes and attitude toward everyone of goodness. God's goodness is self-created and spread in unlimited quantity, and having the greatest quality there is. You may have all you can safely contain. Spiritual love is the universal currency of goodness, and the unerring indicator of your capacity for it. Love's highest expression is gracious, humble, selfless service always with an adoring eye on the source of goodness, our Father and our perfect friend in greatness and graciousness.

Father is a perfect person of goodness, greatness, grace, truth and beauty—as you will be sometime in eternity—within the bounds of your personality trust at least. To know God is to better understand and administer goodness. Jesus offers the best human portrayal of goodness—great and living. The authors of Part Four wrote of him:

...He revealed a goodness equal to God. He exalted love—truth, beauty, and goodness—as the divine ideal and the eternal reality.... [Paper 140, page 1583:5]

Michael's human incarnation as Jesus was an example of what perfect goodness personified can accomplish. But your life is as unique as his, therefore will your experience in goodness be unique. Your existence brings about new possibilities for the expression and experience of good, true and beautiful values that eventually identify you completely with the Father of Infinite and Eternal Goodness.

Friendliness is to goodness what the branch is to the tree.

You may attempt to imagine what absolute goodness is to its Creator. But Father is far more than human concepts or experiences in goodness and greatness could ever possibly convey. There are no words to define the unmatched goodness and greatness of God. But the venerable Taoists, centuries ago, attempted to describe the nature of Father's goodness by comparing it to something humans well know and daily require:

...True goodness is like water in that it blesses everything and harms nothing.... [Paper 131, page 1452:1]

The beauties of the blessings of the rain of goodness nourish all, hurt none, and last forever. You perhaps have heard the cynical old adage "no good deed goes unpunished"? Revelation suggests the opposite is true, that every truly good deed you do not only has experiential value, it has an eternal impact on the Whole. The measure of this impact is always in direct proportion to the goodness content of the original act.

Goodness makes waves, and these waves ever ripple, drift and intersect on the surface of the collective universal consciousness creating new undulations of goodness and joy. The real Universe is an ocean of goodness, truth and beauty precipitated out of Father's limitless affection for, and devotion to, the universe family of which you are (in potential) an eternal part.

Friendliness is to goodness what the branch is to the tree. Truth and beauty would have little meaning or cosmic value without goodness and personal intimacy. And there would be no friends if not for God's original goodness at the root of all. Goodness is always personal and friendly, because Father is. In fact, attempts to build lasting friendships on goodness will fail if Father is not their foundation and reference point.

Your growth in goodness always corresponds with your growth in spirit. As you expand in capacity for spiritual experience goodness purifies your ethics, helps you know and uphold truth—at the same time it improves the quality and beauty of the love you receive and give. Love's essence is goodness, its guide is truth, and its expression is always beautiful. Therefore recall that goodness alone cannot stand, it is but one foundation block of three. Truth and beauty are necessary, and in the right proportions, for a balanced spiritual ascent. These three living and acting harmoniously in you is Father's great love in motion.

You can know and be goodness personified only because the God of Great Love is living at your very center. And you affirm the goodness of this God fragment inside when you co-create goodness through service, worship and humor. Humor and a good spirit ever attend upon friendship and love.

Applied goodness improves your personal situation, keeps you sane and happy, and raises the goodness level in those nearby. Your goodness, when augmented by truth, fosters a beautiful planetary uplift that reverberates with everyone's future across the wide universe. Applying goodness creates more.

Goodness reveals Father's celestial values to your terrestrial mind even though your human mind may not be able to fathom the infinite and absolute goodness of divinity. As you ascend, as your mind endowment improves, you will be able to incrementally understand, contain and spread goodness better. Goodness may be inherent in the universe, but its acquisition and use by mortal creatures requires vast quantities of time, help and practice.

Never forget good ideas and worthy ideals always lift each other, that eternity is an endless supplier of new and deeper revelations of life, light, meanings, purposes, values and deity unity that inspire your mind to discover and foster virtuous ideals. When you thoughtfully combine revelation, ideals, ideas and worship, they create in you meaningful experiences in goodness, truth, beauty, love and supreme spirit joy that move Urantia closer to an age of goodness, light and life.

...Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor.... [Paper 159, page 1766:6]

[Excerpted from the book, TB&GnTUB by Richard E. Warren. Copyright 2010] ■

Why am I?

Why does anyone put pen to paper? Typically they have something to say, record, or share. In my case, I have questions rather than answers, speculations rather than assertions and these questions and speculations address the very nature of being. I would very much like to share them with you and enlist your support in my quest to understand what they try to reflect. It seems to me that this sharing process is rather like watching a ghostly ship emerge from a dense fog. Just as that ship is barely discernable at first, then gradually takes on recognizable shape until it finally sails out of the fog and closes on what sailors call a steady bearing—a collision course—so too must this essay find words to tease understandings out of their pre-conscious, notional state and gradually transition them from the ephemeral to the well established; from the ethereal to the very tangible. To this end, *The Urantia Book* continues to be of immeasurable value to me. It provides the language that fully expresses these ideas, concepts, and notions—thoughts—that emerge from time to time into my consciousness and then validates them. Our **blue book** both empowers and emboldens me as, once again (see “Who Am I?”), I put pen-to-paper. Hopefully this essay will ‘ring with truth’ for you just as it does for me.

DAVID GRAVES
Canada

OVER THREE HUNDRED YEARS AGO Blaise Pascal wrote, “The last thing one knows in constructing a work is what to put first.” Today I would restate his quandary this way: “Where do I begin?” Karen Armstrong’s thoughts regarding Hegelian philosophy provide as good a place as any. Like so many have before, and likely will again, she remarks on our inherent capacity to sense that which seemingly exceeds our rational grasp.

She explains that this ‘inherent sense’ has traditionally been expressed in the **mythos** of religion—as the intuitive apprehension that transcends rational thought.¹ As regards Hegelian philosophy she continues:

In *The Phenomenology of Mind* (1807), Hegel developed a philosophical vision that the ultimate reality, which he called Geist (‘Spirit’ or ‘Mind’), was not a being but ‘the inner being of the world’, that which essentially is. It was, therefore, being itself.

<... she continues her commentary on Hegel’s philosophy as follows ...>

It was a mistake to imagine that God was outside our world, an addition to our experience. Spirit was inextricably involved with the natural and human worlds and could achieve fulfillment only in finite reality. This Hegel believed was the real meaning of the Christian doctrine of incarnation. Similarly, it was only when human beings denied the alienating idea of a separate, externalized God that they would discover the divinity

inherent in their very nature, because the universal Spirit was most fully realized in the human mind.²

Surely the observation that ‘the universal Spirit is most fully realized in the human mind’ reflects that inherent sense of knowing that which our rational grasp cannot apprehend. Quite a perspective, but is it meaningful? What does it mean? What are we able to say with some degree of confidence? Consider this observation taken from *The Urantia Book*:

A strange thing occurred when, in the presence of Paradise, the Universal Father and the Eternal Son unite to personalize themselves. Nothing in this eternity situation foreshadows that the Conjoint Actor would personalize as an unlimited spirituality coordinated with absolute mind and endowed with unique prerogatives of energy manipulation. [Paper 9, page 98:1]

...the observation that ‘the universal Spirit is most fully realized in the human mind’ reflects that inherent sense of knowing that which our rational grasp cannot apprehend. Quite a perspective, but is it meaningful?



Person and the phenomenon of mind illustration

¹ **Mythos** is the consequence of intuitive apprehension as contrasted with **logos** which is the product of rational or discursive thought. **Mythos** connects us with the essence of the universe, whereas **logos** locates us on a peripheral, undistinguished planet revolving around a minor star.

² Karen Armstrong, *The Case For God*, Borzoi Books, NY, 2009, p.232

Interesting, isn't it, that 'mind' plays such a pivotal role for both Hegel and the *The Urantia Book*? Hegel identifies 'mind' as the ultimate reality of being itself. In Paradise, the Conjoint Actor is the personalization of 'absolute mind'. Even more interesting is the observation that 'absolute mind' is endowed with the unique prerogative of 'energy manipulation'. But I'm getting ahead of myself.

Another *Urantia Book* observation needs to be considered before we continue:

As the Eternal Son is the word expression of the "first" absolute and infinite thought of the Universal Father, so the Conjoint Actor is the perfect execution of the "first" completed creative concept or plan for combined action by the Father-Son personality partnership of absolute thoughtword union. The Third Source and Center eternalizes concurrently with the central or fiat creation, and only this central creation is eternal in existence among universes. [Paper 8, page 93:3]

While you envisage the Father as an original creator and the Son as a spiritual administrator, you should think of the Third Source and Center as a universal coordinator, a minister of unlimited cooperation. The Conjoint Actor is the correlator of all actual reality; he is the Deity repository of the Father's thought and the Son's word and in action is eternally regardful of the material absoluteness of the central Isle. The Paradise Trinity has ordained the universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center. [Paper 9, page 99:3]

Let me paraphrase. The first person of Deity, the Universal Father (or First Source and Center), is the instantiation of the I AM and sine qua non of Personality. The second person of Deity, the Son (or Second Source and Center), instantiates Personality (as personality pattern) and is the sine qua non of Spirit. Together, the Father and Son bring forth the third person of Deity, the Conjoint Actor. This third person of Deity, also identified as the Third Source and Center, is the instantiation of Spirit and sine qua non of Mind.⁴ This is the thought, word, and deed Trinity doctrine.

This Trinity doctrine, this *mythos*, was originally devised by fourth century Greek theologians precisely as a myth. As Gregory, Bishop of Nyssa (335–395), had explained, Father, Son, and Spirit were not objective, ontological facts but simply 'terms that we use' to express the way in which the 'unnameable and unspeakable' divine nature adapts itself to the limitations of our human minds. The revelators use this very human doctrine to clarify the

great confusion respecting the meaning of such terms as God, divinity, and deity that continues to confound human discourse.⁵

No matter where nor when, no matter the order-of-words,⁶ our inherent sense of apprehension constantly and consistently conceives of God, divinity, and deity. The words used may vary; but the meanings those words attempt convey are singularly identical. The words themselves may be imprecise; but their meanings are not.

Since these last few paragraphs may have raised a concern or two, even alarm, some additional background may be useful. Let's pause for the moment to critically examine what we think we know—our knowledge-set. What assumptions do we make? What are our beliefs? Why do we hold them? As a critical reader you have likely already linked this interjection to the opening remarks made by a Divine Counsellor:

In the minds of the mortals of Urantia—that being the name of your world—there exists great confusion respecting the meaning of such terms as God, divinity, and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. Because of this conceptual poverty associated with so much ideational confusion, I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may be hereinafter used in those papers which the Orvonton corps of truth revealers have been authorized to translate into the English language of Urantia.

[Forward, page1:1]

⁴ INSTANTIATION: to be present as a particular instance of personality.

I use 'instantiation' in an effort to convey the instantaneity consonant with the notion of 'no beginning' and 'no ending'. I also want to introduce the notional concept: personality instance.

⁵ Recall that the revelators were constrained to "convey our meanings by using the word symbols of the English tongue." [p.1§1] They were further constrained to "introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning." [p.1§2]

Trinity is a human doctrine; it is not revelation. The revelators use this doctrine to facilitate our comprehension and prevent confusion.

⁶ The concept of an *order-of-words* speaks to the set of words and meanings available to share our thoughts, ideas, and understandings. It is our language. At any time and in any place, this word-set is limited by the knowledge of the day. At all times and in all places, this word-set evolves. It becomes ever more powerful as intuition and discovery take us beyond previous constraints to establish new limits as our collective journey of growth unfolds (c.f., *school philosophy—footnote 9*).

...Father, Son, and Spirit were not objective, ontological facts but simply 'terms that we use' to express the way in which the 'unnameable and unspeakable' divine nature adapts itself to the limitations of our human minds.

There is a great deal about what we think we know that reflects ideational confusion of one sort or another. We use words like *God* and *Trinity* both knowingly and confidently. But: can we really be confident that we know whereof we speak? I believe there are two answers to that question: yes and no. The answer is ‘yes’ if we are using the words symbolically—to apprehend what exceeds our rational grasp; ‘no’ if we are using them literally—to designate matters of fact. The focus of any real concern, therefore, should be to address the difference that we fail to recognize.

Today, our **order-of-words** includes many that were originally coined in the spirit of **mythos** but have come to be understood as **logos**. And, being blissfully unaware of this transformation, we have lost the ability to plumb the depths of their intended meaning. It is as if ...

*... Every concept grasped by the mind becomes an obstacle in the quest to those who search.*⁷

In his analysis addressing the impact of this transformation Joseph Campbell captured the essence of the concern it raises. The citation begins with Campbell commenting upon our contemporary, **logos**-driven understandings ...

Our idea of deity is that the deity is a fact, and it's from that fact that the energies proceed. Likewise, with respect to consciousness, our notion is that the brain is the source of consciousness ...

Next he describes the traditional **mythos**-view ...

The traditional idea is that the brain is a function of consciousness. Consciousness is first. The brain is an organ that encapsulates consciousness and focuses it in a certain direction, in the direction of time and space knowledge, which is secondary knowledge. The notion that we are all manifestations of that transcendent consciousness, which goes beyond all our powers to think and to name, is the basic idea of all of this life ...

Finally, he concludes with the observation that, when **mythos** is able to emerge through the contemporary **logos**-oriented view, real epiphanies can occur:

*In our Western thinking there have been moments when this has come in, against what might be called mainstream philosophy ... these are very important moments in the Western philosophical tradition—these recognitions of the breakthrough of this elementary idea system, the perennial philosophy, into what might be called the school system.*⁸

We left off with the notion of instantiation, the consequence of a free will act of volition—the I AM choosing to step out of the state of eternal and infinite unity. The revelators explain that the potential for relationship

does not exist unless and until the I AM instantiates as the personalized deity we know by the name God.⁹

What does this mean? Now the real speculation begins.

Think of green. Try to let green fully occupy your mind displacing all else. Green. Just green. Monochromatic green. Nothing else. Dwell on it, feel it, live it. All is green. Undifferentiated green. Green.

What color is it?

Hopefully you have indulged me in this minimeditation for, if you have, and done so successfully, you will now have remarked upon two simultaneous happenings. At one and the same time you both did not know and knew what green was. What happened? In the absence of the color spectrum (all is green) you had no reference but because of the color spectrum (the full panoply of color) you did.

What's the connection between this minimeditation and my remarks about the instantiation of the I AM? The connection is my sense of a **mythos** that may well describe the reason for being. It's one of those ghostlike ships. That's all!

Just as I could not name my holographic metaphor until our **blue book** provided a new definition for **personality**, so too did that same *Fifth Epochal Revelation* provide an account for my minimeditation on green. Let's return to it now.

In my preUrantian quest to understand both the ‘who’ and ‘why’ of my being as well as the nature of the cosmos, I found myself thinking green. I began to have this idea that absolutely everything was monochromatic green. There were no shades of green, no various hues. No other color at all. Everything was simply green. As I dwelt on this green minimeditation a suggestion began to ‘sail into my consciousnesses.

I took it for granted that ‘God’ was infinite and eternal because those were big ideas and I knew God was big. But what did big mean exactly. “Try the idea of green,” came to my ‘mind’ as if in reply. So I gave it a try.

We use words like God and Trinity both knowingly and confidently. But; can we really be confident that we know whereof we speak?

⁷ Consider this, “Until the early modern period, most Western thought developed in a way that was reminiscent of the modern design technique of bricolage, where something new is constructed from an assemblage of whatever materials happen to lie at hand.” Armstrong, op cit, p.283

⁸ Karen Armstrong, *The History of God—The 4,000 Year Quest of Judaism, Christianity and Islam*, Ballantine Books, New York, 1994, p.220

⁹ Joseph Campbell, *Transformation of Myth Through Time—Thirteen Lectures*, Harper and Row, New York, 1990, pp. 130-131. NOTE: By **perennial philosophy** Campbell alludes to time-transcendent, **archetype**-based understanding as contrasted with what he identifies as **school philosophy**, which is time-bound and derived from the contemporary **order-of-words**.

I supposed that absolutely everything was infinitely and eternally green, without beginning, without ending. I truly lost myself in this green reality. All was absolutely green.

Suddenly a question filled my mind to overflowing. What color is green? Now I began to lose myself in this new question.

Well, it's green. But what does that mean? I couldn't answer the question. It seemed to be a simple enough; but it was a question I simply could not answer. I thought I should know the answer; but had no answer. So I tried another tack. How can I answer the question? That put a new twist on it. Maybe I could find an answer to that.

First, I thought, I would need to figure out what I meant by color. Good place to start I thought. I was cooking now. Once I determined what color meant then I'd be able to explain green.

Think about my conundrum for a moment and ask yourself what it this minimeditation had to do with understanding one's relationship with God. Allow me to bring some concepts from *The Urantia Book* to bear on your reflections at this point. Call to mind the reference that the *The Urantia Book* makes about the **Absolutes: the Unqualified, Qualified, and Universal Absolutes**. In this context I began to realize that my minimeditation on green amounted to a meditation on the **Unqualified Absolute**.

Conventional definitions of *unqualified* speak to missing a qualification (as in 'unqualified in a required skill') or being without reservation (as in 'unqualified success'). Obviously, neither of these definitions

apply. When speaking of the **Unqualified Absolute** the revelators are speaking of 'deity without attribute'; without any characteristic at all. Since I had no idea how one might think about absolutely nothing, I choose to dwell on a single idea as a best approximation. It worked! My minimeditation made it possible to access the concept of the **Unqualified Absolute** even before our *blue book* had introduced that concept to me. In my spiritual quest, and using this minimeditation, I began to conceive of Deity in an infinitely eternal state of 'oneness'. This conception led to the notion that, in this state, Deity may not have any sense of self—may not have been selfaware. I encourage you to give this counterintuitive notion at least a little credence—indulge me for a moment and consider it a plausible postulate. It might help in this indulgence to consider the following:

Conventional definitions of unqualified speak to missing a qualification (as in 'unqualified in a required skill') or being without reservation (as in 'unqualified success'). Obviously, neither of these definitions apply. When speaking of the Unqualified Absolute the revelators are speaking of 'deity without attribute'

As a timespace creature would view the origin and differentiation of Reality, the eternal and infinite I AM achieved Deity liberation from the fetters of unqualified infinity through the exercise of inherent and eternal free will ... [forward, page 6:1] <emphasis added by author>

His coming into being completes the Father's liberation from the bonds of centralized perfection and from the fetters of personality absolutism ... [Paper 9, page 8:1] <emphasis added by author>

It strikes me that such language is at least as counterintuitive as my own notion. Yet my inherent sense of knowing had already suggested that an act of volition was necessary were the **Unqualified Absolute** to become **Qualified**. So why make this choice? My pre *Urantia Book*, epiphanic answer seemed very clear: "So that the color green can become knowable!" The full panoply of color—creation—makes green 'knowable'. I began to believe that 'making knowable' was the very reason for creation. Creation makes God immanently manifest. I can now use my post *Urantia Book* order-of-words to rephrase this epiphany: "So that the I AM can eventuate as the Supreme."

The I AM chose to make the **Qualified** distinct from the **Unqualified (Absolutes)** and, by virtue of that act of volition, the Trinity relationship on Paradise found expression. In turn, the Paradise Trinity gave expression to the universe of universes; and the universe of universe equates to that panoply of color that makes it possible to 'know green'.

By now you are probably saying, "Enough of green already!" And I would agree, provided of course that this minimeditation worked for you as it did for me. You should know that, for me, it did more than just work; it led me to discover a whole 'fleet of ships' that had hitherto been 'hidden in the fog'.

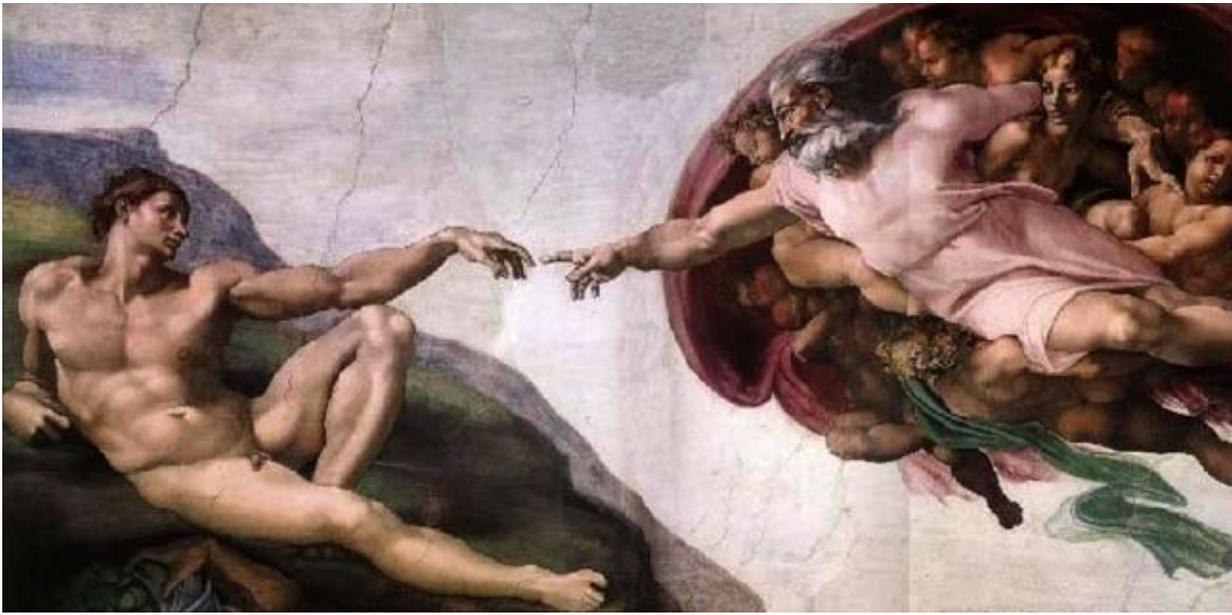
Emerging from the fog

The universe of universes, the experiential domain of time and space, is the arena of action that provides for the eventuation of God the Supreme.¹⁰

The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father. The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father. [Paper 1, page 21:1] <emphasis added by author>

In this same *Urantia Book* reference, God calls upon us to become perfect ...

¹⁰ The I AM chooses to make the Qualified distinct from the Unqualified (Absolutes) and this free will act immediately results in the expression of the Trinity on Paradise.



God creates man, painting, by Michaelangelo

This magnificent and universal injunction to strive for the attainment of the perfection of divinity is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection.

[Paper 1, page 22:1] <emphasis added by author>

Quite a road trip! What have we been told about it? Well it's like this:

Life does not originate spontaneously. Life is constructed according to plans formulated by the (unrevealed) Architects of Being and appears on the inhabited planets either by direct importation or as a result of the operations of the Life Carriers of the local universes. These carriers of life are among the most interesting and versatile of the diverse family of universe Sons. They are entrusted with designing and carrying creature life to the planetary spheres. And after planting this life on such new worlds, they remain there for long periods to foster its development.

[Paper 36, page 396:1]

This fostering ends when Life Carriers report to HQ that a critical milestone has been achieved, that the evolutionary process has resulted in self-aware beings—human beings.

Man-mind has appeared on 606 of Satania, and these parents of the new race shall be called Andon and Fonta. And all archangels pray that these creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Father.

[Paper 63, page 711:2]

Once again I'd like to paraphrase and restate these observations using my own understandings.

In the simplest of terms: outside of creation the I AM cannot see that HE IS; creation changes that. In

the domain of time and space, the Holy Spirit “the Deity repository of the Father’s thought and the Son’s word...” uses the energy manipulation prerogative of mind to correlate “all actual reality.”

The Paradise Trinity has ordained the universal order of progress, and the providence of God is the domain of the Conjoint Creator and the evolving Supreme Being. No actual or actualizing reality can escape eventual relationship with the Third Source and Center.

[Paper 9, page 99:3]

Creation—the domain of time and space—is the domain of the Conjoint Creator. Talk about a ‘big bang’! Its whole purpose is to provide an arena of action wherein the Divine Plan can unfold ‘experientially’; an evolutionary domain wherein life can flourish and ‘material beings’ can become self-aware through the foster care of the Life Carriers and ministry of divine mind.

...whole purpose is to provide an arena of action wherein the Divine Plan can unfold ‘experientially’

It is the presence of the seven adjutant mindspirits on the primitive worlds that conditions the course of organic evolution; that explains why evolution is purposeful and not accidental. [Paper 36, page 40:5]

Never underestimate the importance of this evolutionary process. The goal is self-awareness, the necessary condition for the bestowal of divine personality.

God... never ceases to bestow himself upon all selfconscious creatures of the vast universe of universes.

[Paper 2, page 36:4]

The bestowal of divine personality is a necessary precondition for the eventuation of God the Supreme. ■



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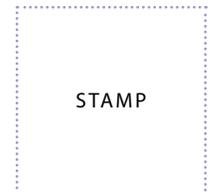
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