A young woman with curly hair and glasses is shown in profile, reading a book. She is wearing a white tank top and has a white towel draped over her shoulder. The background is a blurred outdoor setting with green foliage and a red object. The title 'The Fellowship Herald' is overlaid in a white, stylized font at the top of the image.

The Fellowship Herald

Summer 2014

A publication of *The Urantia Book* Fellowship

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Cover Designer

Teuvo Orjala, owner of Fixed Focus Media and webmaster of Urantianow, is well known in our community for his continual evangelical outreach around the country, along with traveling to many college campuses. He serves on the General Council and contributes countless hours working with the YaYa committee. He has added so much to our Fellowship with his video, multimedia skills and passionate spirit. Currently he is attracting new readers, having formed a new study group and is committed to establishing an Inland Society in the eastern Washington/Idaho region.

Contents

The Rehabilitation of Urantia	2
Carolyn Kendall, Wheaton, IL	
The Journey Following Mortal Death	8
William S. Sadler Jr., Mansion Worlds	
Pursuing Supremacy: How Might the Master Seraphim and Human Beings Collaborate?	19
Bob Debold, Ft. Washington, MD	
Urantian Language and the Preservation of Meaning	26
Richard Daunt, West Orange, NJ	
Origin, Nature, Ministry, And Destiny Of Thought Adjusters.	30
David Glass, Plano, TX	
Spiritual Unity	34
Richard Goodman, Highland Park, IL	
Prayer? Why Bother?	37
Linda Buselli, Carmel, IN	

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Please note that the views expressed in this publication represent the opinions of their authors and not necessarily those of The Urantia Book Fellowship or the editors of The Fellowship Herald.

THE REHABILITATION OF URANTIA

Carolyn Kendall, Wheaton, IL

When a new reader asks why *The Urantia Book* came down from God or the angels, our response is usually one or more of several reasons: To reveal the true nature of God, the Heavenly Father; to disclose the truth about the life and mission of Jesus of Nazareth; to provide a full narrative of the evolution of the universe and our world; to describe the wondrous life in store for us after death; or simply, to save souls. We might add that another worthy purpose of the Urantia Revelation is to inspire human society to embark upon the pathway toward social and spiritual enlightenment and to propel this world toward the planetary stages of light and life.

The Urantia Book was fostered by the same orders of divine beings who bestow themselves upon other worlds like ours that are populated by similar human races. Revelation is a normal part of the divine perfection plan of the Universal Father and Eternal Son. Their plans envision material beings—us—born as animal-origin humans growing up on evolutionary spheres, and advancing through multiple levels of the universe of time and space. We achieve perfection in the spiritual realms of eternity and infinity. God the Father on Paradise provides each of us at an early point in our lives with unique personality and a fragment of the Father himself, a Thought Adjuster. The local universe Master Son and Creative Mother Spirit send to our world their “hovering spirits,” the Spirit of Truth and the Holy Spirit. See [34.5.6] (P. 379)

Another reason our world received revelation in our time is because it is the latest of on-going efforts to **rehabilitate** this planet after hundreds of thousands of years of chaos and confusion. These diversions from the divine plan were due to rebellion and default of trust by the very beings sent to teach and improve early human races on Urantia.

THE DIVINE PERFECTION PLANS

Does it surprise you to learn that our world, Urantia, is undergoing intensive **rehabilitation**? Or, that these rehab efforts have been in progress since Adam’s and Eve’s bestowal 37,000 years ago? And that untold numbers of unseen personalities, many of whom are divine, have been dedicated to this sacred mission? “(The) divine plan of perfection attainment originated with the Universal Father on Paradise and embraces three unique, though marvelously correlated, enterprises of universal adventure.” [7:4.3] (P. 85)

“1. The Plan of Progressive Attainment. This is the Universal Father’s plan of evolutionary ascension, a program unreservedly accepted by the Eternal Son when he concurred in the Father’s proposal, ‘Let us make mortal creatures in our own image.’ This provision for upstepping the creatures of time involves the Father’s bestowal of the Thought Adjusters and the endowing of material creatures with the prerogatives of personality.”

“2. The Bestowal Plan. The next universal plan is the great Father-revelation enterprise of the Eternal Son and his co-ordinate Sons. This is the proposal of the Eternal Son and consists of his bestowal of the Sons of God upon the evolutionary creations, there to personalize and factualize, to incarnate and make real, the love of the Father and the mercy of the Son to the creatures of all universes. Inherent in the bestowal plan, and as a provisional feature of this ministration of love, the Paradise Sons act as rehabilitators of that which misguided creature will have placed in spiritual jeopardy. Whenever and wherever there occurs a delay in the functioning of the attainment plan, if rebellion, perchance, should mar or complicate this enterprise, then do the emergency provisions of the bestowal plan become active forthwith. The Paradise Sons stand pledged and ready to function as retrievers, to go into the very realms of rebellion and there restore the spiritual status of the spheres.”

“3. The Plan of Mercy Ministry. When the attainment plan and the bestowal plan had been formulated and proclaimed, . . . the Infinite Spirit projected and put in operation the tremendous and universal enterprise of mercy ministry, . . . and the spiritual personalities of the Third Source and Center all partake of the spirit of mercy ministry which is so much a part of the nature of the Third Person of Deity.” [7:4.4-6] (P. 85)

“Thus do the Deities effectively co-operate in the work of creation, control, evolution, revelation, and ministration—and if required, in **restoration and rehabilitation**.” [7:4.7]

(P. 85.) And to emphasize the second feature above: “If ever the authority or administration of a Creator Son is challenged, attacked, or jeopardized, he is eternally pledged to uphold, protect, defend, and if necessary, retrieve his personal creation.” [21:3.14] (P. 86) By rehabilitation, I do not mean retrieval from a devil’s grasp, nor redemp-

tion—reconciling—the world to God through Christ. We as individuals were never separated from God the Father; we have always been under his spiritual watch care and embraced in his divine love.

URANTIA AS A LIFE MODIFICATION PLANET

The circumstances that brought *The Urantia Book*, in part, reflect our status as a life modification planet, the one-in-ten world that deviates from the majority of inhabited worlds in our local system. Generally, revelations come in the form of either visible or unseen beings who bestow themselves for periods of time to teach the evolving races of the planet. Our revelation is a unique and comprehensive undertaking, compared with revelatory bestowals on “normal planets.” The unusual form of this revelation—a book—fits well with our guinea pig status as an experimental world.

Long before the first humans Andon and Fonta evolved one million years ago, our world was designated a life modification planet on which the Life Carriers were granted latitude to manipulate the environment in order to improve the standard types of living things and beings on Urantia. See: [65.1] (P. 731) and [36.3.7] (P. 400). For example, the colored races appeared and evolved in one family, rather than singly, as is usual on other worlds. They arrived at the same time as the Planetary Prince, 500,000 years ago. Ordinarily, the Prince arrives contemporaneously with Andon and Fonta. See: [65.4.7- 8] (P. 735)

The Secondary Lanonandek Son who came to Urantia as Planetary Prince Caligastia had requested assignment to an experimental planet, perhaps assuming it presented a greater challenge to him than the average world. See: [6.1.3] (P. 741) After 300,000 years of effort on Urantia, however, Caligastia became restive and accepting of the proposals of Lucifer, the System Sovereign, who proclaimed absolute personal liberty for the individual, and defiance of the benign rule of Michael, the Creator Son. He joined in the system-wide rebellion against the local universe government.

Lines of communication to the rebellious planets were instantly severed, and we were isolated from universe services. The lines will not be restored until the case of Lucifer is finally adjudicated on Uversa, the superuniverse headquarters, by the Ancients of Days. [53.73] (P. 607) “Only a

bestowal Son can re-establish interplanetary lines of communication.” [35.9.9] (P. 394) Normal social and biological evolution was greatly affected by the misadventures of the followers of Caligastia, and by Adam and Eve, who defaulted in their trust.

The Urantia Book portrays in great detail what went wrong to deprive us of the peace and progressive existence enjoyed on other worlds, comparing our rate of progress to human life as it exists elsewhere in the universe at the same stage of evolution. We will never be a normal planet, considering our background. However, we can, and will, achieve the status of light and life with the aid and support of the many beings, both visible and unseen, who volunteer to come and work behind the scenes for our spiritual and social rehabilitation.

“*From the inception of life on an evolutionary planet to the time of its final flowering . . . there appear at least seven epochs of human life. These epochs [or dispensations] appear in the following order:* [52.0.01] (P. 589) Urantia’s epochs are displayed for comparison:

Dispensations (Epochs)	Average duration in years	Urantia
1. Pre-planetary Prince Man	150,000 – 1,000,000	493,400 (P. 589) (P.707)
2. Post-Planetary Prince Man	500,000	500,000 (P. 591)
3. Post-Adamic Man	25,000	34,875 (P. 828)
4. Post-Magisterial Son Man	25,000 – 50,000	1,973 (Melchizedek)*
5. Post-Bestowal Son Man	10,000 – 100,000	2,000 (Jesus to UB)
6. Post-Teacher Son Man	1,000 or more	
7. Era of Light and Life		

*There was no dispensational adjudication at the time of Melchizedek.

THE MELCHIZEDEKS’ ROLE IN REHABILITATION

The Melchizedek Sons are the highest order of local universe Sons, after Gabriel, the chief executive of Nebadon. Melchizedeks do much of the heavy lifting in the mission of rehabilitating planets in isolation. “*The Melchizedeks are widely known as emergency Sons, for they engage in an amazing range of activities on the worlds of a local universe. . . . The ability of the Melchizedek Sons to function in emergencies and on widely divergent levels of the universe, even on the physical level of personality manifestation, is peculiar to their order.*” [93:0.1] (P. 1014)

“*The Melchizedek order of universe Sonship has been exceedingly active on Urantia. A corps of twelve served in conjunction with the Life Carriers. A later corps of twelve became receivers for your world shortly after the Caligastia secession and continued in authority until the time of*

Adam and Eve. [93.0.2] (P. 1014) The twelve Melchizedek receivers of Urantia did heroic work. They preserved the remnants of civilization, and their planetary policies were faithfully executed by Van” [leader of the loyalist faction against Caligastia]. [67:6.6] (P. 760)

Melchizedeks have sometimes assumed the roles of both teachers and governors, bridging the gap between one downfallen Son and another, even providing some of the revelatory truths themselves to, and in behalf of, divine Sons. “*The instructions given Adam by the Melchizedeks implied that he (Adam) was to establish racial, continental, and divisional headquarters to be in (the) charge of his immediate sons and daughters, while he and Eve were to divide their time between these various world capitals as advisers and coordinators of the world-wide ministry of biologic uplift, intellectual advancement, and moral rehabilitation.*” [73:7.4] (P. 827) (emphasis mine). Adam and Eve “*fully believed (the) gospel of resurrection and rehabilitation which the Melchizedeks so touchingly proclaimed to them.*” [76:5.1] (P.852) (emphasis mine.) “*The twelve Melchizedeks returned to Urantia upon the default of Adam and Eve, and they continued thereafter as planetary receivers on down to the day when Jesus of Nazareth, as the Son of Man, became the titular Planetary Prince of Urantia.*” [93:0.2] (P. 1014) See: [136.3.1] (P. 1512)

Here’s a look at the original plan for this world—what might have been: “*Think what it would mean on your world if somewhere in the Levant there were a world center of civilization, a great planetary university of culture, which had functioned uninterruptedly for 37,000 years. And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not far-distant still another and older headquarters of celestial ministry whose traditions would exert an accumulated force of 500,000 years of integrated evolutionary influence.*” [51.6.3] (P. 587)

MACHIVENTA MELCHIZEDEK: PRECURSOR OF JESUS

Four thousand years ago Urantia received an emergency bestowal by a Melchizedek Son Machiventa Melchizedek, who appeared in human form. He lived and taught for 94 years in an area now occupied by the city of Jerusalem. The purpose of Machiventa’s emergency mission was to revive belief in the one God, preparing the way for the bestowal of Christ Michael almost 2,000 years later. The one God concept had grown dim in human minds thousands of years after the downfall of both the Planetary Prince and Adam and Eve. See: [93.1-2] (P. 1014-5) “*In the spiritual spheres, angelic helpers continued to struggle in conjunction with*

the Thought Adjusters, both working heroically for the salvage of the individual; but no comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.” [76:5.6] (P. 853)

MICHAEL’S BESTOWAL AS JESUS OF NAZARETH- IMMANUEL’S CHARGE

As Michael prepared to leave the headquarters world of Salvington for his seventh and final bestowal prior to attaining full sovereignty of the local universe of Nebadon, he was counseled by Immanuel, his “elder brother.” The Unions of Days are the ambassadors of the Paradise Trinity to the local universes, and he provided an “incarnation guide” for Michael to keep in mind during his bestowal as a human male on the evolutionary world of Urantia. See [120.0.6-7] (P. 1324)

One of the charges of Immanuel’s commission to Michael was: “*to meet and adjudicate the blasphemous pretensions of Caligastia and Lucifer and, in your assumed humble estate, forever end the shameful misrepresentations of these fallen children of light.*” Additionally, Immanuel, referring to earlier rebellions, declared that in dealing with the Lucifer affair, Michael will have “*brought to a close the unadjudicated affairs of all previous insurrections, notwithstanding the greater or lesser time lag involved in the realization of this achievement. By this act the pending dissensions of your universe will be in substance liquidated.*” [120.2.2] P. 1327) It may be a surprise to many that repercussions of the two earlier rebellions were still unresolved.

In the late summer of A.D. 26, Jesus, in his thirty-second year, ascended Mount Hermon to commune with his Paradise Father for six weeks. In the last week of his sojourn, he asked to hold conference with his enemies, Lucifer, Satan and Caligastia. These three Lanonandek Sons of Michael obstinately refused to repudiate their positions or repent of their misdeeds, and they remained rebellious. “*This final trial of human loyalty in the face of misrepresentations of rebel personalities . . . had to do with the sovereignty of a mighty and glorious universe.*” [134.8.6] (P. 1493) “*There on Mt Hermon, as an unaided mortal of the realm, he met and defeated the Urantia Pretender, Caligastia, the prince of this world.*” [136.3.1] (P. 1512) “(Michael) *was proclaimed by the Union of Days Planetary Prince of Urantia.*” [114.1.1] (P. 1251) “*The announcement of this momentous achievement was not made until the day of*

his baptism, months afterward, but it really took place on the mountain.” [135.8.9.] (P. 1494) “And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion and the Caligastia succession on Urantia were virtually settled.” [134.8.9] (P. 1494) The trial on Uversa continues and must complete its deliberations before isolation can end.

It is comforting to know that: “The vast majority of all human and superhuman beings who were victims of the Lucifer rebellion on Jerusem and the various misled planets have long since heartily repented of their folly; and we truly believe that all such sincere penitents will in some manner be **rehabilitated** and restored to some phase of universe service when the Ancients of Days finally complete the adjudication of the affairs of the Satania rebellion, which they have so recently begun.” [67:4.7] (P. 758) (emphasis mine)

“The love of Jesus is never satisfied with mere forgiveness. The Master’s love implies **rehabilitation**, eternal survival. It is altogether proper to speak of salvation as redemption as long as you mean this eternal **rehabilitation**.” [189.5.2] (P.2018)

THE GOVERNMENT OF URANTIA THE RESIDENT GOVERNOR GENERAL

“The planetary government (of Urantia) is unlike that of any other world in the system of Satania, even in all Nebadon.” [114.0.3] (P. 1250) “Subsequent to the downfall of Prince Caligastia, at the time of the Lucifer rebellion, Urantia had no sure and settled relationship with the local universe and its administrative divisions until the completion of Michael’s bestowal in the flesh, when he was proclaimed by Immanuel Planetary Prince of Urantia. Such a proclamation in surety and in principle forever settled the status of your world, but in practice the Sovereign Creator Son made no gesture of personal administration of the planet aside from the establishment of the Jerusem commission of twenty-four former Urantians with authority to represent him in the government of Urantia and all other quarantined planets in the system. One of this council is now always resident on Urantia as resident governor general.” [114:1.1] (P. 1251) The term of service for each resident governor general on this world is one hundred years. These former Urantians who serve as counselors are listed on page 513-4. These former Urantians who serve as counselors include Adam and Eve who have been fully rehabilitated. [45:4.3] (PP. 513-14)

The location of the spiritual headquarters and government of Urantia, as well as the archangels’ divisional headquarters is reported to be in the vicinity of the Mariposa

Grove in Yosemite National Park in California. (Reported by the human contact commissioners.)

THE ARCHANGELS

Archangels were created by the local universe Creator Son and the Universe Mother Spirit. [37.3.1] (P. 408) It is the archangels who encircuit and modify the Life Carriers to enable them to function on physical levels of electrochemistry. See [65.1.3] (P. 731) “Archangels maintain the records of each personality from the moment of birth until the individual leaves the local universe, either moving upward into the superuniverse or is blotted out of existence.” [37.3.7] (P. 409) “Archangels are dedicated to the work of creature survival and to the furtherance of the ascending career of the worlds of time and space.” [37.5.2] (P. 408) Archangels initiate the dispensational resurrections of mortals on the inhabited worlds. See [37.3.6] (P. 409)

“Soon after the resurrection of Jesus “the circuit of the archangels then operated for the first time from Urantia.” [189.3.2] (P. 2024) When planetary emergencies occur, the archangels’ circuit can be pressed into service by the planetary government. The chief of archangels is a daily consultant of the resident governor general of Urantia. See (114.5.4-5) (P. 1254) In a situation involving “purely spiritual matters,” the commander of the archangels has supreme authority. See [114:4.3] (P. 1253)

“In more recent years a divisional headquarters of the archangels has been maintained on Urantia.” The question is posed: “Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme?” The date of the establishment of the divisional headquarters is not given, only that it occurred “in recent times.” They go out on a limb when they write that the existence of the divisional headquarters “undoubtedly presages the future concentration of other ascendant activities on the bestowal planet of Michael and lends a tremendous and solemn import to the Master’s personal promise, ‘I will come again.’” [37.3.4] (P. 409)

THE MASTER SERAPHIM OF PLANETARY SUPERVISION.

“When the first governor general arrived on Urantia, concurrent with the out-pouring of the Spirit of Truth, he was accompanied by twelve corps of special seraphim, Seraphington graduates, who were immediately assigned to certain special planetary services.” [114.6.1] (P. 1254) The chiefs of these groups serve in the cabinet of the resident governor general. The groups are:

1. The epochal angels.
2. The progress angels. (In charge of *The Urantia Book* for the next 500 years.)*
3. The religious guardians. (In charge of *The Urantia Book* for the first 100 years.)*
4. The angels of nation life.
5. The angels of the races.
6. The angels of the future.
7. The angels of enlightenment.
8. The angels of health.
9. The home seraphim.
10. The angels of industry.
11. The angels of diversion.
12. The angels of superhuman ministry. [114.6.4] (P. 1256-6)

*Reported by the contact commission.

THE RESERVE CORPS OF DESTINY AND SECONDARY MIDWAYERS

Associated with the twelve corps of Master Seraphim is the reserve corps of destiny, comprised of nearly 1,000 living human beings “*chosen as protectors of planetary destiny, . . . pivotal individuals in the plans which the world administrators are prosecuting.*” Each is “*wholeheartedly dedicated to some special social, economic, political, spiritual, or other cause, coupled with willingness to serve without human recognition and rewards.*” [114.7.3] (P. 1257)

We cannot describe the work of the reserve corps without mentioning the secondary midwayers. The 1,111 loyal secondary midwayers who survived the default are today chiefly occupied as “*unperceived personal liaisons associates of those men and women who constitute the planetary reserve corps of destiny.*” They also initiated the petitions that resulted in the mandates that made this revelation possible. [77.8.7-9] (P. 865) A midwayer can also make contact with Adjusters who indwell “*contact personalities. (T)he better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latter’s indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.) Such potential contact mortals of the evolutionary worlds are mobilized in the numerous reserve corps, and it is, to a certain extent, through these small groups of forward-looking personalities that spiritual civilization is advanced. . .*” [114.7.6] (P.1258)

THE URANTIA BOOK REVELATION’S ROLE IN REHABILITATION

Machiventa Melchizedek introduced the new Urantia Revelation to the human contact commissioners in 1924, and personally presented several papers in *The Urantia Book*. He has visited our world many times (unseen) in his capacity as vicegerent planetary prince. Another Son of the same order, Mantutia Melchizedek, served as director of the superhuman revelatory commission, the group that managed the development of the Urantia Papers. [119.8.8] (P.1319) Malavatia and Manovandet Melchizedek also presented papers in the book. See (P. viii)

Yet another Melchizedek Son is known to have arrived in 1951 (also unseen), after the typesetting of the Urantia Papers was completed, to oversee the publication and launch of the book, and to provide instructions to the human contact commissioners for leaders in the years after publication. His name is Norson, and his title is The New Regent of the Acting Planetary Prince of Urantia. He authored the communication, “*The Publication Mandate,*” aka, “*The Timing of The Urantia Book.*” (Reported by the human contact commission.) A successor Planetary Prince is assigned to an isolated world when the results of insurrection are partially overcome and addressed by other remedial measures adopted by the Melchizedeks and other ministering beings. See [36.9.9] (P. 394) Paper 114 does not mention that there is, or was, a Lanonandek Son serving in the planetary government. However, after Norson arrived in 1951, there has been a Secondary Lanonandek Son serving on a “supreme court,” established by the new regent. (Reported by the human contact commission.) This may infer that he is a Planetary Prince-in-training.

The Urantia Book is a remedial effort, four revelations rolled into one. Its purpose is to mitigate the lingering effects of rebellion and default, and continue the rehabilitation of Urantia by Machiventa and Christ Michael. But a book can only reach so many planetary sectors and different types of human beings at the same time.

To many living in our time, as it was in Machiventa’s time, it sometimes appears that revealed truth is threatened with extinction. See [93:1:1] (P. 1014) The book was sent early—before the time of its true mission—to train leaders and teachers, to establish thousands of groups dedicated to studying the book, and to commission translations, all in preparation for the next revelator. The order of divine Sons most likely to come is an Avonal Son on a Magisterial Mission, who would further the rehabilitation of the world. Avonals are of an order of Paradise Sons, brothers of Creator/Master Michael Sons, mentioned in the Bestowal Plan above. We do not know when he would come; it could

be five years, or one thousand years, before he arrives. We might even receive another visit by a Melchizedek Son before a Magisterial Son comes. *“In all their work for and on the inhabited worlds, the Magisterial Sons [Avonals] are assisted by two orders of local universe creatures, the Melchizedeks and the archangels, while on bestowal missions they are also accompanied by the Brilliant Evening Stars, likewise of origin in the local creations.”* [20.2.6] (P. 225) Brilliant Evening Stars have the ability to make themselves known to humans. [37.2.9] (P. 408)

Despite our losses, the universe overseers are doing everything possible to compensate for the chaos and confusion which has befallen our world. *“The absence of the corporeal staff of a Planetary Prince and the material regime of an Adamic Son and Daughter is partially compensated by the special ministry of seraphim and by the unusual services of the midway creatures. The absence of the Planetary Prince is effectively compensated by the triune presence of the archangels, the Most High observer, and the governor general.”* [114:5.3] (P. 1254)

On the personal side, there is an up-side to isolation and lagging progress of our world. Mortals who survive with some level of faith are denominated agondonters. Agondonters are those who can believe without seeing; who can endure and persevere even while alone. They are rewarded by being entrusted with numerous assignments requiring unquestioned faith and confidence in the early stages of the afterlife. See [50.7.1-2] (Pp. 578-9)

“Your isolated world is not forgotten in the councils of the universe...From Uversa to Salvington and on down to Jerusem, even in Havona and on Paradise, they all know we are here; and you mortals now dwelling on Urantia are just as lovingly cherished and just as faithfully watched over as if the sphere had never been betrayed by a faithless Planetary Prince, even more so. It is eternally true, ‘the Father himself loves you.’” [114.7.14] (P. 1259)

THE SELECTMEN

On August 4, 1967, the president of Urantia Brotherhood, and contact commissioner, Emma L. “Christy” Christensen, addressed delegates and other guests at 533 Diversey Parkway in Chicago, Illinois. The last paragraphs of her speech revealed the existence of a growing body of selected humans who are working “with reservists” and the various angelic groups:

“I have heretofore reminded you that the celestial supervisors of Urantia are mobilizing small groups of spirit-led men and women throughout the world—among all nations—and these truth battalions, these selectmen, are concerned today

with scores of vital enterprises which have to do with the rehabilitation of the world following the ending of the present distressing conflicts. Some of them know who they are.”

“And of all the emergency corps of mortal selectmen on Urantia, none is charged with a more solemn obligation than our group. We have been called to the great work of taking the first step of offering to mortal man a new light, a new revelation, of the love of God. The easy jog-trot religion of former days no longer suffices to meet the challenges of today. Following Jesus’ way of life calls for an act of complete commitment, a dedicated intention, a resolute purpose, and a trumpet call to a life that will not compromise.”

Christy continued, listing how we can all be of greater service: “God has provided the vision and the call. The answer must be ours. There are steps we can take that will help us to meet this challenge:

First, we need to cultivate the power to envision our share in bettering the world.

Second, we need to believe that God can speak to us, that he can use us and our talents, and that he does call us to our particular place of service.

Third, we need to be willing to be used for the fulfillment of the vision.

Let us pray that we may all become valiant soldiers of the circles, wholeheartedly enlisted in the solid ranks of those mortals who shall go forth in the coming battle of truth against error under the unfaltering leadership of the mighty seraphim of progress.”

“THE ONCOMING DISPENSATION”

On another occasion, the July 30, 1971 opening session of the Summer Study Session, Miss Christensen referred to the approach of a new epoch on this world:

“We, the soldiers of the circles, will presently begin to function as a part of the spiritual illumination and religious readjustment of the oncoming dispensation. I believe we are witnessing at the present time a subsidence of the political, social, and moral convulsions of the mortal races of this world. The transition upheavals of a new age have in some phases attained their height and the long and slow progress of dispensational adjustment is now beginning.”

Carolyn Kendall was introduced to the Urantia Papers by her father, Clarence Bowman, in 1951, and has been an avid student along with her late husband, Tom. Besides keeping up with her five children and seven grandchildren, she is retired and spends spare time researching special subjects in The Urantia Book. She attends study groups of The First Society in the Chicago area, one of which she hosts.

THE JOURNEY FOLLOWING MORTAL DEATH

By William S. "Bill" Sadler, Jr., *Mansion Worlds*

The following is the transcript of a visit made by William S. 'Bill' Sadler, Jr. to a study group in 1959 or 1960, when Bill visited various study groups in California, Oklahoma, and other locations. Transcripts of other taped sessions are in the Fellowship website archives.

Bill Sadler was admitted to the contact commission for the Urantia revelation, joining his parents Drs. William and Lena Sadler, Anna and Wilfred Kellogg, and Emma 'Christy' Christensen. He witnessed the arrival of the second series of expanded papers, and engaged in a thorough study of them, asking questions that brought about the Supreme papers. Eventually, he took on the leadership of the Sunday afternoon Forum meetings.

He was an unusual personality. He was an intellectual but had a unique sense of humor, often described as irreverent, though he could become emotional when reading portions of the Adam and Eve story and the Jesus papers. He was the primary architect of the organization and Constitution of Urantia Brotherhood, now The Urantia Book Fellowship. Bill authored A Study of the Master Universe, and Appendices to A Study of the Master Universe, published posthumously. He died in Chicago, November 22, 1963.

Sadler: You know, this isn't going to be quite as bad as you think.

When you fuse with your Thought Adjuster, one of the contributions which the Adjuster will make to the new being is past-eternal memory. Now, I don't believe that your human consciousness will be able to absorb that past-eternal memory beyond the limits of achieved comprehension.

Audience: Will it vary with the individual?

Sadler: I think it will vary with your life span. In other words, I think when you have lived on the mansion worlds ten thousand years, I think the Adjuster will be able meaningfully to communicate to you ten thousand years worth of past time. And when you have lived a billion years, the Adjuster will be able to communicate to you in those terms. And when you have lived a trillion, trillion years, you'll be able to go quite a ways back. I've got an absonite number very handy. This is a second floor number.

When you have lived a jillion years, the Adjuster will

be able to do quite a lot with you. Do you follow me? If your soul were mature, you wouldn't wake up on the mansion worlds, because these are incubating worlds, designed to do for premature souls just what an incubation job does for a premature birth in a hospital. Let's go back to resurrection morn. And let's take inventory of precisely what happens. Let's say that—to simplify matters—let's say that you have a personal seraphim, so you make it on the third day. I just don't want to have to deal with a mass of people, see? And you are waking up in one of the private resurrection rooms off the main amphitheatres. And they are getting ready for you; they got three days warning. So the proper authorities go over to the morontia quartermaster department, and they draw out of issue one standard GI form, first stage morontia, suitable for the type of being that you were.

And we can deduce that your new form will be suitable because we're told that non-breathers who survive speak the system language by a modified technique, which means that they do not have breathing forms. This would be too big a shock for them probably. Your form will be appropriate to what you were.

Audience: [indistinct]

Sadler: Right. This is a standard quartermaster issue morontia form. Pretty undifferentiated. In time, you will etch your character on this form. It'll be a lot more plastic and responsive than the physical body. In time, we etch something of ourselves on our faces, don't we?

Audience: Sure we do.

Sadler: Right. That's right. You know? As you grow older, you can't avoid wrinkles, but you have a choice as to which kind. You want the sour kind or the grinning kind? This choice you have.

OK. We now have—I think of this for some reason—a marble slab. This is an anti-morgue. We've got one perfectly still morontia quartermaster, morontia issue, form. Sort of dripping. I think of this as being pulled out of some pickling deal.

Audience: (Laughter)

Sadler: Again, forgive me for being salty—but if I'm salty, I'm not spooky.

Audience: That's right.

Sadler: And I get through to you. You've got your seraphim, or your seraphic pair standing by. And they've got—well, we'll resurrect Ruth. She got us into this.

Audience: Thanks!

Sadler: This seraphim, number zing stein stein stein and twelve has got Ruth's soul in custody.

Audience: Who has it?

Sadler: The seraphim. [indistinct] perfectly competent to hang onto Ruth's morontia soul.

There's a Life Carrier standing by. This morontia form isn't alive. This Life Carrier has to catalyze life into this form. You'll recall the Life Carrier doesn't create life, it transmits life. It is a catalytic agent. The Thought Adjuster is standing by. And then, I don't know that this sequence is exactly right, but my inventory is correct, whether I've got it in the right order or not, the seraphim deposits the soul in the appropriate spot in this morontia body. I think of the soul as belonging somewhere, about an inch and a half, just above and behind the eyes. Isn't that where each of you feel that you live? A little above and behind your eyes? Somewhere in there. All right. They take a circuit of morontia mind—this is not the seven Adjutant Mind.

Audience: Isn't it?

Sadler: No, this mind is morontia mind—it's a different—it's another mind endowment of the Creative Mother Spirit, suitable to this level of life. And they encircuit that mind in this morontia form.

Let's stop and talk about what that means. Again, I've got a homely illustration. Think of a rope. Put a loop in it. I think of that loop as being the encircuitment of the seven adjutant mind endowment in Ruth's cortex right now. That's what she's thinking with, I hope.

Audience: Is it attached to ours?

Sadler: The loops tie into the Universe Mother Spirit on

Salvington. As long as Ruth is alive, this living cortex can maintain the integrity of that loop as something segregated within that circuit. And when Ruth dies, they just pull the loop out of the circuit. Your mind is gone. And you never use that mind again. Up on mansion world number one, they do the same thing with another kind of rope. This is morontia rope, now. They put another loop in there.

The soul is deposited. The Adjuster takes up his seat of residence, adjacent to or within or in relationship to the soul. And so far, you can account for everything beautifully. But there's something else that's missing. Your personality. No one knows where it's been during this sleep event. The archangels have taken its fingerprints, but they're not its custodians. They've done that so that they can re-identify it beyond question. And at this moment, your personality reaches out and seizes control of that morontia mind. And that's when you wake up. And no one knows where your personality has been. But the archangels will again take the thumbprint of your personality, and they'll say, yes, this is Ruth Burton.

Audience: [indistinct]

Sadler: Of your living life mechanism, your personality has no more reality, functional discernible reality, than the color yellow has when it has nothing to color. It's an abstract concept. You see, your personality is quality but not quantity. But it colors the entire new morontia being. And it colors it with the color of this person. This personality of Ruth Burton's is utterly changeless. It will never change. It will never change from the time she was a little girl and first demonstrated it, through the morontia life, through the superuniverse, and Havona career, and the Corps of Finality, this personality is absolutely unchangeable. And if it changed, it wouldn't be Ruth Burton any more. One of the definitions of personality is, permanence in the presence of change. The quality of divinity in the Thought Adjuster. [indistinct]

These are the two changeless features of an otherwise ever-changing, ever-growing, ever-evolving being. What changes? The soul. What is the soul? It's character. Later on it will be the spirit self. Now it's the morontia self. The soul today, in each of us, is a morontia embryo growing within the womb of a material body, having been procreated in that mind by the invasion of a spirit entity. Let's examine what's in that soul. Ruth's character is in that soul. Ruth doesn't take with her this seven adjutant mind that she's been using, but she does take with her in that soul all of the charac-

ter-memory-precipitate of mind action out of this life. What kind of character—what do we mean by character? It's our virtue and our vices.

Audience: Vices, too?

Sadler: Why, sure. Our defects are there. They tell us that the cardinal sins of mankind are not what the preachers thunder at us about on Sunday. They're much more deadly, much worse. They are animal vestigial traits which persist in the mansion worlds, such as: procrastination, equivocation, problem-avoidance, unfairness, and ease-seeking. That's the precise inventory. And this is what they go to work on. And if we didn't have these defects, we wouldn't go through the mansion worlds; we'd skip them. We'd wake up on Jerusem. But we're prematurely born, and we wake up with these deficiencies. And most of the work on the first two mansion worlds are deficiency [indistinct].

Audience: [indistinct] wake up on Jerusem —[indistinct].

Sadler: We might wake up, yes. [indistinct]—the mansion worlds, and go through them. We wake up with all of the strength of character and all of the weakness of character until we went to sleep. In this sense, I think that the mansion worlds are purgatory. Look, I use this illustration. It's normal for a baby to wet the bed, isn't it? Who thinks anything about it. But let's say that the youngster doesn't get over that, and that this persists. And he goes to college, and he wets the bed in the fraternity house. This is a very humiliating experience, isn't it? OK. There's a lot of things that I think are perfectly normal in this life. Let's call them animalistic bed-wetting. We expect them on the animal level, and we're animals. But if they persist on the mansion worlds, how great will be our humiliation.

Here, I think, is the pain and the suffering of the mansion worlds. It's all internal. Right. Purgatory. Hell has no purpose. The best definition I know of hell is one which I gave my kids years ago when they came bounding in, Daddy, is there a hell? So I said, let's define it. They said, what is it, what is it? Hell is supposed to be a place which God has set aside in which he's going to be mean to people forevermore. And they laughed, because they knew this was inconsistent with the concept of God. Purgatory—the concept of purgatory as—because you get somewhere out of purgatory. Hell, to me, has no merits whatsoever. OK. I think pain is a good stimulus, until you can reach the higher level. Fear is a good stimulus, until you can respond to a higher order of stimulus.

Don't look down your nose at fear.

Why do you look both ways before you cross the street? I know I do; I'm not afraid to die, but I'm afraid I might live and be mangled. Fear helps me stay alive. And these lower stimuli are valuable until you can respond to higher ones. I think the profit motive is the only one that will work on present day people. Some day I think it will be displaced by the service motive, but until then I'm all for the profit motive. Character, then, persists. If you were a God-knowing stinker, you'll wake up a social stinker over there. And you'll suffer accordingly. You know, lots of people have known God and been a pain in the neck to their fellow men. They're do-gooders. You know, they're always going around telling you how to reform. There is that memory which constituted a spiritual experience in your life and which is duplicated in the experiential nature of the Adjuster. And when the Adjuster returns, you immediately have that memory as an active possession. You know about that.

You remember about that. There are other memories, though, which were not spiritual experiences. And they are in the soul, but they are dormant until you relearn that episode. Let's say, for example, that Ruth and Helena had a common experience. And, for whatever reason, it was a spiritual experience in regard to Ruth, and not to Helena. And they wake up up there and look each other up, and they're reminiscing and kaffe-klatsching about how it was in Pasadena, and so on and so forth, and in the course of things Ruth happens to say, and do you remember so and so, and Helena says, wait a minute say that again? Say that more slowly. And as Ruth tells that memory, it re-awakens that memory facet in Helena's soul, and it's yours forevermore then. We will be helping each other out in recapturing dormant memories. For example, a spirit-fused mortal wakes up and no Adjuster returns. That being is fused with an individualized portion of the spirit of the local universe Mother Spirit. That being, as far as he can realize, is a brand-new being, waking up for the first time. He has no active memory whatsoever. But he's got a soul.

And all of that dormant memory can be reconstructed and reactivated over the long period of time that he will serve in the local universe. Spirit-fused mortals are completely dependent on memory reconstruction. Adjuster-fused mortals are partially dependent on that, and in part their memories are immediately reactivated by the Thought Adjuster. If mind would persist, then you'd have no problem with memory. Then death would work some form of magic, and this would mean that God has cheated his children out of the thrilling experience of personally participating in every step

of the Paradise ascent. No personal creature can be coerced into the eternal adventure. The portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will. [Break in tape] There's absolutely no reason why any creature should do this if he doesn't want to. We are sons, not robots. And you see here. Let's consider, what is this free will choice? When God endows a creature with personality, God sets that creature up as relative sovereign of his own destiny.

Now, as you go outward and materialward in human experience, you have less and less free will choice.

Audience: Is there anything relative here? or—

Sadler: Let me finish. I'll answer it. In other words, I can't be older or younger. I'm in Pasadena; I can't be anywhere else on earth. I can't affect a material object unless I get up and move over there and do something with it. Do you follow me? I'm very limited. Now, as I move inward in my inner life, away from matter, towards mind and spirit, I have greater and greater liberty of choice. I can't keep from growing older, but I have something to say about the kind of a guy I'm going to be. I don't have to be a nice guy. That's up to me.

And finally, when I reach the question of God himself, here I have absolute freedom of choice. I can say no, the hell

fairly exotic—and Arvan is a citizen on the planet Anova. That's a real name. Audience: Which superuniverse? Anova is planet number one in the system of Satania. We are number 606. In other words, Anova is the oldest planet in our local system. And Arvan is feeding into the Jerusem cluster, just like we are. I don't think—Yes? Audience: And in the mansion world that Ruth is now suspended in, are there people coming, or—?

Arvan is waking up in the chamber adjoining Ruth Burton's. They're waking up together.

Audience: Laughter. (Everyone talking at once). [indistinct].

Sadler: Right. That's right. And Arvan comes from world number one. He's a very retarded person, or he would have skipped the mansion worlds. Ruth comes from Urantia, and waking up on mansion world number one is par for the course. All 606 worlds feed into the mansion worlds, or the higher levels where they have resurrection halls. Let's get the Jerusem cluster in mind. You have, in the center—this is an architectural cluster of physical worlds—in the center is Jerusem, about 100 times the size of Urantia. Jerusem has seven satellites, each of which is about ten times the size of Urantia. The mass of Jerusem is not what you'd expect, so

The portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will.

with it. Or I can say, yes, I'm buying, I'm very interested. And there isn't any being that can touch me in that area. And stop and think: if God wants sons, it's got to be that way, doesn't it? Otherwise, he has robots, not sons. If I choose this adventure, this is a completely free will choice on my part, because I'm subjected to no threats. There's no threat of hell, damnation, punishment, torture, or whatnot. I can choose between adventure or sleep. That's my choice. This universe is for people who enjoy giving as well as getting. They define loyalty in these papers as, how could you accept so much and give little or nothing in return? [Break in tape] "As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated. All the way into Havona, you enact the role of a pupil-teacher."

The mansion worlds are designed to equalize the fact that people come from different levels of culture and civilization. Let's take a guy by the name of Arvan—that sounds

the gravity isn't oppressive.

Each of these seven satellites has seven moons, and the mansion worlds are the seven moons encircling satellite number one. Got a picture? Fifty-seven worlds in all. You know, Heinz will be proud of that. All 606 planets in Satania feed into mansion world number one. We're going to have a lot of strangers on mansion world number one. Lots of people won't speak English up there. In fact, just a percentage of Urantians will speak English up there. Now, we don't have to go through pulling these GI, quartermaster issue morontia bodies out of the pickle and laying them out on the slab awaiting Ruth's soul, et cetera, and so forth. I mean have we got Ruth reassembled?

Audience: Yes. She's still on the slab.

Sadler: Right. Well, let's reassemble her. I did that once today, and it's a pretty gory thing. I don't want to do it again.

Audience: (Laughter).

Sadler: And Arvan is waking up in the adjoining chamber from Anova, world number one. A very retarded specimen. It's the first time in over five million years that anyone from Anova has waked up on the first mansion world. They usually skip the mansion worlds.

Audience: Why?

Sadler: Arvan was a throw-back Alpheus twin from Anova. Normal people from Anova don't go through the mansion worlds. They wake up on Jerusem where they have resurrection halls. Some of them wake up on the constellation, because they have nothing to learn on the system level. As you go through these mansion worlds, it starts out with deficiency ministry—getting rid of these horrible deficiencies of procrastination, equivocation, problem-avoidance, unfairness, ease-seeking—the things that are wrong with all of us, you know? It's not like we shouldn't beat our wives, or that sort of thing.

Morals and virtue as preached from the pulpit are pretty artificial. These are pretty fundamental. The purpose of the mansion worlds is to do for a human being what he should do for himself in the course of normal living.

Audience: On the worlds of origin.

Sadler: Yes. If he could settle himself in light and life, he wouldn't need the mansion worlds.

Audience: [indistinct] anyone like this?

Sadler: Jesus did it. Elijah did it. Enoch did it.

Audience: And who else?

Sadler: We don't know of anybody else.

Audience: OK.

Sadler: It can be done, though. It can be done. When they get through with deficiency ministry on the mansion worlds, then they start picking you up culturally.

These mansion worlds variously compare with planetary mortal epochs, such as the post-Planetary Prince epoch, the post-Adamic epoch—I'm speaking of the cultural level—the post-Magisterial Son epoch, the post-Bestowal Son epoch,

the post-Teacher Son epoch, settlement in Light and Life, and by now you're getting up to the last of the mansion worlds, so that, when you graduate from the mansion worlds, it doesn't make a whole lot of difference whether you are a literal Hottentot or a figurative Hottentot. I read us figurative Hottentots. Things have been evened up culturally. When you get to Jerusem, you'll know which fork to use. Do you follow me? You won't lack couthness. Fusion takes place, usually, as I recall it's on the fifth mansion world. Am I right?

Audience: [indistinct].

Sadler: Not necessarily. Fusion can take place in this life. It can take place on any mansion world. It can take place at any point in the local universe career. But, by and large, it happens on about the fifth mansion world. Death is not absolutely inevitable, just damn probable.

Audience: [indistinct].

Sadler: When you say death and taxes, you'll have to hedge the death, slightly. You don't have to hedge on taxes. If you fuse with your Thought Adjuster, point number one, the midwayers are going to take you far enough away from your friends so that the fusion flash won't damage your friends, because the physical repercussions of fusion involve the dissipation of energy—heat, and so forth. And, on a planet settled in Light and Life, this takes place in a morontia temple, where you're warned ahead of time: you're going to fuse. And, if you've got unfinished business, you plea for a stay of execution.

And they detach the Thought Adjuster, because you can't leave the Adjuster in there, it'll fuse. And you finish up your planetary assignments, and then you repair to the morontia temple. I hope they've gotten to the place where they no longer feel them, you know, is this engraved or printed? You send out announcements to your friends and they all come there to see you graduate. It's an occasion of great rejoicing, your fusing. And you disappear in a flash. Do you suppose that the final vestiges of snobbishness in the era of Light and Life have to do with dying versus fusion?

Audience: Probably.

Sadler: The author of the paper says he knows of no planet which is entirely free from death. And can't you hear Mrs. Van Astorbilt talking to Mr. Van Astorbilt and Claudia wants to marry a guy by the name of Smith. And she sticks her nose up in the air, and she says, "The Smiths! Humm,

they die!”

Audience: Laughter.

Sadler: On a world such as ours, we don't have any morontia temple, and a physical structure would be damaged by the energy dissipated in fusion. See, the material body is consumed. That's a physical reality. When you suddenly oxidize that, a lot of heat is liberated. Midwayers carry a fusion candidate up in the air far enough so that nobody gets hurt in the process. And the reason I think Elijah fused is because it says, to those who witnessed such a transaction, the departing fusion personality would appear to ascend to heaven in chariots of fire. That's the exact language from the Old Testament. In the event of fusion, you don't die. The Adjuster seizes the immortal soul and transports it at Adjuster velocity, which is “instantly” to the first mansion world. Now, I suspect that the Adjuster has sensed fusion, and for that matter the personal guardian has sensed it—because believe me, such an individual would have a personal guardian.

The slow-moving seraphim have probably taken off, quite in advance, to be ready for the soul, so that everything is waiting for the fusion candidate when wham-bang, the Adjuster slides into home plate with a cloud of dust and the soul clutched in his little sweaty paw. You know what I mean? And there you are, and you wake up in the same way, only you wake up as a fused being. I don't think you probably wake up on the first mansion world. If you have achieved that inner quality of culture which enables you to fuse, I think you'd skip the whole seven mansion worlds. I would guess the fusion candidates would wake up on Jerusem, or maybe on the resurrection halls in the constellation. And you know, in worlds settled in the advanced stages of light and life, fusion candidates almost completely miss the morontia existence.

They almost go from the material existence directly into the spiritual existence. They wake up on Salvington as last stage morontia beings. But, of course, they then have to go down and teach in those levels that they didn't ascend through. There's another deal about the mansion worlds. If you don't have much to learn on the first mansion world, they don't make you go to work there. You may need the mansion worlds, but you may not need all seven. For example, let's take our favorite survival candidate. We've killed Ruth off so many times today that she won't mind being knocked off once more. Let's take Ruth and compare her to one of these Bushmen that we were talking about. What was this language? Bantu. We get a Bantu tribesman, a stone-age guy, who makes it. He wakes up in another adjoining chamber.

Now, I think he's probably got to get a full course of sprouts on the first mansion world. But let's say that they check Ruth over, and they say, “Well, kiddo, it's like this—you need some of this mansion world business, but we don't think you need the first mansion world. So take ten days off.” Which is thirty days of our time. So Ruth barges around and looks to see did Paul make it, and so forth, and is Fred going to make it, you know.

Well, of course there's a big question about Fred because he's basically so darn mean, it's a question of does meanness equal his virtue, and so on. Very difficult balance to strike. And she looks up her friends and goes around and is pretty amazed to realize how little she knows about this mansion world, because the papers didn't tell her very much. They gave her maybe about a half of one per cent, or a tenth of one per cent of what to expect. And at the end of thirty days, she moves on to the second mansion world. She leaves her body behind. Every time you move from one mansion world to another, you leave your body behind, because the change is too great. You're down in the lower level of the material end of morontial reality. It's not until you graduate from the mansion worlds that you get a morontia form which is sufficiently typical of morontia so that from there on they can re-key you, and you don't leave your body behind you every time you move on.

Ruth will keep moving on until she hits a mansion world where they run an IQ on her, or a social quotient on her, or a spiritual quotient on her, or maybe a cultural quotient, or maybe a combined quotient, and they say, “Well, sister, I guess we've got something for you here.” And so she goes to school. This may be the third mansion world, I don't know—or the fourth, or the second. And, of course, the first thing she does is learn the language. Because they certainly aren't going to instruct in English. How many English-speaking people do you suppose there are on the mansion worlds? Well, there are six hundred worlds, and they only speak English on one of them. And only a fraction of the people from this world speak English. So the first thing you do is learn Satanian, then you can talk to everybody. [Break in tape]

Eventually we achieve a status equal to a citizen on an evolutionary world that is settled in light and life. And then we graduate and go on to Jerusem. And on Jerusem we still keep on growing. You know? They believe in differential democracy up there. When you become a Jerusem citizen, you have one vote, but some folks have a thousand votes. You know why? They're smarter. They're more cultured. They're wiser. And every so often, you get yourself tested in terms of intellectual and spiritual growth, and they keep increasing your franchise, and the more you have on the ball, the

heavier the ballot you pack at the polls. And, please remember, all during this time, you're working as well as studying. You're thinking, you're feeling, you're acting.

You are teaching as well as functioning as a student. You will teach in the mansion world schools, as well as go through them as a student. And during this time, especially when you get to Uversa, you get a chance to go hitchhiking. You get some free time. And you go down to the airport. And you see the schedule of seraphic departure. I wonder is they'll have delays due to weather, and mechanical failures, and so forth? There's a seraphim that's going to world number [__] in the system of Satania. Interesting world. Non-breather world. And you file with the dispatcher's office a request to go along with that seraphim, and you get approved.

So you enseraphim for world number [__]. And you have a chance to spend some time there as a student visitor. This is how you spend part of your vacations, visiting the various worlds of the local system of Satania. You get a big charge out of being a graduate, a citizen. Maybe you've got about 600 votes now. You're an old-timer on Jerusem. You've got a little rank; you're an assistant professor in the schools there. You've been there for a long time. You're getting real satisfied with having achieved something. And you know what happens? One morning, somehow—this is because you're a person, and persons are quirky individuals—somehow, you get itchy feet. Somehow, you look at all this tremendous achievement, your postgraduate status, and somehow, it begins to shrink. You've been sitting down between rounds too long. You are beginning to get ripe to move on to the next level of the Paradise ascent.

You're darn tired of being a graduate student. You want to be a freshman again. You know? And this is when you move—are we going too fast?

Audience: Fine. Doing great.

Sadler: This is when you move on to Edentia. They never make you move before you're ready. As the papers say, while the ascent is a long one, it's always punctuated by those temporarily stationary periods during which universe horizons stand still, and you can taste the sweetness of success. You're successful. You're not always moving up. You stand still, and you look back, and you say, gee, I made it. I'm on first base. I'm safe. And, pretty soon, you get a yen to try for second, you know? [indistinct] regime is the most typical of the local universe ascent.

It's the mid point. In this respect, it's quite analogous to the major sector regime in the superuniverse. I think you spend the longest time here. You are a typical morontian.

Not at the physical end, not at the spiritual end—at the mid-phase of morontia development. And what takes place on the constellation? Well, on the mansion worlds, they de-animalized you. When you finish the mansion worlds, you are a true human being. You are completely de-animalized. You're a cultured human being. [Break in tape] That's a kind of civil war we experience on this world. And that's the kind of civil war which is ended by the time we graduate from Jerusem. We have a unified purpose. And now, they can take such a unified being, and in the constellation regime, with its 771 worlds, that's a big lot of worlds, they can really start in—not to spiritualize us—but to socialize us.

You know, I'm so tickled by these folks who are going to get to be spiritual right away. Are they going to be disappointed. You see, they're going to teach us real ethics first. And they teach us ethics by having us live with beings who are very non-human. Not nasty and feisty, but just extremely alien. Why are they this way? Because the Creator Son and the Creative Spirit, with all of their tremendous ingenuity, have created them this way. They're a mutation. And you know something? This intrigues me. They're midway between material beings and spiritual beings, but they are not morontia beings. In other words, there's more than one route between matter and spirit. Morontia is just one of at least two routes. We have to live in the [indistinct] a long time. And I suspect that by the time we can live with them, we can live with anyone. We really come out of this experience with flexible, malleable, personalities.

But we're none the less individuals. This is not a technique in conformity, but this is a course of sprouts in tolerance, understanding, and give and take. I think this whole ascent increases individuality. I don't think it decreases it. When we've been socialized, then we can graduate from the constellation regime. I've got a hunch that the constellation regime is the height of the aesthetic side of the local universe ascent. To me, it's very significant that they tell the story of the celestial artisans right after the story of the constellations. I think if you've really got a yen to do something, you'll have a chance to do it on the way up to Paradise. Of course, if you want to be a morontia fire chief, I don't think they'll hold you to it if more mature consideration suggests that you don't really want to work in the morontia fire department as a fire chief.

But let's say that you've got tremendous aptitude to be a physicist. And let's say that you've got a hangover yen to be a musician. If you really want to be a musician, I think they'll give you a crack at it. And I think they'll let you work at it until you finally get fed-up with being a second-rate musician, and decide to shoot for the Melchizedek prize in

physics, because you are, potentially, a first-rate physicist. But that's your choice. I like that idea. They don't push you around.

Audience: Bill, may I intrude a question? Do you mean because potentially you could be a first-rate physicist?

Sadler: I mean this. I think aptitudes vary.

Audience: You think they go on?

Sadler: Of course they do.

Sex differences are not obliterated. Sure, procreation is limited to this life, but maleness and femaleness is fundamental. And they tell us that even in the Corps of the Finality, Finaliters who were once men will think differently from the Finaliters who were once women. They'll continue to stimulate each other. This I like. I would hate to be a neuter. How do you gals feel?

Audience: No.

Sadler: I will always remember I was a man, not a woman. And I will always remember that you gals were women and not men. Our aptitudes vary. If you'll recall, in this connection, there is a grand statement—it's in the paper on the celestial artisans. Yes, section 8, on page 507: "Mortal Aspirations and Morontia Achievements." Let's just read a

of the Finality, and how having attained spiritual and intellectual equalization, we now discover that we are up against a new differential, an absonite differential. But equalization does not mean identity of aptitude, merely equality of horse power.

We will still, some of us, be artists, some writers, some physicists, some legal-minded persons, some better teachers than others, some better executives than others. When we graduate from Edentia as unified, socialized morontians, we will embark on the Salvington regime. And it is the purpose of this regime to spiritualize us. This is how we graduated from the morontia to the spirit level of development. And it appears to me that our principle training takes place on the worlds of the Melchizedeks, the Lanonandeks, the Vorondadeks, and the Life Carriers—the great physical research laboratories of the local universe are on the worlds of the Life Carriers.

On the Melchizedek worlds we have a grand round-up of our whole training to date. On the Lanonandek worlds we study the problems of the coordination of executive rulings in the ten thousand systems of the local universe. On the Vorondadek worlds we become students of the problems of legislative coordination, coordinating the legislative enactments of the 100 constellations. On the Life Carrier worlds, I suspect we get a good course of sprouts in biology and in physics and so on. And finally we move on to Salvington. They don't tell us much about what we do on Salvington. But they do tell us about the function of a very interesting group of seraphim. Up on Salvington, we'll benefit from

... discusses how we equalize intellectually before we graduate from this local universe, how we equalize spiritually when we enter the Corps of the Finality, and how having attained spiritual and intellectual equalization, we now discover that we are up against a new

couple of lines from this.

"Many ambitions to excel which tantalize mortals in the flesh will not persist with these same mortals in the morontia and spirit careers. . . Nevertheless, those things which you so earnestly longed to do on earth and which circumstances so persistently denied you, if, after acquiring true mota insight in the morontia career, you still desire to do, then will you most certainly be granted every opportunity fully to satisfy your long-cherished desires." [44:8.4] (P. 508) And in the following paragraph it discusses how we equalize intellectually before we graduate from this local universe, how we equalize spiritually when we enter the Corps

the ministry of a group of supreme seraphim called Universe Orientators.

"These are the true friends and postgraduate counselors of all those ascending creatures who are pausing for the last time on Salvington, in their universe of origin, as they stand on the brink of the spirit adventure stretching out before them in the vast superuniverse of Orvonton." Look, guys, we're getting ready to leave home. This is really something. So far, we've operated in Michael's universe. Now we're about to leave it for a greater universe. *"And at such a time many an ascender has a feeling which mortals could understand only by comparison with the human emotion*

of nostalgia. Behind like the realms of achievement, realms grown familiar by long service and morontia attainment; ahead lies the challenging mystery of a greater and vaster universe.” [39:1.10] (P. 428)

“It is the task of the universe orientators to facilitate the passage of the ascending pilgrims from the attained to the unattained level of universe service, to help these pilgrims in making those kaleidoscopic adjustments in the comprehension of meanings and values inherent in the realization that a first-stage spirit being stands, not at the end and climax of the local universe morontia ascent, but rather at the very bottom of the long ladder of spiritual ascent to the Universal Father on Paradise.” [39:1.11] (P. 428)

Again, an end is a beginning. And so we shove off from Salvington for the minor sector of Ensa, and there on this minor sector as first stage spirit beings, who are our instructors? High, spiritual beings? No, not at all. The Associate Power Directors, and our subject is the physical constitution of the universe of universes. Here is where we get a real mess of mathematics. Here is where, I think, we really study ultimatons and the like.

Audience: The artists and all?

Sadler: The artists and all, sure. This is required. Here is where we get a real course of sprouts in, I think, the operations of Paradise, the functions of the Force Organizers, the machinations of the Power Centers, the Master Physical Controllers, the Power Directors, and so on. And I fancy we don't have a chance to pass on until we've taught this course to our juniors.

You remember, all the way through, you pass the roughest examination we can pass. You're not graded until you demonstrate your willingness and ability to teach the course. And, as you folks who have experimented with teaching this book know, that's the roughest exam you can undertake, isn't it?

Well, one day we'll graduate from the capital of the minor sector of Ensa, and we will move on to the capital of the major sector of Splandon. And here we begin our intellectual growth in the superuniverse regime. And here we depart from the normal pattern. So far we have been students with residential status on just one unit. One capital of one system, constellation, local universe, and minor sector. But when we graduate from the major sector of Splandon, we don't move on in to Uversa. We move over to the next major sector. And we move successively through all ten of the major sectors of the superuniverse of Orvonton.

We don't get off this level until the entire thirty

Perfections of Days have certified our progress. If you want to get a feel for the superuniverse ascent, I think what you ought to read is the story of the ministering spirits of the superuniverses, particularly the secondary and the tertiary seconaphim. The primary seconaphim work for the Ancient of Days, and we don't have much to do with them. But the secondary seconaphim work for their associates, Divine Counselors, the Perfectors of Wisdom, the Universal Censors. We do have to do with them. They're the ones, you know, who depict wisdom, philosophy, cooperation, council, and the sheer joy of living, the satisfaction of service, and the discerners of spirits who are people. But then the tertiary seconaphim work with the ascendant co-ordinates of the Divine Counselors, Mighty Messengers, Those High In Authority, Those Without Name and Number. These are the folks that we come in contact with.

These Significance of Origins are not only concerned with judgment, they're concerned with ethics and relationships. These Memories of Mercy are not only concerned with giving evidence in the judicial system, but in teaching mercy. The Imports of Time not only advise the adjudicating authorities—did Ruth Burton have time or not making the decision?—they also teach the ascenders concerning the active and the passive use of time, work, and play. The Solemnity of Trust not only appraises our trustworthiness, but also teaches us trustworthiness. The Sanctity of Service is in part engaged in teaching us the importance of service. When we have completed our intellectual education in the universe regime, when all 30 of the Perfections of Days have signed our report card, then we graduate to Uversa. And for the first time, we encounter Havona beings.

There's an overlap. Havona servitals are working out on Uversa and its satellites. Here's where we attempt to write our PhD thesis in the university of time and space. And I suspect that before we actually graduate, we have to do original pieces of work, besides doing all the prescribed work. I can imagine a good subject for an original PhD thesis. Let's say a group venture—it would take too long for one person to do it—but a group of graduates might decide to write a thesis appraising the bestowal careers of the Michael Sons in the superuniverse of Orvonton, or maybe the major sector of Splandon. What did you learn from an analysis of these careers? That would be an interesting thesis, wouldn't it? Or, here would be another interesting one: Why is it that the Michaels don't always bestow themselves in the same way?

You know, there's only one required bestowal for each Michael Son? That's the seventh. That's prescribed. Our Universe Sovereign bestowed himself as a Melchizedek, but not as a Vorondadek. As a Lanonandek, but not as a Brilliant

Evening Star, or an Archangel. As an Adam, but not as a [indistinct], a [indistinct]. As a seraphim, but not as a cherubim, or a midway creature. Don't you suppose that in other local universes, they hit some of these life levels Michael omitted? He can't hit them all. He elected to use three of his bestowals in the guise of an ascending mortal, physical, morontial, and spiritual. That left only four for other types of universe life. Don't you suppose that other Michaels in other local universes have different ideas? Wouldn't that be an interesting study?

Why were the bestowals different in this local universe as compared with that one? Well, there comes a day when we graduate from the university of time and space. I don't think they kick us out right away. I think they let us walk around. With graduate status, you know? Maybe by that time, our local universe will be settled in light and life. It may take that long to get there; I don't think so. If we came from a local universe settled in light and life which has membership in the superuniverse government—Nebadon is like Hawaii, we're just a territory in Orvonton. We have yet to be admitted to the Union. We will be admitted when we're settled in light and life. Such a citizen, though, might serve a tour of duty in the Uversa legislature in one of the houses which passes the laws governing the superuniverse of Orvonton.

But there finally comes a day when we take off. And we take off with a transport seconaphim, because that long

hereby certified that this individual is graduated, you know, maybe cum laude, magna summa, at any rate, it says there in the fine print, with the seal of Orvonton on it, we hereby certify that this ascendant pilgrim has learned to get fat on disappointment, to feast on uncertainty, to invigorate in the presence—in other words, we have really developed the tensile strength of this pilgrim. This is a tough citizen. We've tested him. Then they tell us it's on this outer circuit of Havona—we're really tough characters—but it's on the outer circuit of Havona that for the first time we discover what real effort means. We're freshmen in the university of eternity. That's a hell of a sight more difficult than the university of time and space.

This is a real rough school. This is a really rough school. On the outer belt of Havona worlds, we get a primary course of sprouts on what this is all about. You'll recall they tell us how many times they break down the subdivisions; I suspect if we had normal textbooks for each subject, this house wouldn't be built big enough to hold them. This is the elementary course in Havona. And when we are through with the outer Havona circuit, we're introduced to the Master Spirit of the superuniverse of our origin. This happens to be Master Spirit Number Seven. This is the high being that we meet in the course of our ascent. And then we move into the sixth circuit.

This is the closest approach we make to the Supreme

... we hereby certify that this ascendant pilgrim has learned to get fat on disappointment, to feast on uncertainty, to invigorate in the presence—in other words, we have really developed the tensile

flight to Havona, well, a seraphim just doesn't have a big enough gas tank. She'd run out of gas; she hasn't got jets enough. It takes a seconaphim to go from Uversa to Havona. A DC-3 just won't make it. It takes a DC-7. And we land on the pilot world of the outer circuit of Havona, and now time is no longer of significance. Up until now, time has been of relative significance. From here on, there are no classes. Up until now we've advanced sometimes as individuals, sometimes as classes. But from here on in, we advance only as an individual, and we're accompanied by three people: by a graduate guide who meets us, and who stays with us throughout the Havona ascent, by the associated servital attached to that guide, and by whatever secondary supernaphim is assigned to us on a given Havona circuit. We'll have seven different secondary supernaphims going through Havona.

And you'll recall, they read us out of the fine print in our diploma that we got from Uversa, you remember, it is

Being in the entire Paradise ascent—though with the outer Havona circuit, we're introduced to the Master Spirit of the superuniverse of our origin. This happens to be Master Spirit Number Seven. This is the high being that we meet in the course of our inward ascent. And then we move into the sixth circuit. This is the closest approach we make to the Supreme Being in the entire Paradise ascent. They're very specific. They say we never find the Supreme Being. But they say that during our passage through this circuit, things happen to the ascenders which can be explained only if it is assumed that the Supreme Being, the God of evolution, is doing everything possible for his evolutionary children to prepare them to meet pre-evolutionary Deity on Paradise.

The secondary supernaphim who work on the sixth Havona circuit are spoken of as Supremacy Guides. They don't guide us to the Supreme Being, they guide us to the Master Spirit who speaks for the Supreme Being—the same

Master Spirit we met before, Number Seven. Then we graduate to the fifth circuit, and it's from there that, for the first time, we attempt to find Deity on Paradise. This time, the Third Person of Deity, the Infinite Spirit. And if we succeed—and few fail—we go on to the fourth circuit, the circuit of the Sons. And it's from this circuit, it's on this circuit, that the Creator Sons have extensive activities. They're in training there long before they go out in time and space. And it's from this circuit we attempt to find the Eternal Son. And again, few fail, although some may. And then we go to the third circuit. That's the great adventure. You know, it's odd. I would never have written these papers this way.

I would have had that on the first circuit, the innermost. But the great adventure does not take place on the last Havona circuit. There are two more ahead. And here, they say, they just don't spare the horses. Anybody who could be of service is drafted for teaching and helping purposes, because it's from here we attempt the recognition of the Universal Father. And if we succeed, the rest of it is formality. And if we fail, it's not a real failure, it's a delay. We always go back to a superuniverse that has within it inherently that educational value which will insure that we will never fail on the second attempt. No ascension candidate ever fails twice. The educational regime may break down the first time, but when corrective reading is applied, Johnny always learns to read. They tell us that the second and first circuits are anticlimactic.

The great adventure is over. And they observe that many times people want to sort of reminisce, and wish they could start back, you know, go through all the hell they've been through, moan about, groan about. This is a quiet period. The tremendous stimulus of the adventure of time is over. And the forward urge of eternity is yet to be encountered. We're catching our breath. And then we have that terminal sleep in which we wake up on Paradise. And the papers point out that the reason we didn't go through it before is because

we merely went to Paradise with a student's visa. Now we're going with residential status, and the transit is different.

This time, when we wake up on the shores of Paradise, we wake up with citizenship status. And you'll recall, we enter into the regime of the primary supernaphim. And they tell us it's kind of a shock getting used to Paradise society. Sure, we've met the Paradise citizens out in Havona as descending pilgrims. But holy smokes, we've got transcendentalers to meet on Paradise. You know, there's a mish-mash of all three levels of the firehouse on Paradise. We need guides. We don't know our etiquette entirely. It takes directors of conduct, interpreters of ethics. There's nothing wrong with our motive, but our technique needs polishing. And finally, we pass through the hands of the Masters of Philosophy who discourse on the unknowables, and they say they don't explain them entirely, but we feel better about them.

And then we attempt worship. I don't believe that we have any understanding of what Paradise worship means to an ascending animal who's finally made the grade, because the kind of worship we talk about down here is all too often associated with a hard pew and somebody using a holy tone, you know? I always get a twitch of nausea when I hear a holy tone. There's nothing wrong with it, I'm just not harness broken to it. I was going to say church broken. But there, they say, worship exceeds the greatest pleasure we've ever known. So much so that it gets out of hand. And things have to be done to fix it so that we aren't going to spend all of eternity in worship.

And then, there comes a time when we stand in the receiving circle of the Corps of the Finality. And for the first time, we do business with one of the Architects of the Master Universe, the senior Architect, who administers to these mortal ascenders the Trinity Oath of Eternity. Think about that. The Trinity Oath of Eternity. This is forever. And now, we've made it. And now, do we rest on our laurels?

No. The paper says, and now the finaliter is face to face with the challenge of God the Ultimate.

“Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living.” [48:6.26] (P. 555)

PURSUIING SUPREMACY: HOW MIGHT THE MASTER SERAPHIM AND HUMAN BEINGS COLLABORATE?

Bob Debold, Fort Washington, MD

If it wasn't for *The Urantia Book*, I most certainly would not know about the master seraphim; I hardly could have spent the last twenty years attempting to fathom the ideas surrounding Supremacy, nor even breach the conceptually rich descriptions of the origin of the First Source and Center's seven absolutes of infinity—the more replete and rational story of Genesis—for all these concepts would have been totally out of my reach. My transition from traditional, institutional religion to personal, revelatory religion commenced (at least to my knowledge) roughly fifty years ago now. But the primary cause for growing a deep personal taproot into the papers is without a doubt a direct result of some sublime experiences from traditional religion (Catholicism) in my formative years. Take note: these inspirational causes were not a result of the high spiritual attitude that this particular institutional religion afforded me. No, on the contrary, among a rising tide of cognitively dissonant facts and concepts which became more apparent to me as I became older, the implied and obvious distortions of the Adam and Eve story stood out. As a result of the Biblical narrative connecting humanity's genesis to a fable, I would not have been interested in the assertion by the person who introduced me to *The Urantia Book* that it describes the Biblical original pair as “eight feet tall and purple.”

But let me fast forward to the very recent past. I took my nine-year-old grandnephew, Tyree to the American Museum of Natural History in Washington, DC. The last time I was there, roughly twenty-five years ago, his father James, my daughter Ash'Leigh and I spent the better part of an entire day in this same museum. One can hardly forget the tremendous woolly mammoth standing erect right in front of you upon passing through the front doors. It is the iconic picture most have in their memories reminding one of the institution, as well as the fact that our home planet's strange past is still emerging right in front of our eyes.

In addition to the upgraded heavy security at the front doors that requires officers to inspect any package, camera bag, and person, there were many other changes that struck me as significant. The exhibits are profoundly more replete; the food is painfully more expensive. But besides the obvious alterations, the amount of information packed

into the exhibits is staggering. Take for example, data on the biodiversity of the planet. It is, in my view, exponentially more varied than was known just a quarter century ago. For example, the area in the ocean below two hundred and fifty meters is called “the twilight zone.” It requires an extremely large room dedicated to presenting merely some of the grotesque alien creatures (most are designated fish) that live below this depth. One easily imagines them as coming from another planet. James and Ash'Leigh did not have this opportunity to see these creatures just a mere generation ago; it is as though science has accelerated at a rate that challenges even Ray Kurzweil's depiction of the “knee of the curve.”¹ As I fanatically snapped dozens of digital photos, both Tyree and I kept calling each other to “come over here” and see yet another strange depiction of evolution-in-a-jar. The experience was jaw-droppings to say the least.

A NEW CURVE

What occurred to me at a more contemplative and thoughtful moment when we had a chance to sit down, was the paragraph by a Melchizedek that reminds us: “*Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.*” [99:1.1](P. 1086)

Of course, I didn't raise those precise words in my mind at that point, even though I have read this particular *Urantia Book* paragraph dozens of times. But I did think about the general implications related to this particular experience of evidencing the explosion of knowledge. Yes, the dissemination of knowledge is truly modifying civilization: in my thinking, my generation has met the cusp of this wave and Tyree's clearly swims in the current. To avoid taking a regressive path, his generation will need to either get in the curl, or navigate a way to the shore without falling into the foam.

The most interesting perspective regarding the Melchizedek quote above is where it occurs in the papers. It is found in Paper 99: The Social Problems of Religion. In addition, this Melchizedek from our local universe of Nebadon spends no less than four additional papers discussing a myriad of aspects concerning religion, religious experience, and religionists and how these constituent elements inform us of some of the primary drivers for the progressive growth and development of society. In subsequent paragraphs he sends another dire warning that "...*dangerous times of transition*" are upon the planet. "*Society is becoming more mechanical, more compact, more complex, and more critically interdependent.*" the Melchizedek stresses. [99:1.3&4](PP. 1086 -7)

The operative word here is "transition" and the salient one is "dangerous." A transition is a passage from one state, stage, subject, or place to another or a movement, development, or evolution from one form, stage, or style to another. The authors of the various papers throughout *The Urantia Book* discuss all kinds of transitions: from one stage of being to another, from one phase of culture to the next, from one phase of civilization to another, from phases of universe energies to higher spirit-reality forces of the celestial realms, to mention a few. In each description of conversion, there is specific and service-oriented support provided—it seems as a necessity—to ensure avoiding catastrophe, or at a minimum, regression. If you think about this aspect of all Urantian domains, transitions from childhood to teenager to adulthood are typically difficult, sometimes not peaceful, but often requiring support and guidance to effect a smooth passage, and transitions from dictatorship to democracy are rarely uneventful.

UNIVERSE SUPPORT

Support for transition is so important that the local universe Creative Mother creates an entire class of seraphim just for this purpose. A Melchizedek acting by request of the Chief of the Seraphic Hosts of Nebadon informs us these angels are of the sixth order of seraphic servers and that their ministry is devoted to facilitating the transit of material and mortal creatures from the temporal life in the flesh on into the early stages of morontia existence on the seven mansion worlds. What is apparent upon reading the highly concentrated "transition papers" (Papers 37-48) is that a large portion of transition support is obvious after one transits to the morontia spheres from the nativity planet. At least this is true for Satania and Nebadon, our local system and universe respectively.

But in ministering to planetary spiritual progression and social advancement, is Urantia being left alone in this all-im-

portant area of support for earthly transition? The rebellion devastated the progress made in the original Planetary Prince's ten councils that sought to foster terrestrial growth and development in specific fields of human life. Archeology is slowly uncovering those odd remnants with excavations such as those at Gobeckli Tepi² and at Tayos, Ecuador³; the History Channel's ongoing story of *Ancient Aliens* demonstrates that there was once undeniably superior progress across the globe. The default of Adam and Eve compounded this desolation of practical achievement because of their lack of time to develop similar human growth divisions, as their mission was designed to do. Are our spiritual superiors leaving us entirely on our own? The answer, of course, is "no" to this question and to the question that I asked at the beginning of the paragraph: The twelve corps of master seraphim are serving that role and are filling the mission gap today. They have been doing this since Pentecost.

Another way to further frame a transition is to describe it in relation to 'progressive growth and development.' Progressive growth and development is an inevitable function within the Supreme. It is a result of the Father-I AM's self-liberation from the limitations inherent in infinity of status, eternity of being, and absoluteness of nature. Growth and development in the Supreme is a direct consequence of his finiteness which includes partiality of existence and incompleteness of nature, as we are informed by a Mighty Messenger temporarily sojourning on Urantia and writing about the nature of the Supreme in Paper 115 [115:7.1] (P. 1266) I will discuss this aspect in a bit more detail later in this article, but suffice it to point out here that as long as we remain personalities in the universe, as individuals we are all real cosmic constituents of the Supreme. We live, breathe, and act in the Supreme, and likewise the Supreme is dependent not only upon each individual's survival, but also upon each natural cosmic unit's progressive growth and development—families, planets, systems, constellations, universes, and universes of universes. In our quest for the Supreme, we learn that the "*Father is no respecter of persons...he treats his experiential children as a single cosmic total.*" [117:6.22] (P. 1290)

A logical question to ask is: why would a discussion regarding the growth and development of society need five full papers on religion? On the surface, it does seem that this much rhetoric about religion is overkill, even for a Melchizedek. A deeper look at the themes interwoven in these five papers is worthwhile, so that we can explore them and conjecture toward an answer to this superficially innocuous question.

TRANSITION DIFFICULTIES

It is reasonable to posit that the “religion papers” (99 - 103) have the distinct and overt goal of impressing upon the reader-student that society—global society—is not heading toward but is in a transition period that will continue to present humanity with a number of serious challenges in all aspects required to both reconstruct and maintain a viable and non-regressive civilization. The theme of transition is followed by some not-so-obvious refrains:

1) *As religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied.* [99:6.3] (P. 1092)

2) *The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power.* [100:6.3] (P. 1100)

3) *Secular duties and obligations to society are absolutely important to the growth of true religion, i.e., personal faith.*

4) *Stereotyped religious doctrines and dogmas can lead to spiritual death and the death of society; true religion acts as a catalyst through individuals for the progressive growth and development of society.*

5) *Religion is designed to change man’s environment, but much of the religion found among mortals today has become helpless to do this. Environment has all too often mastered religion.* [103:3.3] (P. 1132)

In discussing the more serious psychological aspects of transition difficulties, the Melchizedek tells us:

“**There is no danger in religion’s becoming more and more of a private matter—a personal experience—provided it does not lose its motivation for unselfish and loving social service.**” [99:4.7] (P. 1090) (my emphasis) Personal religion dynamically motivates human response to life situations; it “is always and forever a mode of reacting to the situations of life.” [160:5.2] (P. 1780) Personal religion has the capability of engaging the individual to idealize supremely oriented transitions to the changing mores of the human races; personal religion is to institutionalized religion as prophets are to theologians. True religion refers to destiny and reality of attainment of the Father of all, as well as to the reality and idealism of that which is wholeheartedly faith-accepted. And all of this must be made personal to us by the revelation of the Spirit of Truth. Thus *personal* religion is extremely important to societal growth as long as it doesn’t in any way become institutionalized, a trend which has characterized the centuries of the past and continues to do so right on up to today.

It is this idea of personal religion, as it relates to the

progressive growth and development of society, which makes the second refrain raised by the Melchizedek important to consider in connection with the master seraphim. This idea creates the possibility of an intriguing relationship between the master seraphim and humans aimed at ensuring that the transition succeeds. Refrains 1, 4, and 5 all point to the idea that institutionalized religion will fail to cross the chasm from relative local events to global interdependencies; in fact, institutionalized religion is seemingly a root cause for a societal retrogression! The Melchizedek makes this abundantly clear:

The institutionalized church may have appeared to serve society in the past by glorifying the established political and economic orders, but it must speedily cease such action if it is to survive. Its only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution—peace on earth and good will among all men. [99:2.5] (PP. 1087 - 88)

It is likewise abundantly clear even from a cursory study of history that very few societies have functioned on Urantia without an entrenched priesthood. This feature of Urantian civilization is no doubt a product of the combined rebellion and default.

It is what it is, however, and we must understand its origin, history, and destiny if we are to manage this oncoming, or rather, onrushing global cultural transition.

It is not speculative to assert that social reforms are going to spring from individuals; individuals are the wellspring of innovation and transition (change)management, because religions of authority divide men, while the religion of the spirit draws men to work together for a common goal. The Midwayer Commission has modernized Jesus’ second discourse on religion on the way to Phoenicia by paraphrasing what he said about this: “*The religion of the spirit requires only unity of experience—uniformity of destiny—making full allowance for diversity of belief.*” [155:6.9] (P. 1732)

“*The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit—the religion of personal spiritual experience.*” [155:6.8] (P. 1732)

Thus, the Melchizedek completely supports what Jesus taught the apostles two thousand years prior to the publishing of Papers 99–103. But he takes Jesus’ philosophical instruction two steps further via the fifth epochal revelation. While criticizing the religions of authority as Jesus did, as well as promoting personal religion as the hope of human brotherhood, the Melchizedek infers that social innovators will vehemently reject institutionalized religion as a sup-

porting mechanism for their ideas while at the same time actually being religiously motivated themselves, even though they may not be aware of this.

Many individual social reconstructionists, while vehemently repudiating institutionalized religion, are, after all, zealously religious in the propagation of their social reforms. And so it is that religious motivation, personal and more or less unrecognized, is playing a great part in the present-day program of social reconstruction. [99:3.6] (P. 1088)

Has the Melchizedek presented a paradox, a dilemma, or both? On one hand, he is saying religion—institutional religion—is capable of navigating the curl in the societal tsunami; to do this requires social reconstructionists who bring secular innovations to society (refrain 3). And on the other, he reveals that a sincere religionist who is conscious of universe citizenship and is aware of making contact with sources of superhuman power (refrain 2) is a resource for staying on the social surfboard and thereby avoiding the foam. It is quite reasonable to believe the Melchizedek has deliberately proffered a paradox!

PARADOX AND COOPERATION

A paradox is a situation in which two seemingly contradictory, or even mutually exclusive, factors appear to be true at the same time.⁴ It manifests as a condition contrary to expectations, existing beliefs, or perceived opinions. A paradox presents no real solution at the level of conventional knowledge. As opposed to the either-or nature of a dilemma, a paradox is characterized as a both-and problem. It demands that one reflect on a situation in an innovative way. One factor is true, and a contradictory factor is simultaneously true. Either these factors continue to coexist separately, or they create a problem of total incompatibility—thereby causing gross tensions in relationships that ultimately reach a breaking point. If a paradox is resolved, it is resolved with some higher strategies which are able to accommodate both factors at the same time.

For example, the paradox of competition and cooperation within a market-based, capital-oriented social framework suggests that there mutually exclusive approaches—polar opposites—for accomplishing the same goal, even though one is the direct antithesis of the other! With regard to this apparently unresolvable juxtaposition of approaches, there is much evidence associated with the arrival of the knowledge-based society that ubiquitous information is driving business and commerce to integrate these two naturally antithetical approaches by means of a concept called “coopetition.” In

their book *Coopetition*, Brandenburger and Nalebuff⁵ demonstrate the necessity for “complementors” of products as a key to causing competition and cooperation to converge, so as to increase growth and develop market share. Many software products use plug-in architecture as an approach to resolving this contradiction.

Even though many products start out as either competitors or partners, plug-ins function as complementors for base products. In another entirely different example, the paradox facing the religion-science war of intelligent design versus evolution is resolved through epochal revelation by a both-and solution. The story of the Life Carriers describes implanting engineered base life (probably prokaryotes and eukaryotes) and then administering the process of evolution, which clearly resolves the paradox at a higher level of thought (reference here). Again, if we pause to examine the juxtaposed arguments, both sides are partially correct! As a final example, I can cite the emerging coopetition between contractors who provide service to the U. S. federal government via contracts. Not very long ago, competition for contracts to provide services was the only game in town: strictly a zero-sum methodology. The predominant pattern was to have one winner in a proposal shoot-out contest, typically winning a five-to-ten-year contract. This is no longer the situation since the advent of the internet: the U.S. federal government expects teams of competitors to collaborate on efforts that will blanket an almost impossible range of complex requests. In fact, it requires a team to cover all the tasks. Laws and regulations indeed require that small businesses team with large businesses, thus spreading the success in the short term while creating a more level playing field in the long term.

To tackle a paradox, a change of mindset must take place; one must wholeheartedly embrace and understand both positions—i.e. believe that both polarities are valid. In this complex global milieu wherein we find ourselves well past the first decade of the twenty-first century, it is reasonable to conclude that the Melchizedek is postulating something akin to complementors, in order to help us come up with solutions to the paradoxes of transition. This takes me right back to the master seraphim.

THE ROLE OF THE MASTER SERAPHIM

The master seraphim are complements of the guardian seraphim. Each ministers to us for different reasons; they pursue diverse goals that are entirely compatible and that reinforce each other. Guardian seraphim do their best to promote the personal growth and development of individual human beings. The task of the master seraphim is to

promote the progressive growth and development of human society on Urantia as a whole. Thus the guardian seraphim are concerned about the religionist; the master seraphim relates to religion as a domain of human social activity. (This reciprocal relationship will be discussed under the rubric of Supremacy later in the paper.)

Nevertheless, the master seraphim do not focus their efforts so as to concentrate on religion. At a maximum, the “angels of the churches” constitute no more than one-twelfth of the functional domains of the service of the master seraphim, as currently in effect since Pentecost. The description [114:6.7] (P. 1255) of what this group does offers additional evidence that as planetary religious guardians they somehow forge necessary social anchors for making the transition from those long earned societal moral values and ideals to “less stabilized patterns of thought and conduct.”⁶

It may be that the existence of the master seraphim is pure revelation, as presented initially by a Melchizedek on the last page of Paper 39. If so, humanity was completely ignorant about these celestial agents prior to the assembly of the Contact Commission and the subsequent Forum, who first learned about these fascinating universe service personalities of God the Spirit. Thus, apart from the information presented in *The Urantia Book*, the ways that the master seraphim influence society and global culture as a whole are mostly a mystery. After all, they can’t tell us what to do. The Father’s absolute primary edict forbids them (or

The master seraphim of planetary supervision utilize many agencies for the prosecution of their missions. They function as ideational clearinghouses, mind focalizers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect. [114:6.19] (P. 1256)

It is clear that the master seraphim are ministering to Urantia as a whole by focusing on those human beings who desire and have the fundamental resources to make a difference, those individuals and groups who may be able to act on their insights and ideals in ways that will eventually advance human society and civilization. The efforts of the master seraphim tailor the environment—specifically adjutant and cosmic-mind space—such that society as a whole will be able to handle the speed bumps of transition and avoid the sharp coral beneath the waves of change. Obviously master seraphim don’t have the direct access that humans have with humans. It is reasonable to consider that their missions would be well supported by means of appropriate access to the thinking of human complements who have a sense of their own responsibility to pursue goals and values associated with Supremacy—although it seems likely that the great majority of these human beings are not consciously aware of their implicit association with the master seraphim. The Chief of Seraphim supervises all these activities, and she is a primary supernaphim of Paradise—a well-trained and

It is clear that the master seraphim are ministering to Urantia as a whole by focusing on those human beings who desire and have the fundamental resources to make a difference, those individuals and groups who may be able to act on their insights and ideals in ways that will eventually advance human society and civilization.

anyone who has a cosmic perspective) to manipulate an individual personality’s will: the Father has decreed that will is sacrosanct.

We do have some limited insight, however, into the mission of the master seraphim. Their tasks are quite similar to functions that the Planetary Princes and Adams and Eves are primarily commissioned to do. Their essential responsibility is to ensure planetary development along physical, intellectual, and social lines. In the paper that describes the Seraphic Planetary Government, we find a significant paragraph outlining how the master seraphim perform their well-nigh impossible tasks. The Chief of Seraphim writes:

highly experienced veteran of Paradise service. It is this service-ministry—equally shared between certain groups of the Paradise Citizens and the ever-enlarging corps of ascendant pilgrims—that provides a supernaphim with the unique and distinctive experience related to Supremacy.

There is a distinct connection between the mission of the master seraphim and Supremacy. At a minimum, Supremacy is about growth and development of individuals and groups. And in fact, it appears that group progress, unified growth and development of the group, is tantamount to understanding the metaphor that offers a chicken as an egg’s way of ensuring that another egg will be produced. In this

category of surmising which aspect is primary, Linda Buselli has made an interesting observation regarding the story of Ellanora of Panoptia. Ellanora was able to prevent all human Panoptians from being lost during the Lucifer rebellion, perhaps due to a planetary mind circuit. She conjectures that planets destined for spirit fusion may develop initially from group consciousness and progress toward individual expression; from this perspective, their personalities would mature along paths that are opposite to those that apply to human beings who are candidates for Adjuster fusion. This progression essentially mirrors the way a Creator Son and his Creative Spirit consort progress before the Creator Son becomes a Master Son: the presence of the Conjoint Actor evolves “from a living power focus to the status of the divine personality of a Universe Mother Spirit; the Creator Son evolves from the nature of existential Paradise Divinity to the experiential nature of supreme sovereignty.”⁷ Their growth is reciprocal and complementary.

SUPREMACY AND URANTIA

So we have some cogent reason to believe that Urantia needs progress and development in *organizational* terms and on a global scale. But prosecuting Supremacy (pursuing the goals and values of the Supreme) is not so obvious as an objective of the master seraphim. Before I provide some reasoning that leads us to infer such activities of theirs, let's conjecture what a human complementor to the master seraphim would look like. Taking in all we know about these supremely prepared angelic ministers, along with the paradoxes that the Melchizedek shares with us, a human complement would logically embody at least some of these aspects:

- Works totally behind the scenes
- Understands and lives the inevitabilities [3:5.5 - 14] (P. 51)
- Attempts to achieve altruism in all endeavors (inevitability #2)
- Lives the fifth epochal revelation so as to foster the inner life of man
- Respects the Melchizedek's religious paradoxes
- Inspires the imagination, initiative, and creativity of other human beings
- Appreciates the master seraphim and realizes that they work in mind space
- Promotes personal religion rather than institutionalized religion, but does so in ways that are not threatening
- Embodies an approach to life that is philosophically consistent with the teachings of *The Urantia Book*
- Endeavors to be spiritually fragrant in all human

contexts and relationships

Supremacy is one of those transcendent concepts that the various authors of *The Urantia Book* present quite differently. Discerning what this abstraction means in the overall rubric of the Supreme is a lot like the task that Flatlanders have when they attempt to discern the three-dimensional visitors who have come into their world and the space it occupies. The first significant step is to recognize that “Supremacy” with a capital “S” is very different from when it is spelled with a small case ‘s’. Some readers might reflect that in using this term and seeking to define it, the authors of *The Urantia Book* make statements that are predominantly oblique or highly abstract. For example, on page two of the Foreword, an Orvonton Divine Counselor tells us that Supremacy is “*Deity functioning on the first creature-identificational level as time-space overcontrollers of the grand universe, sometimes designated the Supremacy of Deity.*” [0:1.9] (P. 2) This particular sentence would probably cause the eyes of a first-time reader to glaze over, or float quickly to the back of the head.

Although the word Supremacy/supremacy is not among the terms that the authors of the Papers use most frequently, it does appear one hundred and forty-nine times, instances that are almost equally divided between those that involve a capital ‘S’ and those that use a lowercase ‘s’ (actually 87–62 respectively). As far as I can determine, use of a lowercase ‘s’ pertains to a value or an attribute; the various authors use the version with a lowercase ‘s’ essentially as established in standard written and spoken English. In my opinion, however, even these uses of the word involve meanings that are slightly transformed from those that correspond to the conventional definition, which merely denotes a context, quality, or state wherein one individual or group has more power, authority, of status than someone or something else.

But the use of the version with a capital “S” involves far more extensive adjustments. Since they are a bit like the step into a Spaceland that the Flatlanders had to envision, we may not attain a complete understanding of this while we remain on Urantia. In fact, a Perfector of Wisdom commissioned to function by the Ancients of Days on Uversa explains that it will take ascenders until the sixth Havona circle (actually the second step inward from the superuniverse level) to finally comprehend Supremacy. In a subsequent paper, a Universal Censor from Uversa tells us that Master Spirit Number Seven personally sponsors the progress of the ascension candidates from the worlds of time in their attempts to achieve comprehension of the undivided Deity of Supremacy. This comprehension involves a grasp of the existential sovereignty of the Trinity of Supremacy so

coordinated with a concept of the growing experiential sovereignty of the Supreme Being as to constitute the creature grasp of the unity of Supremacy. Do you see what I meant when I called Supremacy a 'transcendent' concept?

PRESENT DAY CHALLENGES

In all likelihood, it will be a very long time after a survivor starts ascending in the superuniverse (i.e., upon resurrection on one of the mansion worlds) before he or she truly penetrates the mysteries that surround Supremacy. Nevertheless, *The Urantia Book* enhances the spiritual concept of Deity from the Creator Son level, through the Ancients of Days, all the way up to the personalities of the Paradise Trinity.⁸ A thorough study of *The Urantia Book* introduces human beings to topics that the people of a normal world become familiar with when a Trinity Teacher Son arrives and is visible to the inhabitants.

Trinity Teacher Sons appear on normal planets after a critical mass of inhabitants have made the transition from *"the shackles of animalism and from the fetters of materialism."* [20:9.2] (P. 231) The "progress of events" is not a specific milestone indicating that a spiritual age is about to eventuate, but a foreshadowing of an age that will transpire during a thousand years of "cosmic enlightenment." We are told by a Perceptor of Wisdom from Uversa that Urantia is being visited by Teacher Sons *"for the purpose of formulating plans concerning their projected sojourn on your sphere."* [20:9.1] (P. 231) This is another data point for speculating with some assurance that we are in the transition period, and also a solid reason for the many reference-vectors to Supremacy that recur throughout the Papers.

In this article, drawing upon multiple statements by a Melchizedek and on our own empirical evidence, I have argued that society has reached a "dangerous" transition stage whereby global society is crossing a chasm between low-lying terrain that involves relatively local relationships and the foothills that will lead us to a planetary stage. During this transition, institutionalized religion will definitely not get us past the onrushing cross-currents of interdependent and interwoven societal complexities. In fact, only personal religion will provide humanity the ability to inspire and uplift the inner life so as to create viable solutions. The fifth epochal revelation restates Jesus' gospel in modern phraseology. It also reveals insights into the history of the first two revelations by disclosing that these two epochal events, although ultimately unsuccessful, were oriented and organized so as to advance key aspects of society's practical need to build a stable civilization—a society in which human beings will collectively love and worship the Father, an integral part of

their eternal quest to become more and more like him. This perspective and these goals create an obligation for those who have become stewards of the keys of revelation; in addition, they create a burden that these stewards must bear.

I have also maintained that as humanity progresses toward the spiritual age that the revelators have described, it is the master seraphim of planetary supervision who are the foremost agents for promoting the progressive growth and development of specialized meanings and values already conceived in the inner life among mortals aggregated in social groups according to the spiritual structure of the current seraphic planetary government. The twelve groups of special angels function today *"as the immediate superhuman directors of planetary progress and stability."* [114:5.6] (P. 1254)

And lastly, it will be through a progressive intellectual, morontial, and spiritual understanding of Supremacy, efforts whereby human beings will do their best to act as complements to the master seraphim, that we can most effectively engage in spiritual outreach. This active engagement will enable us to develop a model of ministry whose purpose will be to support and reinforce the seraphic ministry that is being promulgated on a planetary scale and that already touches the life of every living person.^{9,10}

Bob Debold has been studying The Urantia Book since 1975. Bob's efforts to further understand the inscrutable Supreme can be found in three unpublished articles Couching Deity/Hidden Supreme. Mr. Debold continues to work on expanding these synoptic treatises related to The Supreme Being. Parts I and II can be found on the Fellowship website. Bob performs as Vice-Chairman of the Committee for the Global Endeavor, an entirely independent project intended to promote and encourage the process of imagination, innovation, and creativity that will be a pervasive and enduring theme throughout the next thousand years of life on our planet. Bob can be reached at bdebold@debaldgroup.com. The Global Endeavor is <http://www.globalendeavor.net>.

Footnotes:

1. Raymond "Ray" Kurzweil is a public advocate for the futurist and trans-humanist movements, as has been displayed his vast collection of public talks, wherein he has shared his primarily optimistic outlooks on life extension technologies and the future of nanotechnology, robotics, and biotechnology. He has been quoted often as saying "...it's not when you're stuck in the eons in which not much happens. But it is of great significance when you find yourself in the 'knee of the curve,' those periods in which the exponential nature of the curve of time explodes either inwardly

or outwardly.”

2. H. Katzen, Gobekli Tepe Report, (2011) <http://ubthenews.com/topics/GobekliTepe.htm> Accessed 3/7/14

3. Merriam Webster Online. [a passage from one state, stage, subject, or place to another : change / b: a movement, development, or evolution from one form, stage, or style to another] <http://www.merriam-webster.com/dictionary/transition> (Accessed 3/27/14)

3. Hall (2006) Tayos Gold The Archives of Atlantis. Adventures Unlimited Press. Kempton, Illinois

Also see: <http://www.history.com/shows/ancient-aliens/episodes/season-2> Accessed 3/7/14

4. B. deWitt & R. Myer (1998) Strategy Process, Content, Context. International Thomson Business Press, London

5. Brandenburger & Nalebuff, Coopetition, 1997

6. J. Johnson, Up Close and Personal with *The Urantia Book*, 2009

7. Linda Buselli, “The Dual Nature of Supremacy”, The Fellowship Herald VOL.2 NUMBER 2, Winter 1999-2000

8. D. Elders et al. Discerning_Michael’s_Plan. Accessed 3/7/14, [uai.org/documents/mplan/L2/Discerning Michael’s Plan.pdf](http://uai.org/documents/mplan/L2/DiscerningMichael’s_Plan.pdf)

9. D. Kantor, Exactly How Do Seraphim Work?, http://urantia-book.org/archive/readers/seraphim_work.htm (Accessed 3/7/14)

10. N. Waldrop, The Unceasing Campaign of the Master Seraphim, [http://www.globalendeavor.net/Documents/2011-3-22 MasterSeraphim.pdf](http://www.globalendeavor.net/Documents/2011-3-22_MasterSeraphim.pdf) (Accessed 3/7/14)

URANTIAN LANGUAGE AND THE PRESERVATION OF MEANING

Richard Daunt, West Orange, NJ

Presented at *The Urantia Book Society of Greater New York*, September 28, 1913

Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised. [99:1.6] (P. 1087)

Language changes, words change. Word meanings change. As human consciousness expands and evolves, our language must change in order to facilitate improved expression. In Paper 81 we read that the effectiveness of language is one of the main drivers of progressing civilization.

6. Effectiveness of language. *The spread of civilization must wait upon language. Live and growing languages insure the expansion of civilized thinking and planning. During the early ages important advances were made in language. Today, there is great need for further linguistic development to facilitate the expression of evolving thought. [81:6.15] (P. 908)*

Although present-day English has standardized its spelling and grammar to some extent, changes in meaning are still occurring—and must continue if English is to participate in the expression of evolving thought. Reading further, we learn something of the process of language changes:

Language evolved out of group associations, each local group developing its own system of word exchange. Language grew up through gestures, signs, cries, imitative sounds, intonation, and accent to the vocalization of subsequent alphabets. Language is man’s greatest and most serviceable thinking tool, but it never flourished until social groups acquired some leisure. The tendency to play with language develops new words—slang. If the majority adopt the slang, then usage constitutes it language. The origin of dialects is illustrated by the indulgence in “baby talk” in a family group. [81:6.17] (P. 908)

In addition to new slang words, the meanings we associate with existing words can also change. “Gay” used to mean “merry and carefree,” but these days it is very rarely used with that meaning. The dictionary still records the old meaning, but one day it will become so obsolete that it will no longer be recorded. That’s what happened to the word “Bimbo,” which once meant “tough guy,” or “one of the boys.” I found the original meaning by researching online, but none of the current dictionaries have any record of it.

But as *Urantia Book* readers, we aren't so concerned with changes in the meaning of "gay" or "bimbo." Neither word is in the book, nor do their meanings affect our journey towards truth. However, some of the words in *The Urantia Book* have also changed their meanings since the early twentieth century, and if misinterpreted, could cause confusion and obscure truth.

AWFUL

One of the dictionary definitions of the word "awful" is "awe-inspiring," but that definition has fallen out of favor in recent times. *The Urantia Book* uses the word "awful" to describe both "awe-inspiring" things, and "terrible" things.

Example of "awful" used to mean "awe-inspiring":

Great, very great, is the One God who rules man from on high. God is majestic in power and awful in judgment. [131:9.2] (P. 1452)

Example of "awful" used to mean "extremely bad":

It was just one of those awful human moments when everything seems to bear down with crushing and terrible agony. [182:3.9] (P. 1969)

It may seem obvious to any reader of today that the intended meaning of "awful" on the first quote is different because of the context, but such may not be the case in the future. The idea that God's judgment is "extremely bad" clearly distorts truth.

The "very bad" meaning which is the primary one of today was once considered slang, as is recorded in a 1943 Webster's definition list for "awful":

1. Filling with awe: inspiring dread of deep reverence; profoundly impressive; terrible; appalling...
2. Filled with awe (awe-full)... "A weak and awful reverence..."
3. ...ugly; very bad; ludicrous; shocking very bad...slang...

AFTERLIFE

I would like to focus particular attention on the word "afterlife." We are all familiar with the meaning of this word as it is normally used in the present day (life after mortal death), but I don't believe that was the meaning intended by the authors of *The Urantia Book*. Fortunately, present-day dictionaries still record that now-neglected meaning.

Definitions of "afterlife" from the current Merriam-Webster:

1. an existence after death
2. a later period in one's life
3. a period of continued or renewed use, existence or popularity beyond what is normal, primary, or expected a

TV show with a long afterlife in syndication.

Since 3 is clearly a derivation 1—applied to things instead of people—we can safely ignore it for the purpose of this discussion

The 1934 dictionary confirms that definition #2 existed at that time. To facilitate ease of discussion going forward, I will translate into "urantiaspeak" and refer to each definition as "post-mortal" and "mortal remainder."

Afterlife Definition 1: The post-mortal life. Life after the death of our mortal/material bodies.

Afterlife Definition 2: The remainder of the mortal life.

If we do a search of *The Urantia Book* text for "afterlife," we only get three hits:

His entire afterlife was markedly changed as a result of this conversation with the Master in the garden, and he did much, in later years, to cause the other apostles to change their viewpoints regarding the source, nature, and purpose of commonplace human afflictions. [148:6.12] (P. 1664)

A human being's entire afterlife is enormously influenced by what happens during the first few years of existence. [177:2.5] (P. 1922)

Your whole afterlife will be more happy and dependable because you spent your first eight years in a normal and well-regulated home. [177:2.4] (P. 1922)

Since our existence after death is such a major topic in *The Urantia Book*, we would expect to get far more hits if "afterlife" was intended to refer to our post-mortal life—yet it is never used unambiguously with that meaning. Also note that the words "whole" or "entire" always precede "afterlife." Consider the entirety, or whole, of "post mortal." Assuming the final consecration of will and resultant Adjuster fusion is achieved, the entirety of "post mortal" is a long time—eternity. Reading the "post mortal" consequences for circumstances beyond our control if we happen be raised in a home that is less than "normal and well-regulated." More on that later.

The first and second "afterlife" sentences would still make true statements if the "post mortal" meaning were applied, because Mark's "post mortal" life was/is surely affected in some way by his conversation with Jesus. And our "post mortal" life is definitely influenced by what happens in our first few years—for example, children who die before receiving Adjusters are not mustered into the Corps of Finality.

But if they choose the Paradise path of perfection, they are immediately made ready for translation to the first mansion world, where many of them arrive in time to join their parents in the Havona ascent. After passing through Havona and attaining the Deities, these salvaged souls of

mortal origin constitute the permanent ascendant citizenship of Paradise. These children who have been deprived of the valuable and essential evolutionary experience on the worlds of mortal nativity are not mustered into the Corps of the Finality. [47:2.8] (P. 532)

However, I still think the “mortal remainder” meaning was intended in the first and second “afterlife” sentences because there are many other sentences in *The Urantia Book* which use the term “future life” to mean the “post mortal” life, instead of the word “afterlife,” and I think it’s reasonable to assume consistent meaning application was desired. So, although the first two sentences could use either definition, the “mortal remainder” one fits best and is consistent.

Before we move on to the third sentence, let’s temporarily put the word “afterlife” aside and review the “future life” term as a “post mortal” meaning-carrier:

The Egyptians believed that preservation of the body facilitated one’s passage through the future life. [95:2.4] (P. 1044)

The doctrine of immortality also took form at Babylon. The Jews had thought that the idea of the future life detracted from the emphasis of the gospel of social justice. [97:9.28] (P. 1075)

There is a total of fourteen occurrences of the text string “future life” in *The Urantia Book*. All but two refer to the “post mortal” life, so we’ll take a brief look at those exceptions to the rule.

This important period in Jesus’ youthful development began with the conclusion of the Jerusalem visit and with his return to Nazareth. At first Mary was happy in the thought that she had her boy back once more, that Jesus had returned home to be a dutiful son—not that he was ever anything else—and that he would henceforth be more responsive to her plans for his future life. [126:0.2] (P. 1386)

And so, Matthew, dedicate your whole future life service to showing all men that God is no respecter of persons; that, in the sight of God and in the fellowship of the kingdom, all men are equal, all believers are the sons of God. [181:2.14] (P. 1958)

In the first, the words “future” and “life” stand alone and are not married into a distinct term because either could be removed without changing the meaning of the sentence. In the second, the future of Matthew’s “life service” is referred to—“future” just happens to precede “life”. Consequently, I would say that there are twelve occurrences of the term “future life,” and that all refer to the “post mortal” life.

Getting back to the problematic third “afterlife” sentence—when I first read it I initially assumed the “post

mortal” definition, but then I thought a bit more deeply about what that would mean. How could the first eight years of our mortal life have eternal consequences? For one’s eternal future to be less happy and dependable simply because of a poor home life would be a mind-boggling injustice! Such a teaching would also contradict a passage that describes the negative effect of the wrongdoing of others on us as “transient.” Consider the following paragraph:

But one thing should be made clear. If you are made to suffer the evil consequences of the sin of some of your family, some fellow citizen or fellow mortal, even rebellion in the system or elsewhere—no matter what you may have to endure because of the wrongdoing of your associates, fellows, or superiors—you may rest secure in the eternal assurance that such tribulations are transient afflictions. None of these fraternal consequences of misbehavior in the group can ever jeopardize your eternal prospects or in the least degree deprive you of your divine right of Paradise ascension and God attainment. [54:6.4] (P. 619)

If someone suffers a poor environment in their first eight years of life, that affliction is not “transient” if it affects their happiness for eternity. Can you imagine one finaliter being less happy than the others because of the circumstances of their tender mortal years, billions of years ago? Such a thought is absurd to me.

In these next quotes, we can see that mortal handicaps are compensated for during our training on the mansion worlds—further revealing the appearance of contradiction that would be created by a misinterpretation of the meaning of “afterlife”:

Almost the entire experience of mansion world number one pertains to deficiency ministry. Survivors arriving on this first of the detention spheres present so many and such varied defects of creature character and deficiencies of mortal experience that the major activities of the realm are occupied with the correction and cure of these manifold legacies of the life in the flesh on the material evolutionary worlds of time and space. [47:3.8] (P. 533)

The experience on this sphere is the crowning achievement of the immediate postmortal career. During your sojourn here you will receive the instruction of many teachers, all of whom will co-operate in the task of preparing you for residence on Jerusem. Any discernible differences between those mortals hailing from the isolated and retarded worlds and those survivors from the more advanced and enlightened spheres are virtually obliterated during the sojourn on the seventh mansion world. Here you will be purged of all the remnants of unfortunate heredity, unwholesome environment, and unspiritual planetary ten-

dencies. *The last remnants of the “mark of the beast” are here eradicated.* [47:9.1] (P.538)

Although the defects of our mortal lives (including the first eight years) are carried through in some way to the mansion worlds, and the inverse situation of a positive upbringing having a positive effect is undoubtedly true, the deficits are eventually overcome as we make our way through those worlds. As an interesting side note, the qualifier “virtually” would account for the POSITIVE differences (strengths gained by triumphing over the unique adversities faced) that could still be discerned in the survivors of the isolated and retarded worlds—as opposed to the negative differences caused by heredity and environment.

The idea of an eternal negative effect is especially repugnant to me because it’s reminiscent of some of the gloomier Christian teachings I was raised with, in which salvation seemed fragile because eternal suffering would be sure to occur if accidental death were to follow any un-repented-for error. The misapplication of meaning to “afterlife” could possibly tempt future readers to revert to the old methods of motivation through fear-inspiring doctrines.

The notion of an eternal negative effect because of circumstances beyond our control also blasphemes against the loving and just nature of the Universal Father, and mars the teaching that we live in a friendly universe.

The only way to harmonize the third “afterlife” sentence with the overall cosmology of *The Urantia Book* is to use the “mortal remainder” meaning. Yet, undoubtedly, there are already *Urantia Book* readers who have mistakenly used the “post mortal” meaning—perhaps fearing that their mistakes have screwed up their kids for eternity! We are very fortunate to be able to read the book at a time when the English language hasn’t changed much since the time it was authored, but we are already seeing misinterpretation.

The Urantia Book has been translated into fourteen languages so far, with more in the works, but as far as I am aware there has not been any attempt to keep a record of changes in the English language that affect how readers in the future will interpret the teachings. Of what use are the words if the original meaning is lost or buried in some dusty archive?

On the absolute and eternal level, potential reality is just as meaningful as actual reality. Only on the finite level and to time-bound creatures does there appear to be such a vast difference. [118:1.10] (P. 1296)

As short-lived mortals, we naturally tend to think in relatively short time spans. One or two hundred years might seem like a long time, especially in this time of breakneck change, but it’s highly likely that it will take much longer than that before the content of *The Urantia Book*—even the basic cosmology—can be grasped by most people. Think of a much more distant time, such as two thousand years from now. What might *The Urantia Book* readers of 4014 be discussing? How different will their language be? If we don’t help them they will have to waste energy on deciphering the vagaries of twentieth-century English, perhaps in an effort to resolve conflicts between different factions that are based on interpretational confusion. The yet-to-be born are as much our brothers and sisters as the members of any language group that exists today. They deserve a translation too.

There is also a need to note changes in non-English languages that affect how the words of their respective translations will be interpreted. Now is the time to preserve meanings by starting a more extensive record of language changes. It is our duty to the readers of the future.

If anyone has any ideas on how best to preserve *Urantia Book* meanings, or if you think you can assist in some way, please email me at richard.daunt@hotmail.com.

Richard Daunt has been studying The Urantia Book for 16 years. Originally from New Zealand, he now lives in West Orange, New Jersey, and is an active member of The Urantia Book Society of Greater New York. Inspired by the experience of raising his two young boys with his beloved wife, he also contributes to the Fellowship’s Family Life Committee.

“When man goes in partnership with God, great things may, and do, happen.” [132:7.9] (P. 1467)

ORIGIN, NATURE, MINISTRY, AND DESTINY OF THOUGHT ADJUSTERS

David Glass, Plano, TX

The following was presented at the TOKAN Conference in Irving, TX, on March 8, 2014

Greetings sons and daughters of God! And salutations to each of you from one of your spirit-indwelt faith-brothers. I am delighted to welcome you into the companionship of a representative band of your spiritual siblings in God's great family of love. Look around you! Meet some of your fellow Urantians, your long-term, future-agondonter friends-to-be; your participating Paradise-bound partners, your ascension-associates on the long, long journey to perfection! The ascension career is a stupendous and thrilling undertaking. But remember, my fellow-Paradise pilgrims: we are already on our way—so *buckle up!*

In reality, we are all honored to be in God's presence and to be hosts to the Father's divine spirit indwellers, our Paradise-particles, our fragments of infinity and embers of eternity, our pre-personal pieces of the First Great Source and Center—the Paradise Thought Adjusters! By virtue of being such treasure-filled temples of God—since we are the divinity dwelling places for these infallible spirit entities from on high, we have become—both in truth and in fact—the sons and daughters of the living God. We are God's deathless divine daughters and the Father's future faith sons—forever, if we so choose and so *strive!*

Gradually or *suddenly* as we became more familiar with the astonishing contents of *The Urantia Book*, we became increasingly aware that we have some pretty wonderful friends in high places, and a magnificent heavenly helper right within us from the exalted sphere of Divinington. A Solitary Messenger tremendously emphasizes this truth. He writes: “*There are no created beings who would not delight to be hosts to the Mystery Monitors, but no orders of beings are thus indwelt excepting evolutionary will creatures of finaliter destiny.*” [107:7.7] (P. 1184)

We may ask, “Why is this so? What makes being host to a Thought Adjuster such a special and desirable blessing?” We will look at many aspects, features, and facets of our faultless and faithful friends and consider them one by one. This presentation is derived from all six of the Thought

Adjuster Papers as well as from many other places in *The Urantia Book*.

WE ARE HIS CHILDREN

“*The Adjuster is the divine reality which factualizes the truth that God is man's Father.*” (107:0.6] (P. 1177) It is only in this spiritual sense that God is man's Father. We all know that a father's sons and daughters begin life as children. And we are all “the children of God.” God loves us as his children; and we can love God in a similar fashion—as Jesus did—with “childlike” trust and affection.

Many, perhaps most, of us have been *Urantia Book* students for some time, and we may have attained a certain level of spiritual and intellectual sophistication. And perhaps we should give ourselves credit for having responded to the revelation to the extent we have.

However, we might also recall that all mortal growth and finite accomplishments are relative. We might recollect that, in our prayerful communion before Michael, the Sovereign of Nebadon, or in our worshipful adoration of the infinite God, our Father—we find that we, too, are simply his “little children,” gazing up wonderingly at the expressive features of his animated face and listening to his intriguing cosmic stories.

I hope each one of us will remember to reflect on the truth that this same transcendent God who dwells beyond even this inconceivably vast and far-flung, star-spangled cosmic creation—the universe of universes—that infinite God has a Fatherly heart and a loving personality. He is YOUR FATHER—HE *created* YOU—and HE LOVES YOU!—individually, personally, and uniquely!

It is precisely *because* of your Father's *infinite* affection for you that your Paradise Parent freely chose to detach a particularized fragment of his deity reality—a portion of his Paradise perfection—a piece of his eternal and absolute self—and then he trained it, taught it, and tutored and prepared it intentionally to be bestowed upon YOU and YOU ALONE!

God has given you one such unique deity fragment to be your guide and your partner throughout all your cosmic

adventures and experiences of time, and then to go with you into the discovery of the unrevealed realities of eternity! This Paradise Adjuster directly links and relates you to God. You and your Adjuster shall always be experiential associates.

What is more, your Adjuster and your immortal soul are destined to achieve *increasing* intimacy—to draw closer and closer together—until ultimately your surviving soul and your eternal Adjuster will *combine* in factual unity. You and your Adjuster will attain a *two-in-oneness* of being through the spectacular universe phenomenon of Thought Adjuster fusion. We will have more to say about that later.

THE VALUE OF THE INDIVIDUAL

But long before fusion, even here and now, at this moment and in our current state, it is highly important that we bring frequently to mind the truth that each normal-minded man and woman now living on this planet—or on **any** of the trillions of planets of the Father-fusion series spinning throughout the heavens—each one of them is a unique and infinitely valuable individual. Each one of them is an eternally irreplaceable being. Each was selected by God to be the recipient, the host, and the fusion-partner of a divinely selected, carefully trained, and eternally suitable deity fragment.

You, yes, you—my brother or my sister, you are just such an infinitely loved and limitlessly valuable son or daughter of God. You are kin to the Creator—a child of Eternity. You are the living offspring of creative infinity, and as such, you are personally related to every other being in the wide-spreading universes—near or far. You are a real, bona fide *cosmic citizen in good standing* in the grand universe.

Christ Michael of Nebadon—the Uversa Ancients of Days—the perfect natives of Havona—even the Eternal Son of Paradise—all of these personalities and countless others are your elder brothers and elder sisters in the universe of universes—in this unspeakably ancient, but always-youthful, elliptically whirling *family* of the Universal Father.

Such a truth is just one preeminent aspect of the universe significance of being a host to a fragment of the eternal God. And by indwelling you, the Designer of Galaxies is now seeing through your eyes, hearing through your ears, tasting and touching material reality through your own personal senses—experiencing emotions and encountering life events through your experiences—and seeking your soul. Mysteriously, he is monitoring your life from within, and—what is more—he is able to serve others through your actions.

You are in very truth a divinely conceived creation—*marvelously* made and *wondrously* endowed. You are a free

will son of the God of free will. And as such, you are even now and evermore the liberated architect of your own personal destiny!

That destiny will take shape and will be lived out within this great and grand and growing cosmos. The expanding universe will forever be your home and mine. When we turn our eyes to the observable stars at night, or train our thoughts upon the expansive dimensions of the universe, we always find the spectacle to be awe-inspiring—vast, stunning, and stupendous.

THE DYNAMIC SUPREME

Moreover, the living universe is a *purposeful* creation, a dynamically thriving enterprise. This created cosmos is evolving as a self-developing organism—a **being** possessed of will, love, energy, ideals, motivations, and goals of its own. And, as the created offspring of that same Creator God, we too are enriched by such meanings and values—we too possess power and purpose. We have a divine direction, Godly goals, and eternal ideals. Each of us has our unique part to play in the universal symphony! We each represent a unique and living piece in the vibrant cosmic mosaic!

This finite God, this over-soul of the evolving creation—the “Supreme Being”—is expressing itself and actualizing itself in, through, and as us. Our decisions and our actions have repercussive overtones in the growth of the Supreme. At the same time, this consciousness-of-the-cosmos aligns us with a far-reaching and progressive trajectory, beginning from an absolute Source and stretching toward an infinite Destiny. And each one of these eternal life-lines traces out a glorious future scenario of triumphant and never-ending spiritual attainment for every one of us—as we continue on forever, eternally exploring the reality of God with our faithful partner—the Adjuster.

A Mighty Messenger reveals: “*There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. . . yours for the striving.*” [32:5.7] (P. 65) (Emphasis mine.)

Yes, my friends, make no mistake, our strenuous climb from chaos to glory will certainly entail striving; for “*Mankind does not ascend effortlessly in the universe.*” [117:4.7] (P. 1284) (Emphasis mine.)

As Jesus expressed this idea: “*The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity.*” He added, “*The service of the kingdom on earth will call for all the courageous manhood that you and your coworkers can muster.*” [143:1.6] (P. 1608) (Emphasis mine)

Next, Jesus addressed both the peoples of his day and of

ours, saying: “. . . you are the first volunteers of a long line of sincere believers. . . who will astonish all mankind by their heroic devotion to these teachings. No armies of the world have ever displayed more courage and bravery than will be portrayed by you and your loyal successors who shall go forth to all the world proclaiming the good news—the fatherhood of God and the brotherhood of man.” [143:1.7] (P. 1608) (Emphasis mine)

Why shouldn't we dedicate ourselves to actualizing the Father's kingdom on Urantia, and allow our devotion to become “astonishing” to all mankind, even to our universe supervisors? How pleased Michael would be to know that this is the goal we have chosen for ourselves.

Today, and in our world, the presence of billions of Thought Adjusters indwelling the peoples of our planet form the basis and establish the reality of Jesus' “kingdom of heaven on earth.” The spiritual brotherhood of man is a factual, present-day reality NOW. Our task is to join with the forces and ministers of the planet and the universe in the conjoint effort to *awaken all mankind to their divine heritage as children of Universal Father*.

The teeming populations of our planet, said Jesus, need most to know that they are the sons and daughters of an all-loving, all-wise, and eternally purposeful God—a God who takes them seriously and who desires that they take him seriously. There is an overall plan and an individual task for each one—something for everybody to do. What shall we do?

Thought Adjusters also play a vital role in the *realization* of Jesus' divine kingdom on earth—in reality, they *are the secret* to its actualization. Jesus taught that when we share the glad tidings with our fellows, we should address ourselves directly to that inner spirit—the indwelling Adjuster—deeply submerged within the mind and soul of each of our kingdom candidates.

Furthermore, Adjusters can even provide us with the appropriate words and verbal skills to communicate this saving gospel effectively and understandably. Such a task may seem daunting, but all the celestial hosts join a Divine Counselor in saluting those who “dare to” affirm: “*Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes.*” [4:4.9] (P. 59) And that “part of the Father-Absolute” is your Paradise Thought Adjuster—connecting you with the omnipotence and the omniscience of the God for whom nothing is impossible.

ACTUALIZING THE KINGDOM

Now—it is profitable to bear in mind that this kingdom

can be actualized not only with power and boldness, but with understanding, mercy, and wisdom, even with tenderness—with winsomeness and attractiveness—with grace. For this kingdom of which we speak is a *dominion of love*.

Again, the Adjusters are our helpers. “*Adjusters are saturated with that beautiful and self-bestowing love of the Father of spirits.*” [107:6.2] (P.1182) Our spirit friends teach us, “God IS love.” They testify that divine love is “infectious—contagious—that love is inherently more catching than hate.”

The infinite affection of God is like a limitless reservoir of liquid love just waiting for human openings through which to pour into our world—just *waiting* for us to become conduits of God's affection into the world.

If only we allow God's love to emanate through us, “*this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man.*” [100:4.6] (P. 1182)

So, we have discovered two ways that Adjusters can assist us as we strive to attain our triune goal: *to convert the individual, transform the world, and actualize the kingdom of God*. Number one, by providing the inspiration and power for the proclamation of truth and, two, by limitlessly re-supplying our inner resources of love. Therefore, cultural progress can be enhanced, human society can be advanced, and evolution can proceed! The potentials for the making of a better world are alive and available right now within us.

Jesus said, “*Our religion is throbbing with new life and new meanings. Those who accept this teaching are filled with joy and in their hearts are constrained to rejoice evermore.*” [159:3.10] (P. 1766)

If we profess that we wish to do the Father's will, we know of at least two ways of doing it: by proclaiming the Master's gospel and by loving and serving mankind. And even as we seek to know the Father's will in specific life situations, let us consult our inner resources. For our revelators tell us “*Adjusters are the will of God.*” [108:4.2] (P. 1190)

The aligning of the human will with the divine will results in the birth, growth, and eventual survival of the morontia soul. Whereas, the *final and unconditional* alignment of man's will with God's will eventually results in spirit fusion—the making of an immortal soul and a divine *Adjuster one being*. Such a freshly emerging reality comprises a new and unique order of sonship—an ascending son of God.

Fusion with a Thought Adjuster guarantees a mortal's eventual arrival on Paradise: his triumphant appearance on Paradise is thereafter regarded as a supreme inevitability.

Through fusion, a faith son of God gains: immortality, divinity, the beginning of an appreciation of the eternal past, and a phase of qualified absoluteness.

And beyond that, a Messenger writes: “In the last analysis, the Father fragments must be the gift of the absolute God to those creatures whose destiny encompasses the possibility of the *attainment of God as absolute.*” [107:1.6] (P. 1178) (Emphasis mine.)

Through irrevocable union with God, man secures a destiny which aims and orients him forever towards infinity. “*When mortal man fuses with an actual fragment of the existential Cause of the total cosmos, no limit can ever be placed upon the destiny of such an unprecedented and unimaginable partnership... Always will the Adjuster be revealing to the mortal personality the wonder of God, and never can this supernal revelation come to an end.*” [107:4.7] (P. 1181) (Emphasis mine)

Now, however, this mortal’s presentation must come to its end. So let’s just take a moment to think about what we have learned: Adjusters are actual fragments of God. And what do we know about God? God is love. God is spirit. God is perfect. God is divine. God is will. God is eternal. And God is infinite.

Our indwelling God-fragments similarly possess and in turn bestow upon us—in *miniature* we might say—all those same God-attributes: love, spirituality, divinity, immortality, will, perfection, eternity, a destiny of absolute value, and a purposeful existence which never comes to an end.

The Adjusters are the “*kingdom of God within you.*” [170:2.24] (P. 1861) Your Adjuster is the secret of your ascension to Paradise, the illuminator of your path to God, your guarantee of perfection attainment, your living hope forever, your inexhaustible wellspring of joy, and your eternal passport to infinity. “*The quest for God is endless!*” [106:7.5] (P. 1169)

David Glass found *The Urantia Book* in 1972 in California, but while living in Florida. He immediately became involved in *Urantia Book*-related study groups and activities all over Florida, later in the Fort Worth/Dallas metroplex, and from 1997–1999 in the Portland, Oregon area. David is a frequent speaker at *Urantia* conferences, and serves as an instructor in *Urantia University*, on the Publications Committee of the Fellowship, and as President of the *Urantia Society of North Texas*.

A LITTLE QUIZ

Here is a bit of *Urantia Book* trivia. Have some fun testing your knowledge. Answers are on page 40. All answers are found within *The Urantia Book*

1. How many brothers did Jesus have?
a. 4 b. 5 c. 6
2. What is the universe name of our solar system?
a. Monmatia b. Panoptia c. Anova
3. Our minor sector is named Splandon.
a. True b. False
4. The Material Sons are created by both the Creator Son and Creative Mother Spirit.
a. True b. False c. A mystery
5. Vegetable life on Edentia is:
a. Morontia b. Material c. Morontia and Material
6. Following Jesus’ death Simon Zelotes went to:
a. Africa b. India c. Mesopotamia
7. A human with a personal guardian seraphim actually has how many angels in attendance?
a. One b. Two c. Four
8. The sea of glass is not present on every Mansion world.
a. True b. False c. Unrevealed
9. The universe home of the Thought Adjusters is Ascendington.
a. True b. False c. Unknown
10. The most potent spiritual growth stimulus is worship.
a. True b. False c. Unrevealed

SPIRITUAL UNITY

Richard Goodman, Highland Park, IL

The following was presented on May 17, 2014, at the First Society Mini-Conference in Chicago.

Hello everyone and welcome to the 2014 First Society Mini-Conference, matter-of-factly themed, “Spiritual Unity.” I especially want to welcome all of the out-of-towners to Chicago. Yes, we are, indeed, in Chicago. And while I’m in a welcoming mood, I give additional thanks to many of the Chicagoans here as well, since your lengthy commute may have you feeling very much like an out-of-towner. Indeed, we are well northwest of downtown and of *Urantia Book* Mecca, (no spiritual pun intended) otherwise known as Bill’s Place. We are in the community of O’hare, one of Chicago’s 77 official communities, known far and wide for its airport, but did you also know that O’hare is home to the headquarters of True Value Hardware, U.S. Cellular, and the Consulate General of the Dominican Republic? Local Faith based organizations include the headquarters of the Lutheran Church in America, and also St. Joseph the Betrothed Greek Orthodox Church. What would I do without Wikipedia???

My objective here is to provide some context for today’s experience, beginning with a consideration of words. I think we can all agree, *The Urantia Book* is very big. You get that a lot when introducing it to people, don’t you? It’s a big book with lots of words. If you know how many, hang on to that number...

Thirty years ago a friend of mine shared his copy of *The Urantia Book* with me. I started reading, AND counting. It took me a little more than a couple of months to finish—reading, that is. But I’m still not done counting. Actually, in preparing this keynote I took time to estimate the total number of words in *The Urantia Book*... The highest quality research is both blind AND randomized, so I closed my eyes, opened the book and let my index finger oijua its way to page 1762, paragraph 2. I then counted words contained in three sentences. With that vast sampling I found the mean, median and mode for a given sentence in the book. I then conducted a similar procedure for the number of lines on a given page. Twelve words times 46 lines = 552 words per page. Multiply that by 2097 pages and... anyone? No calculators now... Oh, ok who has a calculator? How’s this for audience engagement... (someone will shout the answer or

not) The answer is approximately one million one hundred fifty-seven thousand five hundred forty-four words in *The Urantia Book*, not including the foreword or table of contents. However, today, for the sake of brevity and practicality we will be focusing on just two.

Paper 56, entitled “Universal Unity”, effectively places the topic within Cosmic Context. One need not search too far to gain a broad understanding of the topic, since the paper opens up with one of those signature statements found throughout the book... **God is unity.** Note it does not say ‘God is unified.’ It’s a much more profound statement; similar to the phrase, God is Love. What we know as unity, we can understand as the ubiquity of God. Here is an instance where *The Urantia Book* provides a powerful yet simple concept that begs the question, why has unity become so complicated? More important, why is it so difficult to create and promulgate spiritual unity?

Good question, in my humble opinion. To some extent, since Spiritual Unity is nonmaterial, it’s beyond our comprehension. We can look forward to getting a better handle on it once we progress to the mansion worlds, where per capita, you might say, more beings have been more successful spreading spiritual unity than here on this planet. All right, that’s a blatant assumption, but work with me, if you would. Essentially, the more spiritual we are, the more sensitive to, and aware we are, of spiritual unity. That’s a pleasantly reassuring outlook for all mortals keen on survival. Right here and now though, it’s apparent to many that on this plane of existence, we are not where we want to and should be with regard to spiritual unity. After all, today’s theme is not, “Celebrating Spiritual Unity On Urantia...” Upbeat, but excessively self-congratulatory, and dare I say—of course I dare, no one actually suggested this—insincere, from my perspective. Far from unified, society is still trying to get good at tolerance and acceptance. Agondonters appreciate imagery, so picture two former, since deceased, mid-east political leaders, Ariel Sharon and Yassir Arafat on the White House lawn in 1993. Remember that scene? Yes, that was more than twenty years ago, and sadly, the hope it represented has born little if any fruit. Suffice to say, we are still off the mark.

Jesus, in his second discourse on religion, spoke to the apostles, describing them as “*You have elected to exchange*

your feelings of authoritative certainty for the assurances of the spirit of adventurous and progressive faith." [155:6.2] (PP. 1730 - 31) It is the illusion of certainty and security that holds us back; a false comfort, a sense that ultimately makes little sense. Add to that the insidious grip of authority, and spiritual superiority that foments disharmony within and between religious organizations.

I have long wondered why the concept of tolerance has gained so much traction. It has become society's goal in the effort to improve relations between cultural groups (and I use the term culture broadly, to include race, ethnicity, gender, religion, sexual preference etc.). Is that truly the best we can do? If tolerance is intended as an acceptable first step toward unity, that process is completely unclear to me. Without being cynical, the emphasis on tolerance suggests that we are so inured to contemptuous conflict that we ought not to fathom the notion of anything more progressive, more aggressive, more idealistic.

Perhaps alternatives will emerge in the next few hours here. Paper 56 gives us a head start, explaining how we reside in a grand universe that is divinely harmonized, synchronized, correlated, coordinated—in a word...unified. We are told that even the imperfect and the perfect are divinely interrelated. It's difficult for us mortals to comprehend but it's true that unity sets the stage and provides the backdrop for all the diversity that enhances our existence, now and forever.

There are now a conservative estimated seven hundred thousand *Urantia Books* in print and electronic media, distributed to virtually every country on the planet. How spiritually unified *we readers* are is difficult to ascertain. Spiritual Unity is based on something more than sharing an epochal revelation, as profoundly gratifying, spiritually uplifting and epochally revealing as that may be. We share the book but are we unified in our definition of spiritual unity? Are we united in our objective of spiritual unity? Should we first ask the question, "Why Unite? If nothing more, is it for the sake of truth, beauty and goodness?"

A well conducted orchestra, playing with technical precision and shared emotional expression by most if not all accounts, is better than a disunited group of musicians. The athletic team that has practiced and prepared together, that has learned to trust each other, plays better and usually wins more games and brings increased ticket and team apparel sales. In some cases Unity requires practice and effort, but not as much as one might think.

Spiritual unity is, indeed, a collective AND individual process. Throughout his seven bestowals, Michael himself was undergoing a process of spiritual unification. In paper

21, the Paradise Creator Son, we learn that the process of obtaining universe sovereignty includes seven steps. The sixth is to "*unify creature experience with the sevenfold experience of consecration to the revelation of the nature and will of Deity.*" [21:3.22] (P. 239) (emphasis mine)

Apparently, the celestial beings tasked with writing and creating *The Urantia Book* understood that humans enjoy lists, because the book is replete with them. In Paper Three, The Attributes of God, a Divine Counselor and one of the book's main authors includes nine human traits, what he, she or it (is there an accepted pronoun for our celestial friends?)—what the Counselor calls inevitabilities. I'm sure you're familiar—Is Courage a valued character trait? Then challenges must exist. Is Altruism desirable? Then social inequality is necessary. Idealism is imponderable without relativity of goodness and beauty. It's interesting to note that Spiritual Unity is absent from the list. Perhaps we can give it a shot today. The if-then dialectic isn't too hard to imagine. It would go something like, Is Spirit Unity attainable? Then mortals must recognize and honor diversity, and individuality."

For material creatures, likely morontial and spiritual beings too, unity begins within the individual. Sadly, and all too frequently, humans begin their lives dis-unified by unhealthy childhood experiences. In the early twentieth century the eminent psychiatrist, Carl Gustav Jung, created a new theory of personality. He posited discreet aspects of personality and talked of the shadow—one or more of those aspects that exist outside of our day to day consciousness. As children, and as adults, we unconsciously place aspects of our personality in shadow, where they can't cause trouble, or so we believe.

While hidden, the obscured parts of our ego plot, maneuver, and strike. Under the cover of darkness, unconscious aspects, usually in the form of unmet needs, gain control of not just our actions, but our intentions as well. The process of Jungian psychotherapy is to first acknowledge one's enshadowed aspects, and then accept them for what they are. The goal of all this said Jung, was personal integration. The rejoining of the now illuminated aspects with the rest of the healthy ego, forming an integrated personality, a unified individual.

He also introduced the world to the collective unconscious; the notion that we all share within us various ideas, images, symbols, and even memories, passed from down through the generations.

Jung was a pantheist, deeply spiritual if not religious. For him, the process of individuation was as much a spiritual as it was a psychological process, common and fundamental to

every religion. What we have in Jung's ideas is one way of becoming unified on an individual level. And the collective unconscious closely aligns with the general idea of spiritual unity. Perhaps Jung caught spiritual wind of what was going on at 533 W. Diversey.

We know that one purpose for Michael's bestowal was to proclaim sovereignty of a local universe. His life and gospels were set forth for all inhabitants of his universe, past and future. Thus, the enlightenment and education he gave the apostles was meant for us as well. Through Jesus' training and teaching of the apostles, we can learn a great deal about the effective approach to fostering and furthering Spiritual Unity on our planet. And from the discourse on true religion, we learn that there is an important distinction between religions that have evolved with advancing civilization and true religion, derived from revelation. The religion of civilization is also considered the religion of the mind. It is essentially theology, rooted in ecclesiastical authority and stagnant tradition. True religion on the other hand, is experiential—the individual's quest to know God through Faith. It is a journey that requires full commitment. Speaking to the apostles, Jesus said, "...you who have been called out of darkness into the light are expected to believe with a whole heart; your faith shall dominate the combined attitudes of body, mind, and spirit." [155:6.18] (P. 1733) It is a task worthy of all that we can give...

In Galilee, Jesus lit into his apostles and disciples for being hesitant, ambivalent, and downright wishy-washy. (I told myself I would refrain from including lengthy quotes but here's one I couldn't resist) Jesus is explaining why the Heathen rage. Their goal is: "*You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning. If you desire to enter the kingdom, why do you not take it by spiritual assault even as the heathen take a city they lay siege to? You are hardly worthy of the kingdom when your service consists so largely in an attitude of regretting the past, whining over the present,*

and vainly hoping for the future. Why do the heathen rage? Because they know not the truth. Why do you languish in futile yearning? Because you obey not the truth. Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom." [155:1.3] (P. 1726) It's the kind of kick in the pants we could use today.

The great comedian and pioneer of cinematic sarcasm, Groucho Marx, echoed Jesus' sentiments regarding childlike simplicity. In the movie, *Duck Soup*, Marx plays a newly appointed leader of a small country. Commenting on an overly simple report he received from his treasury secretary, Marx says, wryly, "Even a four year-old child could understand that. Quick, run out and find me a four year-old child. I can't make head or tail of it." I sincerely doubt Jesus would ever resort to sarcasm, or even self-incrimination to make a point. But very often he used the metaphor of an eager child when describing the corrected approach to entering God's Kingdom. For example, in Northern Galilee he remarked, "*I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy- believing and fully trusting little one.*" [155:6.12] (P. 1733) I dare say "easy for Jesus to say." But entrance was designed for simplicity, and it truly would be, if we mortals didn't have such a penchant for complication. Perhaps it's out of necessity, due to the unhealthy experiences in humanity's early childhood, but we try too hard to unite. The truth is, we are united by God, through the identical nature of our Thought Adjusters. Not to make excuses, but if not for rebellion and default, all of this would be easier. If we let Spirit Unification happen we would be living lives with a united spiritual purpose and destiny.

Richard Goodman is a clinical counselor practicing individual and couples therapy in Chicago and the northern suburbs. He began reading *The Urantia Book* in 1983 and became a member of *The First Society* soon thereafter. Richard feels blessed to have two daughters, ages 10 and 14.

"Love is the desire to do good to others."
[56:10.23] (P. 648)

PRAYER? WHY BOTHER?

Linda Buselli, Carmel, IN

More than thirty years ago, as one of the original editors of the *Urantian Journal*, I decided to do an issue on prayer, and I asked a number of people in the Urantia community to submit articles on the subject. Every person I asked looked embarrassed and stammered out virtually the same answer: “Uh, I don’t pray, I worship.” People finally donated articles, but only if they could write about worship as well as prayer. No one was comfortable enough with the subject of prayer in itself to deal with it. And one person, a well-respected reader, said: “Prayer? Why Bother? God knows everything already anyway.”

The answer shocked me, but somehow didn’t surprise me, because since becoming a *Urantia Book* reader, I had had my own problems with prayer. I had been a pray-er since childhood. I was brought up Catholic, and while I couldn’t ever get interested in the saints or Mary, I became devoted to Jesus. I prayed regularly and relied on it for help as a young woman. For example, in college I lived across the street from the church, and made it a regular practice each evening to stop there for a few minutes of prayer.

But when I read *The Urantia Book*, I virtually stopped praying. I became self-conscious about talking to Jesus for the first time in my life. Prayer was no longer a refuge and refueling time; it was a self-examination to be sure I was doing it ‘correctly’. I hungered for something, for that closeness with Jesus that I had known through prayer, but the joy was gone, and I didn’t know how to reclaim it.

I believe this self-consciousness affects other readers also. This became apparent in the discussions regarding prayers for a terminally ill friend. This is from one letter: “...I have a problem with prayers...not that I don’t say them all the time.” And later, “The hardest thing I had to do when I discovered *The Urantia Book* was to pray.” Those might have been my exact words.

But why? *The Urantia Book* certainly uses a lot of pages telling us to pray, how to do it, and even how Jesus did it and how he felt about it. The authors must certainly have considered it to be of great importance to us. Then why did I and others stop praying? Or is there a lot about prayer that the book didn’t tell us—couldn’t tell us—that can be discovered by a sincere prayer, more particularly a mortal prayer, who because of his very nature is going to have a different experience with prayer than the super-mortal revelators?

The Urantia Book says on page 1616: “Prayer is designed to make man less thinking, but more realizing; it is not designed to increase knowledge but rather to expand insight.” [143:7.4] Almost accidentally in 1992, I began a personal adventure in and with prayer, which I would like to share with you.

A NEW RELATIONSHIP

In October of that year I heard about a young man who had been diagnosed with cancer. As Reiki practitioners, my husband and I sent some healing energy his way even though we had never met him. By chance, a friend introduced me to him on Christmas Eve. He was in pain, but it was the look in his eyes that disturbed me more. I went home and began to pray for him on a daily basis and asked the study group to pray for him also. I didn’t ask for a physical cure. My only request was that he somehow feel God’s love, no matter what happened. I figured this would fall within the guidelines for prayer set out by *The Urantia Book*.

But I began to do something more. At first I pictured him being flooded with love and light until he literally glowed, until all the shadows of pain and illness and despair were transcended by the light. And then one day I brought Christ Michael into it. Thereafter, I pictured Michael with his hands on this man’s shoulders, looking into his eyes, and communicating directly with him. I visualized Michael laying his hands on this man’s head in a healing gesture, and sometimes holding him in his arms like a child and just loving him. Somehow the inclusion of Michael brought a new dimension into it for me, a new kind of relationship, something involving the three of us.

A month later I received a phone call from his friend. She had spoken with him and he made this comment to her. “The funniest thing has happened. Lately, for the first time in my life, I am beginning to feel loved,” this from a man who did not know he was being prayed for. A few months later his friend called again and reported that he had told her that every morning and every evening he felt a warmth come over him that stayed with him as long as half an hour. And then she said to me, “Do you pray for him in the morning?” “Yes.” “Then I’m the night shift!”

A NEW UNDERSTANDING

One of the reasons why Peter, James, and John, who so often accompanied Jesus on his long night vigils, never heard Jesus pray, was because their Master so rarely uttered his prayers as spoken words. Practically all of Jesus' praying was done in the spirit and in the heart—silently. [144:4.10] (P. 1621)

I have continued to pray for people in this manner. I visualize the person in close personal communion with Christ Michael, and I allow love to flow through me to them. Most often there are no words formed in my mind, and I find I don't need them. The cry of the child to the parent is enough, and Michael responds. I have prayed for a good many people I don't know, and in most cases, I never learn anything regarding their subsequent condition. But it doesn't matter because now I know from personal experience that love gets through and that it promotes healing at all levels of the personality.

This has given me a new understanding of what happens when we pray. First of all, if you regard prayer only as a 'petition' you miss the richness of the partnership of yourself with God. I now define prayer as the conscious awareness of the actualization of the potentials acquired in worship. Prayer can be more than a communion of me with deity. It is the partnership of the two of us to bring into being a third reality—the actualization of a potential resident in the Supreme. Normally I don't think we have any concept of the power inherent in this partnership. When we pray we tend to think of ourselves as "power-less"; but if we view this as a partnership, we activate enormous potentials. In partnership with God we are not powerless; we act as a conduit for the living experience of love, the single most powerful force in the universe. We can act as a focusing device for this love, and this brings up another interesting aspect of prayer.

A FUNCTION OF MIND

Dr. Carolyn Myss, author of the book *Anatomy of the Spirit*, tells the story of a woman in one of her workshops. This woman had a friend who had a near-death experience as the result of a traffic accident. She apparently left her body and floated nearby, listening to some drivers around her complaining bitterly about being delayed. But from the fifth car back, a brilliant white light suddenly shot out and arced over into her mangled body trapped in the car. Curious, the accident victim found herself seated next to the driver of this car who was praying as hard as she could for whomever was injured in the wreck. The injured woman felt called back into her body; but before she went, she memorized the license plate of the pray-er's car. After she recovered she traced the woman who had prayed for her and paid her a

visit to thank her.

The function of mind in prayer cannot be underplayed. It may be why *The Urantia Book* spends so much time telling us how to frame our petitions "effectively." (By the way, I have always wondered about the authors' definition of 'effective.')

I think the purpose of focusing verbally and visually is to mentally and spiritually direct this energy of love more fully, just as that woman focused her mind and heart in sending help to the accident victim.

I long ago simplified everything by sending love. I focus this love like a living stream on the consciousness of the individual I'm praying for. And I add love as it is personalized by passing through me. I visualize it as a stream because this is what *The Urantia Book* says on page 1638: "By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds." [146:2.4] When we pray for our fellows, we become an active part of that stream of service ministry.

ANOTHER FORM OF PRAYER

I also use a form of prayer to send love to individuals who may or may not need healing as such. Here is one of the ways I have found to help resolve conflicts between two people, or to help a person improve some aspect of her life. I visualize a person, or two if there is a conflict, in Michael's presence of love. If you are having a difficulty with someone, giving them a hug during this visualization can help. I have seen people change for the better when 'prayed for' in this way.

If you are saying to yourself "Wait a minute, this isn't prayer." Then I ask you what is it? Isn't it the partnership of you and God bringing aid to someone who needs it? Too often, prayer is defined as self-interest and we're afraid that if we pray even for someone else, we're doing it for our own selfish reasons, that what we want may not be God's will. Praying for or sending love simplifies things.

But aren't we supposed to be more specific so that our unseen friends know how we would like to help this individual? How much more specific can you be than focusing your entire heart and mind in sending love to this person to be used according to their need at every level of their being? Love is the *universal constant*.

HEALING PRAYER

There is a direct relationship between healing and prayer. I'm a Reiki Master, and I wouldn't dream of sending love, which is how I define what I do, without divine help. I am not a healer, I am a practitioner of the healing arts.

The combination of the patient's will and the Father's will determine the healing. A healing session for me is a constant focusing of the divine energy of love into the individual being treated. Since I am in partnership with God, and subject to His will, I think of this as being as much a prayer session as a healing session. And I always include Michael.

Your persistence, however, (in prayer) is not to win favor with God but to change your earth attitude and to enlarge your soul's capacity for spirit receptivity. [144:2.5] (P. 1619)

The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to prayer. [144:4.4] (P. 1621)

As part of a Reiki treatment, I ask the patient to take five minutes a day for two weeks to pray for or send love to another person, preferably a different person each day. I tell them that I believe their willingness to give determines their capacity to continue to receive, and that this practice will speed their reception of divine energy. What I don't tell them is that I hope they will enjoy this experience enough to make it a regular part of their daily routine indefinitely, that even if they start with the motive of expediting their own healing, they will discover the joy of helping others through prayer. I have found that the importance of what I preach to someone pales beside their own living experience with that truth.

PRAYER AS SERVICE

Prayer, when used in this way, comes under the heading of service. If we think of the motivation of service as the desire to serve our fellow men, then praying with the same motivation is service also. In fact, prayer and service are inextricably linked when prayer is so defined. Why must our vision of prayer be restricted to the term 'self-interest'? Ideal prayer goes beyond the self. It reaches from the divine source of love, through us, to others. Every time we engage in prayer, we actually create a greater receptivity for the flow of this divine love of the Father. It nourishes our 'roots' and flows on to nourish others.

Here is another link between prayer and service. Have you ever considered that we may be the answer to our own prayers? Jesus told the apostles: "*When you pray for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones.*" [146:2.11](P. 1649)

The Father uses us to bestow loving service on our fellows, and in that fashion we can become a living answer to a prayer for help from another. A good friend of mine said to me: "Every time you perform a genuine service for another,

you answer a prayer, spoken or unspoken." On hearing this another friend remarked "I always consider that in what I ask for others, I might be the answer." Even what I write today is the result of my own request for articles on prayer all those years ago.

PRAYER AND THE SUPREME

The Urantia Book states that prayer "...is the most potent spiritual growth stimulus." [91:8.11](P. 1002) This confused me for a long time because I thought worship played that role. In what way is our spiritual growth more stimulated by prayer than by worship? I truly believe that as children of the Supreme we cannot grow without helping others to grow. Our spiritual growth is not an isolated event because we are not isolated from our fellows. Prayer used in a positive fashion, that of helping others to experience the presence of God, is not only a growth stimulus for them, but absolutely essential for our own spiritual growth.

And this is why I link the use of prayer with the actualization of divine potential in time and space that *The Urantia Book* refers to as Supremacy. We will not find the Supreme separately. We all grow together in and with the Supreme.

This concept of the Supreme has affected my idea of family as well. I can guarantee you that if you pray regularly for someone, he becomes family to you. I first recognized this when I began praying for the young man many years ago. From the beginning I thought "That man could be my son." And then one day "This man is my son." I had actually developed a parental attitude toward a person I had met only once.

Sometimes I think of things this way: worship is the relationship between Father and child, but including another in prayer creates a family. This is an especially beautiful way to begin to recognize a stranger, even an 'enemy', as a brother. *The Urantia Book* tells us that love is infectious. I have not been able to pray for a person, send them God's love, without catching it myself. "*It is not so important to love all men today as it is that each day you learn to love one more human being.*"[100:4.6] (P. 1098)

Prayer is one way to do just that.

AND FOR OURSELVES?

Until now I've been talking about praying for others. I think most of us still find it much easier to do that than to pray for ourselves. Self-interest and selfishness have very similar definitions, and neither is regarded as spiritually fragrant. The warnings in *The Urantia Book* seem so severe that for a long time after beginning my prayer odyssey I still

didn't include myself in my prayers. I was benefiting from all the love flowing through me as I prayed for others, and often didn't think of myself at all. But sometimes I did, and I still didn't know how to reconcile my cry for help with feelings of selfishness.

I have come to understand that how we approach prayer can be determined by our concept of the Father and conditioned by our own experience with parenthood. Are you a parent? Do you remember your own two-year-old coming to you, placing his hands on your knee and looking at you with a wordless plea for help? He couldn't put it into words for you or himself, but what was your response? Even if he could have put it into words, wasn't his cry to you vastly more important than what might have been said? And didn't you respond instantaneously with love? Can we really be self-conscious in our approach to the Father if we've ever had such an experience? The cry of the child to the parent is primal, and so is the response of love. Don't Michael and the Father know every thought in our minds, every craving in our hearts, anyway? Would you want your children to be so self-conscious that they wouldn't come to you at all? When I realized that I wouldn't want that to happen with my children, I assumed that the Universal Father and Christ Michael wouldn't want that either.

I have slowly come to realize that the view of prayer as expressed by the supermortal authors of *The Urantia Book* is conditioned by their experiences as they hear the human petitions that are forthcoming and as these are compared to their knowledge of universe realities regarding prayer—and not from the inner human experience with prayer under conditions of total physical, intellectual, and spiritual exhaustion due to agonizing pain, fear of the unknown and apparently unfriendly universe, mental and emotional confusion and despair, and the loss of loved ones. Nor can they ever know experientially, as Urantia mortals do, the sheer joy, even ecstasy, experienced by the human who finds communion with the Father under such conditions, even when praying in a manner considered by the celestials to be primitive.

Once more I pray freely and joyously, and sometimes even for myself. I have learned to pray not only from the mind, but more from the heart. This is what prayer was to the human Jesus:

Jesus never prayed as a religious duty. To him prayer was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclina-

tions, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. [196:0.10] (P. 2089)

I have come up with some of my own and very personal definitions of prayer. To me, prayer is the joy of spiritual freedom of expression, the sublime peace of a thankful heart, an adventure that reaches from time to eternity, a living partnership with God in the service of man, a mobilization of mindal and spiritual forces, a consecration of purpose, an expansion of family, a living trust in the goodness of the divine parent, an attitude of soul, a way of life. Worship nourishes me, but prayer helps to spiritually nourish others.

Prayer is the actualization of Supreme values in the bestowal of love to my fellows as I become part of the living stream of blessings that flows from the Father to his children.

Words are not adequate to express my feelings about prayer because it is an entirely and uniquely personal experience for every individual. And I do mean experience. Prayer may be studied, intellectually dissected and re-assembled, defined and re-defined, but the benefits to be derived from it can be had only by DOING it.

We can live with a prayerful consciousness of partnership with God throughout our day, in our homes, at our jobs, anywhere, any time, and with anyone. If you haven't already begun your own adventure with prayer, I strongly suggest that you do so, to find your own personal insights into, and very human definitions of, prayer. Lose the 'guilt trips,' go with the flow of divine blessings, and enjoy every moment of it—so that when someone says to you "Why bother?" you will have your own answers. Thank you for letting me share mine.

Linda Buselli discovered The Urantia Book in 1971, and has been active in the Urantia community ever since. She is a member of the Orvonton Society, and currently serves on the General Council and Executive Committees of the Fellowship as Chair of the Publications Committee.

HERALD 2014 – ANSWERS TO QUIZ

1.b; 2.a; 3.b; 4.a; 5.c; 6.a; 7.c; 8.a; 9.b; 10.b.



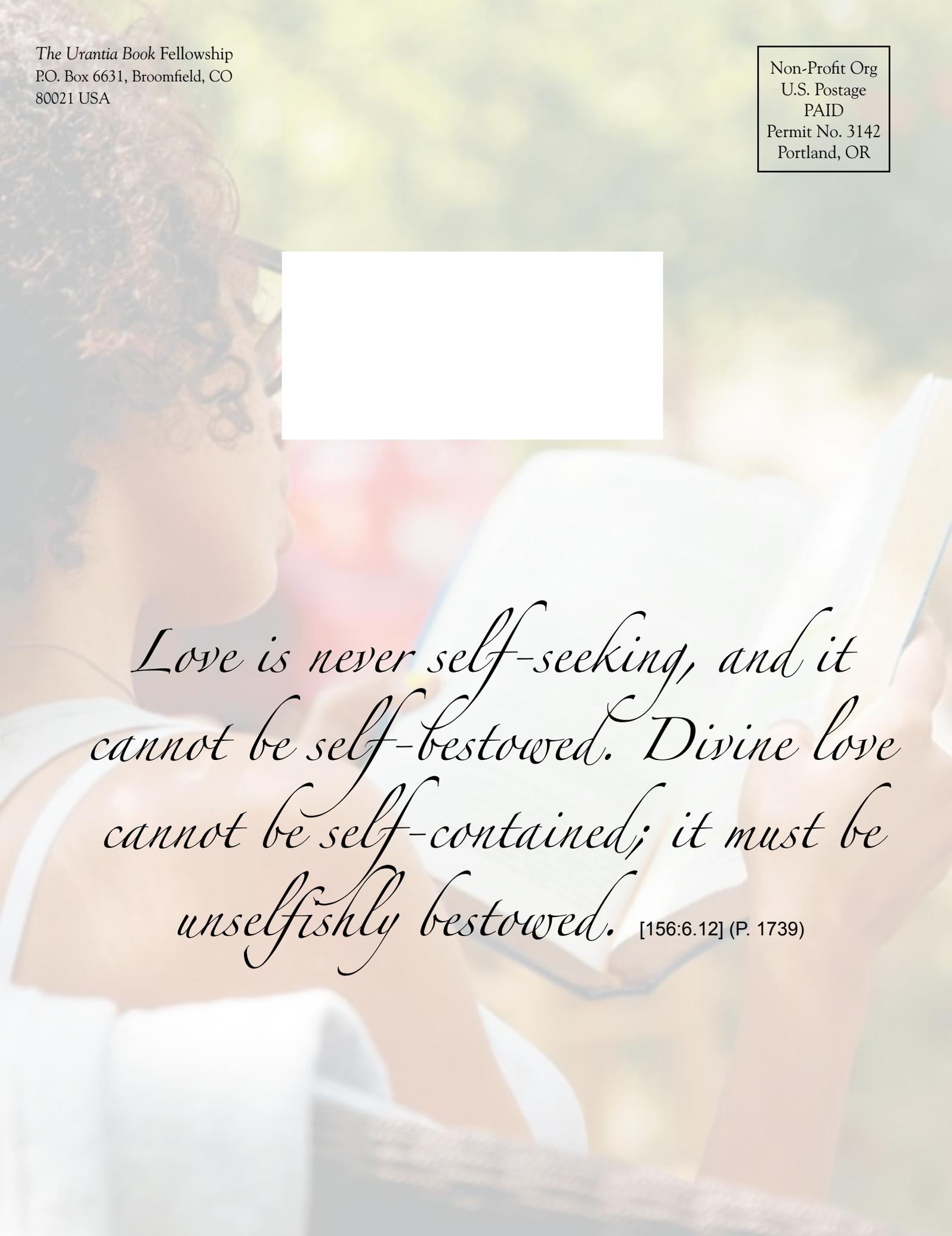
“WHOSOEVER WILL, LET HIM COME AND FREELY
PARTAKE OF THE WATER OF LIFE.” JESUS

[165:3.9] (P. 1820)



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Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed. [156:6.12] (P. 1739)