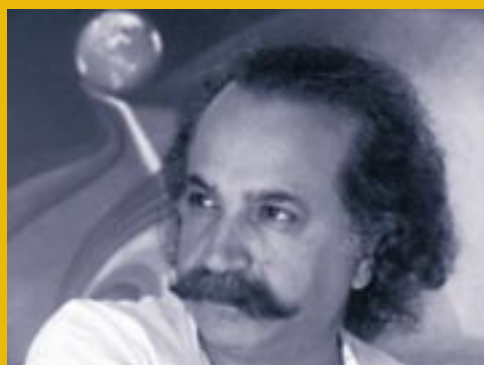


the Fellowship Herald

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Cover: *The Souls' Journey*, oil on canvas, 40" x 40". Reproduced with the artist's permission and blessings.

Freydoon Rassouli was born in Isfahan, Iran, and was raised in a historical home decorated throughout with murals and intricate arabesque designs.

In 1963, Rassouli migrated to the United States. While studying painting and architecture at the University of New Mexico, he was the recipient of the Leadership Award from the Institute of International Education.

He calls his unique style "Fusionart," a term created and registered by him. The foundation of this style is derived from mysticism and near eastern spirituality and is structured after western painting technology.

As a painter, Rassouli creates images of cosmic unity. His canvases concentrate on the illumination of life and the Divine Beauty, two concepts that have been the most influential in shaping Rassouli's art.

You may view more of Rassouli's work at: www.sevensesart.com.



"Cosmic Citizen"

When told of his future universe career
all the young boy could say was, "Allright!"

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Cosmic Citizen

Sage Waitts is a member of the publications committee, professional graphic designer and amateur photographer. *Cosmic Citizen* is a moment in time with her godson, Jai.

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THE FAMILY: BIRTHPLACE OF COSMIC CITIZENS

Paul Snider, Evanston, IL

(Plenary Address presented at the Fellowship's International Conference, August 1999, Vancouver, British Columbia.)

I salute the God within you.

We bring a child into the world. A simple and ordinary thing, but wonderfully complex. Whether we know it or not, we have now become engaged in the supreme responsibility of human existence ¹. We have now begun the process of nurturing and shaping a cosmic citizen. What faith the Father in heaven has in us to allow us the privilege of doing this ². To entrust His children to our watchcare ³. Of all human trusts, this is the most sacred ⁴, our highest human duty ⁵. Whether we know it or not, these are the facts of life. (By the way, you'll notice quite a few *Urantia Book* references in what I have to say. I'll mention only a few of them specifically.) What is it about the idea of family that makes it so profoundly important? Why does *The Urantia Book* say that almost everything of lasting value has its roots in the family ⁶, that the home is civilization's only hope of survival ⁷? Why is it that the family occupied the very center of Jesus' philosophy of life, here and hereafter ⁸? What is it in this simple notion that resonates from here to Paradise and beyond?

I think we can find some of the answers by looking at what families do. Every family is unique. No two have exactly the same dynamics. And yet, families all do the

essential in life ⁹. This is what *The Urantia Book* tells us. This is what our own experience confirms. Well, what are the essentials of life?

First and foremost, we begin to learn about love, how to love, how to be loved. All of the foundations of cosmic citizenship are built upon the enduring base of love. Without love we are nothing. Without love there is no place for us in the universe. In the way we love our children we begin to get a glimmer – we actually begin to experience – the way God relates to His universe children. And at the same time – if we get it right – we portray to our children the first of a long series of ascending disclosures of the love of God for all universe children ¹⁰. We begin to portray unconditional love.

Second, we learn about mercy. I have so often received mercy that I did not deserve, that I have come to define mercy as what you extend to someone who doesn't deserve it. If it's deserved, it's not mercy, it's justice.

Someone once told me that home is where you go when you can't go anywhere else. When I think about that, when I think about all the children who can't ever go home again – when I imagine their eyes – it tears my heart out. Mercy is what you extend to someone who doesn't deserve it. Home is where we first begin to learn about mercy and forgiveness. Mercy is applied love ¹¹.

Third, we learn about ministry. A true parent continuously ministers to the child ¹². And ministry does not mean indulgence. Just the opposite. Ministry focuses on things that build character. In time, children come to rec-

IN FAMILY LIFE WE ARE LIKE SHARP ROUGH-EDGED STONES ALL THROWN TOGETHER. WE CONTINUOUSLY TOSS AGAINST EACH OTHER IN THE RIVER OF TIME.

same things, with greater or lesser skill.

In family life we are like sharp rough-edged stones all thrown together. We continuously toss against each other in the river of time. After all the rubbing and rubbing the sharp edges begin to disappear. We become smooth pebbles. We adjust our antagonisms. We teach the pursuits of peace to our children ⁶. The family is the master civilizer ⁹.

With some assistance from friends, neighbors, and community, the true family teaches most of what is really

ognize this and appreciate it. And this service endures as long as there is a parent-child relationship. You never stop being a father. You never stop being a mother.

The list could go on and on. So many other things. The family teaches culture to the next generation ¹³. The family teaches patience, altruism, tolerance, forbearance ¹⁴. And it also teaches duty, responsibility, discipline, consequences. It teaches us that we are all bound together, that we rise or fall, a little bit or a lot, with the actions of each member ¹⁵. It's not like a big corporation in which you can say: We're having some financial problems this

year. We'll have to downsize. Sorry, but we'll have to let a few of you kids go. Good luck ¹⁶.

No way. In a family you can't lay off or fire anyone. The family teaches: We are all in this together. We will rise or fall with each other . . . Somewhere the thought recurs again and again in my mind: It is the Father's will that none should be lost.

Six months after I discovered God I discovered *The Urantia Book*. This was in 1965, and Mary has been with me in this since the beginning. I can't begin to tell you how valuable that has been. *The Urantia Book* made us aware of a presence, within our reach, of a sphere of life infinitely more valuable than the natural life of humankind ¹⁷. We wanted to find out more about this, explore its higher pathways wherever they would lead. We wanted to introduce our children to the majestic cosmic framework of the Urantia teachings. But how?

This was no easy question.

Not knowing what else to do, we plunged ahead. We made every mistake we could think of, and a few more. We tried reading passages from the book at dinnertime. We tried formal lessons, with lesson plans and diagrams, the whole works. A certain telltale glaze would come over the children's eyes. We tried to make a family study group. We tried a few disastrous family councils. We weren't connecting.

One day, at the mention of Jesus, we observed about seven or eight seconds of pure, apprehensive silence among the children. Then one of them said: "Here comes another brainy lecture." That stopped us in our tracks. We felt like total failures. For more than six months we made no mention of the book or the teachings. And then we began accidentally to stumble forward into the light.

What began to work was quite simple and practical. It started at the dinner table. Over the months and years that followed, we did other things – we did a lot of study group activity, *always* with children who were free to wander in and out as they pleased. We took part for years in a beautiful meeting for worship in an organized religion. But it was the dinner table that turned the tide.

Mary and I had both taken steps to arrange our lives so that we could have family sit-down dinners. No television. No distractions. I restricted my travel to only a few days a year.

Sitting around the table we began to tell stories from *The Urantia Book*. We didn't plan this as a teaching exercise. It just unfolded naturally from our enthusiasm. We began to tell stories about the Garden of Eden, Adamson and Ratta, the fandors, the midwayers, the goings on in Dalamatia, the Lucifer rebellion, Van and Amadon, life on a neighboring planet, what happens when you awaken after mortal death, the morontia journey, Jesus on Mount

Hermon, Jesus and Rebecca – so many Jesus stories. *The Urantia Book* has lots of good stories. Some of them are spectacular.

The children found these stories fascinating, and would ask questions. It was a natural and easy transition to move beyond the stories into teaching. In the normal conversations about the events of the day, issues would always arise from which the perspectives of the Urantia Papers could shed some larger illumination.

Much of what we tried to teach came in response to questions. All of the children have great curiosity and lively imaginations. But in the beginning, we tended to over-teach, to say too much. We quickly found we had to learn a fundamental lesson, which was this: The child must remain in control of the learning process, and *feel* in control.

Because of your own enthusiasm for the teachings, you may not always watch closely enough for body language that tells you the point has been made or the lesson has ended. You have a great urge to add one more thought to round out the concept, to list one or two additional facts, to give one more example, to offer one more cogent observation. . . Don't.

When the look in the eye stays stop, when the body language says stop, bite your tongue and stop. Let the child remain in control. This makes all the difference. It keeps things relaxed. It stimulates the child to keep on asking questions. . . I can remember nights when we never left the dinner table until midnight. Two children on one knee, another child on the other knee. Questions, questions, questions. It was exhilarating.

There is one other thing I should mention about the dinner table discussions. Mary and I quite often see things in different ways. We share the same values, but our perceptions come in from different angles. I should also mention that Mary – bless her heart – has never been hesitant to speak her mind. Over the years there were many times when Mary and I would present different interpretations of some of the Urantia teachings. At the time I thought to myself: My God, we are really going to confuse the kids. It was not until many years later that we learned they weren't confused at all. What they took away from these exchanges was this: There is no dogma. You are free to have your own opinion. For a young mind, this was a liberating revelation.

In our years of child rearing there were two things we were consciously trying to do. More than anything else, we wanted each of our children to develop a personal, private, powerful relationship with God, and a desire to follow the inspiration of Jesus' life and teachings wherever it would lead them.

Second, we wanted to help our children develop a

framework for living their mortal lives that would be fully consistent with all phases of living anywhere in the universe beyond – through all the morontia progressions, even to the realms of Paradise. We wanted our children to feel at home in the universe¹⁸, to know we have friends on other worlds.

We didn't call this cosmic citizenship then, but in retrospect that's what we often talked about. Except for the Supreme. We just nibbled around the edges of the Supreme. Cosmic citizenship does not begin in the mansion worlds. It begins here and now. One of the major purposes of *The Urantia Book* is to tell us that. Beyond its purpose of spiritual transformation, the revelation introduces us to the idea that we are entry-level participants in an immense enterprise. It says in effect: Folks, this is the way the universe works. It's time you knew it. These are the facts of universe reality. Start getting used to it.

We live more and more of our being within the Supreme Being¹⁹ – the evolving Mother God²⁰, the Finite God²¹, the God of Time and Space²², the God of Experience²³. We can only approach the Supreme by means of experience⁴. We have to do something²⁵. We cannot evolve without the Supreme. The Supreme probably cannot evolve without us²⁶. Thus, we have a duty to the Supreme²⁷. Our duty is to help build dynamic levels of experience-based spirituality into the immanence of the Supreme²⁸. This is a big job. It involves the entire grand universe²⁹. We have to work together to do our tiny, tiny, tiny irreplaceable part³⁰.

Where do we start? How do we begin? I am going to suggest eight types of action, eight modes of living, that repercuss in the Supreme, that not only help us evolve, but also help the Supreme evolve. There are many, many more things we can do in addition to these eight ideas, but these eight are illustrative of how we can proceed as individuals. I won't even try to suggest how we can proceed as groups. But as individuals, these are the kinds of things that begin to build an enduring foundation for cosmic citizenship. In more extended detail, these were the kinds of things we discussed over the years around the dinner table.

THE FIRST ACTION IS TO STAY FOCUSED.

Each of us has to make a decision about survival and continuing growth, to become ever more godlike. We have to want to go forward. Mary and I gave absolute assurances to the children that none of them would ever be dragged kicking and screaming into higher states of being. When life gets you down, stay focused on the larger scheme of things.

Staying focused means staying focused on the Father's will as the singular enduring principle of all ex-

istence, the sure pathway to progress now and forever.

But there is an important companion word. We have to stay intelligently focused. What this does *not* mean is saying: Hey, boss, tell me what to do and I'll do it³¹. You can't get anywhere near Paradise with that attitude. You need to supply some real volitional horsepower.

What it does mean is intelligent partnership, always knowing who the senior partner is. Intelligent focus means we express again and again – forever – within our mind, the full volitional power of the personality prerogatives God has given us: Father, I will to do your will. I choose your will. I understand its supernal value.

Many people believe the Father's will applies only to big decisions, major actions. They think God is too busy to get involved in the small and commonplace details of daily living. Those who hold this view simply do not understand that God is truly infinite.

There is one phrase, just part of a sentence in *The Urantia Book*, that clearly teaches that the will of God extends even into the smallest details of life, that at every moment of our conscious being, we have the opportunity to choose His will. The sentence is on page 1555, in the middle of paragraph 2, in a description of the Apostle John.

I think this is the most powerful sentence in *The Urantia Book*. It says that Jesus always deferred *his slightest wish* to the will of the Father in heaven.

To the casual mind³², commitment at this level – the 100% level – would be terribly restrictive, like a strait-jacket. It would turn us into spiritual zombies. The fact is, it would lead to just the opposite. The Father's will is the greatest liberating force in the universe. Jesus proved that over and over again in his life. And the more fully we progress as cosmic citizens, the more fully we will come actually to experience the truth of this statement.

THE SECOND ACTION IS TO STAY RELAXED.

I don't mean lounging around in your bathrobes. I mean inwardly relaxed. Spiritually relaxed. Don't keep feeling your spiritual pulse. The action nucleus of this idea comes in moving from a state of tension to something approaching spiritual serenity. We will have to do this long into the future. You can't grow when you're tense.

The most spiritually relaxing story I ever heard grew out of a meeting long ago between George Foxx, founder of the Quakers, and William Penn, before he moved to Philadelphia. As the story was told to me, Penn was then a young Englishman, a pretty tough guy, a sword-carrying swashbuckler. He was becoming interested in the Quakers and was thinking of joining their religious society. But he was hesitant. So he met with George Fox.

Penn said: "If I become a Quaker, how long can I

carry my sword?"

Fox said: "Let's sit down and pray together about that."

They prayed together for a good period of time. Then finally, Fox looked up and said: "As long as you can."

I think this story reveals God's attitude toward us. Go forward with your whole self. Don't keep looking back at the baggage you left behind. Carry your sword as long as you can. But when you put it down, when it's just not you anymore, put it down forever.

THE THIRD ACTION IS TO STAY BALANCED.

Just because we study *The Urantia Book* doesn't mean we are in a halfway house to heaven. All it means is that we have expanded potential. We are not chosen people. We are not special. What we have is the sustenance of a far-flung cosmic perspective³³. Our challenge is to translate potential into actual – into living the teachings we have begun to comprehend. But the road from here to there is long and difficult.

Always, we emphasized: Use common sense. Keep things in proportion, even *The Urantia Book*. Assimilate the wholeness of the teachings. Don't get lost in a single part.

WITHOUT LOVE THERE IS NO PLACE FOR US IN THE UNIVERSE. IN THE WAY WE LOVE OUR CHILDREN WE BEGIN TO GET A GLIMMER – WE ACTUALLY BEGIN TO EXPERIENCE – THE WAY GOD RELATES TO HIS UNIVERSE CHILDREN.

Year after year, as a family, we witnessed individuals walking around with *Urantia Books*, but who had clearly lost their balance and were becoming strange. Some of them seemed to do it all by themselves. Some of them seemed to fall victim to the distractions that interlace the Urantia movement.

We consistently taught the children that there is inherent dignity and worth in every other person, that in time we will all become brothers and sisters of destiny. And we often told our children that we can never know where, or when, or how the light of God will illuminate another mind. The only thing we can know for sure is that God always works in strikingly original ways. So we should listen carefully to what others say, try to remain spiritually aware.

Over the years, all of us had to weigh these teachings against the observations and assessments necessary to determine when we were in the presence of truth, or

when we were in the presence of an exaggerated religious ego³⁴.

With Jesus as your role model, these assessments are much easier to make. The symmetry of Jesus' personality is balance in its most exquisite form. We are clearly taught that "...the secret of his unparalleled religious life was his consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship – unbroken communion with God – and not by leadings, voices, visions, or extraordinary religious practices³⁵." That says it all.

THE FOURTH ACTION IS TO STAY LOYAL.

Stay loyal to the highest values you can comprehend. We have been taught that human loyalties, once mobilized, are hard to change³⁶. Our most profound loyalties underlie the actions of everything we do.

We wanted our children to find pathways that would lead to the deepest ranges of soul mobilization.

Jesus placed a very high premium on loyalty. And so does the human race. The Urantia Papers tell us that children are permanently impressed only by our primary loyalties³⁷. And children cannot be fooled about this.

When we have established the sovereignty of truth,

beauty, and goodness in our heart³⁸, we will nurture it and support it wherever we find it. We will be loyal to what these values represent.

People tend to say truth, beauty, and goodness almost as a singular phrase. They grasp what truth means. They understand goodness. But too often – much too often – people forget that beauty is the middle word, of equal value with the other two. Beauty is a primary aspect of God we too often ignore.

Not only the beauty of things physical and material, but also the beauty of relationships in which the integrity of the relationship is honored and never violated or betrayed. Beauty of the spirit of things. Cosmic levels of beauty. Beauty that rises within the great spiritual power of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity³⁹.

The great thing we can teach our children is hope and faith in the ultimate goodness, truth and beauty of

creation.

God-centered loyalty is fundamental. Loyalty to truth, beauty, and goodness is fundamental. Our primary loyalties will be tested over and over again in our godward adventure. And these tests will usually come out of ambush, to catch us when we're not looking, to capture what is the real spontaneous and instantaneous reaction of the heart.

THE FIFTH ACTION IS TO STAY DETERMINED.

Persevere. Grow to the maximum of your being. Don't ever stop, except for an occasional rest. Use the talents you were given. Use it or lose it⁴⁰ – that's the law of the universe.

Life will knock you down again and again. Get up stronger each time. Pick yourself up and go forward. Learn from your mistakes. Become better for the experience.

One of my favorite stories comes from the boxer, Archie Moore. Archie Moore had remarkable endurance as a fighter. He was 45 years old and still knocking 22-year olds out of the ring.

One night Archie was up against a tough young fighter in a 15-rounder. Archie was holding his own right into the 15th round when his opponent knocked him to the canvas. The referee began the count. At the count of nine Archie got up, and quickly proceeded to knock the other guy out of the ring.

In the dressing room some reporters crowded around Archie. You know how reporters are – sometimes they ask really dumb questions. But sometimes the dumb questions produce remarkable answers. One of the reporters asked: Archie, when you were down for the nine-count, what were you thinking about?

Archie thought for a few moments, then he said: "Well, I kind of got to thinking" – like he's got all afternoon – "if I don't get up off the mat, I'm gonna lose the fight."

That story has inspired our whole family for 30 years. When times are really tough, when you have worked to the point of utter exhaustion and there is still more to do, when you're up against an impossible deadline and all the energy seems gone, when the odds against you seem overwhelming, just say to yourself: If I don't get up off the mat, I'm gonna lose the fight. Then get up off the mat and win the fight.

THE SIXTH ACTION IS TO STAY NONJUDGMENTAL.

This is an action because you usually have to work at it. It doesn't just pop into your head naturally as your first response, unless you have become very spiritual.

Staying nonjudgmental means we have to be cautious about making judgments about other people, espe-

cially about their motives. I'm sure that all of us, at one time or another have found ourselves accused of motives that were the exact opposite of what we were thinking. So we all understand the social danger.

To be judgmental is to be quick to condemn, quick to assign motives, quick to assume a superior morality; quick to gossip, quick to mistrust. I think we can all imagine that life in the cosmos cannot proceed on this basis. So it is best we start learning the lesson now, that we begin to place a high value on accuracy. To give others the benefit of the doubt. To approach life situations with a nonjudgmental attitude.

Sometimes what you think you see is not what you're seeing at all. *The Urantia Book* portrait of our snarling primitive ancestor facing a sabre-tooth tiger is only one of countless examples we could use. What we are instructed to look for is the truth content in what is going on.

Here is one of my favorite examples⁴¹. About a thousand years ago King Canute the Great united Denmark, Norway, Southern Sweden, and England into a Viking empire. The history books you probably read told you that Canute had a massive ego and was so intoxicated with power he did a strange thing. He took his throne chair to the edge of the sea and commanded the waves to stop. This is the story of the false historian.

The true historian would tell you this. Yes, Canute did take his throne chair to the edge of the sea. Yes, he did command the waves to stop. But let's look at the motive behind the act.

Canute was angered by the constant flattery of those around him. They kept telling him he was so powerful he was capable of any achievement. He needed to teach them a lesson they would never forget.

After ordering back the sea and getting his feet wet, Canute then said: "Let all men know how empty and worthless is the power of kings, for there is none worthy of the name but He whom heaven and earth and sea obey by eternal laws."

Afterward, Canute never again wore his crown. He hung it instead in Winchester Cathedral.

So what looked like ego and intoxication of power to a false historian was in truth a demonstration of profound humility to a true historian. Let us not become false historians, even in the small details of our daily lives and interactions. This is a lesson for all time.

THE SEVENTH ACTION IS TO STAY DRIVEN.

Stay driven to excel in whatever you undertake. You can't get to Paradise with half-hearted effort. The universe is a place of whole hearts. Might as well learn that right now. Always do your best. Whatever is worth doing

is worth doing well. Put your heart into it. These are not clichés. This is Reality 101.

We have been taught that "...it is repugnant to the divine nature to suffer any sort of deterioration or ever to permit the execution of any purely personal act in an inferior way ⁴²." The work of this world is of paramount importance, but important as it is, the work itself is not nearly so important as the way we do this work ⁴³.

As cosmic citizens, the quest for perfection – relaxed perfection – must become the underlying urge for everything we do.

THE EIGHTH ACTION IS TO STAY COOPERATIVE.

If we're not already cooperative in nature, we had better start learning fast. One of the most important lessons we learn on this planet is teamwork ⁴⁴, how to work effectively with other people, especially people who are not at all like us. Once we learn the transcendent value of teamwork, we will begin to get a glimpse of what is really going on in the universe.

So much to do. So many things to keep in mind. And this is not even basic training – it's just the *introduction* to our basic training as citizens of a universe teeming with life and purpose.

Fortunately, *The Urantia Book* comes to our rescue. It provides a basic model for universe progression – a primary progression technique for cosmic problem solving. And it also reveals a primary progression attitude. These two things together will get you from here to there.

The progression *technique* is very simple, and you always have it with you wherever you are. The technique is to trade your mind for the mind of Jesus ⁴⁵ – the Jesus of *The Urantia Book*. The Jesus we have come to know as having a superbly balanced character, a wonderful symmetry of toughness and compassion, an unflinching dedication to seeking and doing the Father's will.

As you face decisions, actions, situations, think to yourself: What would Jesus do? Your honest answers to that question will begin to guide your actions with great

spiritual power. Once you have done this with real success the first time – once you actually *experience* the mind of Jesus, however briefly, you will never want to go back to your old ways.

The primary progression *attitude* is equally simple. A Melchizedek revelator tells us that the keys to the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All of us have these keys within us, and we use them by decisions, by more decisions, and by more decisions ⁴⁶. In time, we build up a gathering momentum that carries us ever godward.

Mary and I taught our children that *The Urantia Book* is not the end of the search, but only the beginning. Everything in life becomes more fascinating in the cosmic glow of the Urantia teachings. The first time I read the book cover to cover was in 1967. I discovered the majestic beauty of the writing, the supernal character of the philosophical observations, the symphonic quality in the way the revelation unfolds. I have often said: I have been bored only four times since 1967.

We live in a dangerous world, but one that is alive with promise. All through the world, even now, we can feel the stirrings for love and beauty ⁴⁷, the hunger for truth and righteousness rising in the human heart. Let each of us, each day give nourishment to these splendid hungers.

We who believe in the Urantia teachings are called voluntarily to a higher standard of conduct and action. We are now called upon to act out the meanings of what we have discovered. But how?

What would Jesus do?

God bless you my friends, my brothers and sisters of destiny, and keep you in His love forever.

Paul Snider has been studying The Urantia Book since 1965, and has spent more than 25 years in active involvement in the Urantia movement. He and his wife, Mary are parents of seven children, now aged 31 to 44.

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AN EXPRESSION OF COSMIC WORSHIP

Oh, Father of all the inhabited worlds,
true Godhead of galaxies, star-drifts, and suns,
we adore your Enormity. Stupendous whirls
of great nebular arms and vast space-sweeping runs
of subliminal energies infinitesimal,
ranging the star-fields, are shining on earths
far remote from our world, which is experimental
and finding its place in your cosmos; new births
of galactic star-clouds taking form in the ethers,
encircling the cosmic domain's shining brilliance,
awaken great wonder in all God-believers
who take in the vastness and utter resilience
of all the wide, fanciful, cosmic parameters,
lit by a myriad space-borne light-emitters.

Radiant glories untold from your heartbeats
are pulsing throughout all the circuits and lanes
of the starry dimensions in regular repeats
of outward-gushed energies—sovereign reigns
of Omnipotent Power upholding each atom
and every ultimaton throughout the regions.

Life permeates all the series of atomic,
vivified life-forms, now numbering legions,
and all the assemblage of God-produced creatures,
observant and growing bright Children of Light,
sing their anthems of homage to you, whose vast features
are beamed from your Prior, Pre-manifest Brightness
of Absolute Oneness, turned Ceaseless Endeavor,
unending expansion for your and our pleasure.

Since he discovered the book in 1972, David Glass' poems and articles inspired by the revelation have appeared in many Urantia movement publications. After two years in the Portland, OR area, David recently relocated back to Dallas-Ft. Worth.

TWO COSMOLOGIES - ASTRONOMY AND *THE URANTIA BOOK*

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(This paper is a composite of two papers presented at the Fellowship's International Conference in Vancouver in August 1999. The portion dealing with current knowledge in the field of astronomy was presented by Dr. Douglas Scott of the University of British Columbia. *The Urantia Book* view of cosmology was presented by Dr. Irwin Ginsburgh.)

Abstract: Cosmology is that part of astronomy that deals with the history and large-scale structure of the universe. *The Urantia Book* deals with the same subjects. In 1955 when *The Urantia Book* was published, the two cosmologies seriously disagreed.

The Urantia Book discusses the center of the entire universe. The center has most of the mass (stuff) in the universe, and is therefore the gravity center of the universe. It is called Paradise and it does not exist in space or time, but the rest of the universe can locate itself with respect to it. The universe center is encircled by a central universe which has seven, coaxial planar rings of inhabited worlds. Beyond this is an elliptical planar ring of seven enormous superuniverses. This entire structure is mostly in a plane, where two dimensions are larger than the third. These seven superuniverses are the part of the Universe that is inhabited by humans. Our superuniverse, Orvonton, is the youngest, and has ten major sectors and 1,000 minor sectors; our Milky Way galaxy is one of these minor sectors. Our local universe, Nebadon, is one of 100 local universes in the disk of the Milky Way galaxy. Our world, Urantia, is one of almost four million inhabited worlds in the local universe.

In 1935, telescopes could not make measurements very far into the universe, and astronomy textbooks said that galaxies are uniformly distributed throughout the universe; there is no large-scale structure. Recently, astronomers with their new, larger, long-range, sophisticated telescopes, have found two massive gravitational centers which attract large parts of the universe. The second center was found after the first and

is much more massive than the first. The first is part of the structure of the second. This is starting to resemble the universe that *The Urantia Book* describes. The book implies that a planar array, with a massive center and a flat arrangement of astronomical bodies that are attracted by the center's gravity, applies not only to the solar system and the Milky Way, but also to larger cosmological structures.

Astronomy concerns itself with stars, galaxies and other energy sources. A star is like our sun, but it is so very far away that its visible size has shrunk to a point of light. A galaxy is an enormous collection of stars that are gravitationally bound to the massive center and travel together. Galaxies are the building blocks of the universe. Cosmology is that part of astronomy that deals with the history and the structure of the universe (all matter in existence). Astronomers generate theories that explain what we can see and measure today. Astronomy's telescopes can only see part of the universe, and this limits the theories.

The Urantia Book, on the other hand, is concerned with inhabited worlds (where human life exists), their history and administration. The organization of these worlds is not necessarily related to physical or astronomical systems; however two large parts of the organization seem to conform to major astronomical structures. Yet, the two cosmologies, that of astronomy and that of *The Urantia Book*, describe the same physical universe. I will attempt to identify the corresponding parts of each cosmology, and to point out agreements and differences between them. With information from *The Urantia Book* and from astronomy, I will guesstimate the size and location of Nebadon, our local universe, and Orvonton, our superuniverse. Cosmology is changing rapidly because of all the new telescope data, and some of my astronomical information may be obsolete in a few years.

One approach is to figure out the ratio of brilliant stars to inhabited worlds. For example, our star, the sun, has only one inhabited world, Urantia. There are many suns that have no inhabited worlds. This ratio will establish a relationship between the two cosmologies. For the purposes of this discussion, I assume that all inhabited worlds have temperature, gravity and air pressure conditions like those of the earth. *The Urantia Book* says that all mortals of will dignity (can choose between right and wrong) are erect bipeds (p. 564). Astronomy has not de-

tected any life elsewhere in our solar system or any other place in the universe, because present telescopes are not sensitive enough. In our solar system, there seems to be one inhabited world, Urania; but what about other solar systems? *The Urantia Book* says that there are more than ten trillion blazing suns in our superuniverse (p. 172), and only one trillion inhabited worlds; or one inhabited world for more than ten blazing suns. Astronomers, however, have found that about ninety percent of all suns are red, brown or black dwarfs, and are too cool to support life. That means one inhabited world exists among ten blazing suns and ninety cool dwarf stars, or among one hundred stars of all types. This is a new number that has been derived by combining information from *The Urantia Book* (UB) and from astronomy. This number will probably change in the future because the first computed value of this type is usually wrong! For now, this number will be useful for guesstimating the size of the UB divisions of the grand universe.

We will start by describing the structure of our solar system, and then go to larger and larger astronomical systems. Our solar system has the massive sun at its center. The sun has almost all (98%) of the mass (stuff) in the solar system. There are nine planets which rotate (spin) once on their axes during a planet day and revolve around the sun during a planetary year; all the planets revolve in the same direction (counterclockwise viewed from above) in a plane. The earth spins or rotates on its axis once each earth day and revolves around the sun in one earth year. The four inner planets are small and include Urania, the third from the sun. After the fourth one, Mars, there is a band of small planetary fragments and smaller pieces of rock that are called the Asteroids. The next two

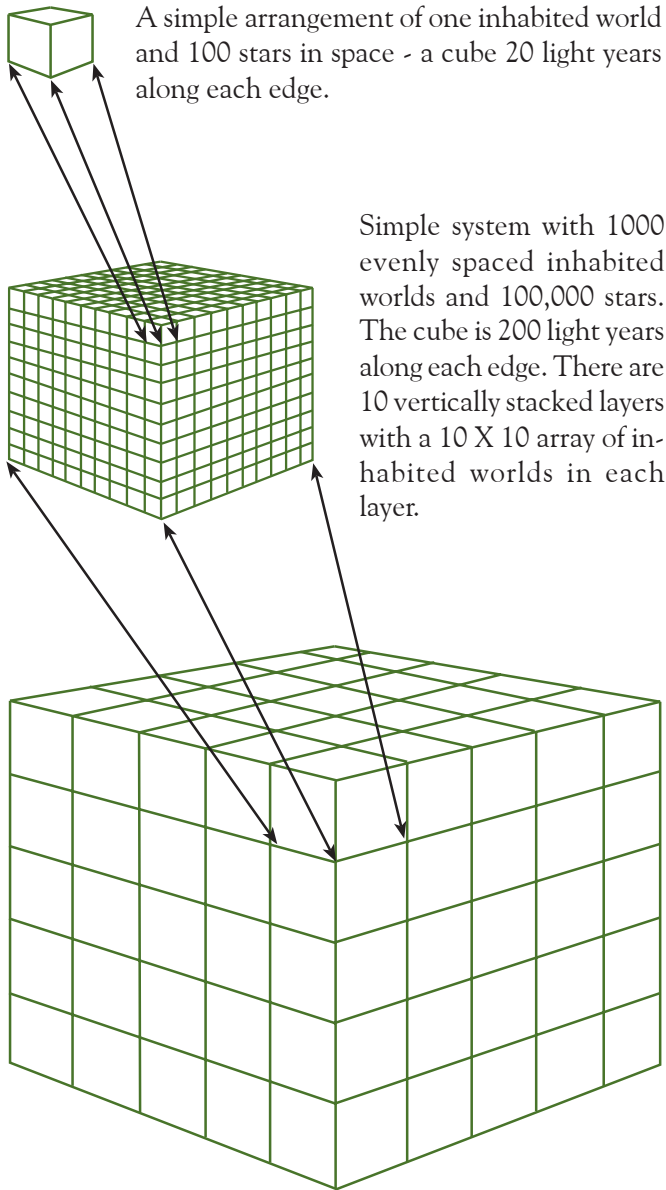
planets, Jupiter and Saturn, are the largest ones and each has many small satellites and rings of small space matter. Next are two medium sized planets, Uranus and Neptune. The last one is a very small planet called Pluto. Table 1 shows the major differences between the two cosmologies that describe our solar system. Otherwise, the two cosmologies agree (age of the sun, size of the planets, arrangement of planets around the sun, etc.). *The Urantia Book* speaks about five outer planets beyond Saturn, but astronomy has found only three. Are there two more planets that may yet be found? Is Nibiru, a planet described as having a very tilted orbit by Z. Sitchin in his *Earth Chronicles*, one of these planets? Sitchin claims his *Earth Chronicles* are a prehistory of the Earth translated from ancient texts. Academics strongly disagree with him.

Our sun does not appear to be closely associated with any nearby stars. But the sun and the nearby stars revolve about the center of the Milky Way in about 250 million years. These stars should move and stay together if the group or system is to have a long existence. The sun and the nearby stars appear to be in a spiral arm of the Milky Way galaxy, and about halfway to the outer edge of the galaxy. Since we have shown that there are about 100 stars for each inhabited world, there are about 100,000 (100 x 1,000) stars of all types in the Satania star system (Table 2). *The Urantia Book* (p. 655) says that the nebula which gave birth to our sun individually created more than 100,000 suns about 6 to 8 billion years ago. Perhaps most of these stars make up the Satania system and its 100,000 stars. Perhaps the aftereffects of the birth of these stars so long ago is, what modern astronomers call, the big bang — the timing may be right, but it was more like a local big bang.

TABLE I. SOLAR SYSTEM COSMOLOGIES

PROPERTY	ASTRONOMY	<i>THE URANTIA BOOK</i>
Creation of the Sun	Condensed from huge cloud of gas	Condensed and spun off from hot spinning gas nebula along with 100,000 other suns
Origin of planets	Condensed from hot gases at same time as the sun	Condensed from hot gases pulled from sun by huge passing nebula
Number of planets	9 plus asteriods	11 plus asteriods (p. 656)
Creation of asteriods	Material of unformed planet, fifth from the sun	Breakup of fifth planet, pulled too close to Jupiter (p. 658)
Planets okay for life like ours	2 ?	3 (p. 173)

FIGURE 1



A simple arrangement of one inhabited world and 100 stars in space - a cube 20 light years along each edge.

Simple system with 1000 evenly spaced inhabited worlds and 100,000 stars. The cube is 200 light years along each edge. There are 10 vertically stacked layers with a 10 X 10 array of inhabited worlds in each layer.

A constellation with 100 evenly spaced systems. The cube is 1,000 light years along each edge. There are 5 vertically stacked layers with a 5 X 5 array of systems in each layer.

The average spacing between stars in our part of the Milky Way is four light years. (A light year is the distance that light travels in one year of Urantia time, or about 6 trillion miles.) If the sun has the only inhabited planet among 100 stars, this group of stars could be arranged simply in an imaginary cube with about five stars along each edge ($5 \times 5 \times 5 = 125$), Fig. 1 top. Each edge is

about 20 light years long. In the case of a system, the simplest arrangement for the 100,000 stars or 1,000 worlds is to fill an equal sided box that has 50 stars along an edge ($50 \times 50 \times 50 = 125,000$); or the edge is about 200 (4×50) light years long. And there could be ten inhabited worlds along each edge of this box for a total of 1,000 ($10 \times 10 \times 10 = 1,000$) Fig. 1 (middle). These worlds could be arranged in ten stacked trays with 100 (10×10) worlds in each tray, Table 1. This could be the size and shape of the Satania system. The UB says that the headquarters of the Satania system, Jerusem, is not a luminous world (p. 520) and cannot be seen from Urantia.

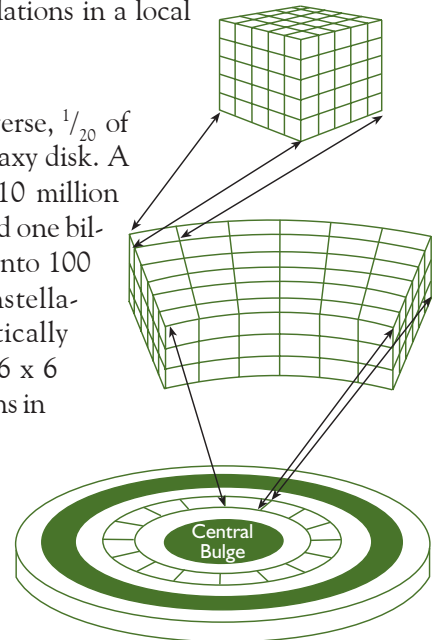
The next larger administrative division is called a constellation (Fig. 1, bottom). It consists of 100 systems (Table 2), and should be 100 times larger in volume, and four or five times longer on an edge ($5 \times 5 \times 5 = 125$). A constellation in the UB is larger and different from an astronomical or visible constellation, which is a group of visible nearby stars outlining a pattern in the sky. In a simple case, a UB constellation could fill an equal sided box that is 1,000 light years on an edge (5×200); it has about five systems along an edge, (Fig. 1, bottom or Fig. 2, top).

FIGURE 2

One of 100 constellations in a local universe.

View of a local universe, $\frac{1}{20}$ of a ring in a spiral galaxy disk. A local universe has 10 million inhabited worlds and one billion stars arranged into 100 constellations. constellations are in 3 vertically stacked layers in a 6 x 6 array of constellations in each layer.

Schematic of disk of the Milky Way galaxy. This is a minor sector. A simple arrangement is a disk divided into concentric rings. Each ring is divided into 15 to 20 sections, and each section is a local universe. 100 local universes are in the disk of a spiral galaxy. Only the second inner ring is shown divided since Urantia is probably in this ring.



The next larger administrative division is a local universe (Fig. 2, middle). This consists of 100 constellations and could be in an equal sided box that is about 5,000 light years on an edge. Since the disk of our Milky Way is only 3,000 light years thick, the other two dimensions of the local universe should be increased by about 20%; or the other two dimensions are about 6,000 light years long. The local universe of Nebadon could be 3,000 light years thick, 6,000 light years along a disk radius and 6,000 light years along an arc perpendicular to a disk radius. This could be the approximate size of the local universe of Nebadon (Fig. 2). Since Nebadon has 100 constellations, how might these be arranged? A simple way is a box with smaller equal sided boxes inside. A constellation inside a local universe box could have edges that are 1,000 light years long. The 100 constellations of Nebadon can be arranged in three layers atop one another, with a 6x6 arrangement of constellations in each layer. This fills the 6,000 by 6,000 by 3,000 light year size of a local universe. In a similar way, a constellation could have its 100 system boxes arranged in five layers with a 5x5 arrangement of systems in each layer. Each system box is 200 light years on an edge and can have 1,000 inhabited worlds in its box. These arrangements are highly simplified and are not necessarily the way things actually are. Table 2 shows the UB administrative arrangement of inhabited worlds (p. 167)

The next major structure we will consider is the Milky Way galaxy. This is a group of at least one hundred billion stars. It is a huge, flat circular disk about 100,000 light years in diameter. The disk, at its outer edge, is about

3,000 light years thick; this is small compared to the diameter of the disk, which is about 100,000 light years. There is a bright central bulge or ball that extends from the center of the disk to about one-fourth the radius. The bulge has a radius of 10,000 light years. Recent tests report a long bar or ellipsoid rather than a spherical ball.

There is a very large mass at the center of the bulge of the Milky Way. Since we are inside of it, we can see the Milky Way at night as a faint wide band of light across the sky. The position of the band changes during the year. The bulge can be seen in the southern-hemisphere sky as a large thickening of the Milky Way band. The center of the Milky Way galaxy is in this direction, but far beyond the visible constellation, Sagittarius. The sun is located about half way out to the edge of the disk. A small telescope or binoculars will show that the Milky Way's band of light consists of thousands of stars. If the disk could be seen from above, it would appear not uniformly illuminated; it consists of two interspersed bright spiral arms that go from the ends of the bulge to the outer edge of the disk. Astronomy calls this a spiral galaxy. Spiral galaxies are large galaxies. The closest spiral galaxy to us is the great nebula in the visible constellation of Andromeda. It is so dim that it is hard to see with the unaided eye. *The Urantia Book* says that this nebula is about one million light years away and is about the same size as the Milky Way. This agreed with astronomy's measurements in 1935, about the time that the UB manuscript became available. Astronomy has now doubled the value for both of these numbers. The UB says that the Andromeda nebula is evolving and is not inhabited (p. 170), but as-

TABLE 2. (P.167) ADMINISTRATIVE STRUCTURE OF THE GRAND UNIVERSE

UNIVERSE STRUCTURE	CUMULATIVE NUMBER OF INHABITED WORLDS	NUMBER OF STRUCTURES IN NEXT LARGE STRUCTURE
Urantia	1	1,000 inhabited worlds in a system
System	1,000	100 systems in a constellation
Constellation	100,000	100 constellations in a local universe
Local Universe	10,000,000	100 local universes in a minor sector
Minor Sector	1,000,000,000	100 minor sectors in a major sector
Major Sector	100,000,000,000	10 major sectors in superuniverse
Superuniverse	1,000,000,000,000	7 superuniverses in the grand universe

tronomy has no information about this.

There are several statements in *The Urantia Book* about the Milky Way galaxy (p. 168, 455) and a few are not too clear. As best we can tell, the Milky Way is a minor sector (Ensa) of a supergalaxy (Orvonton). If it is, it contains 100 local universes (Table 2), including our local universe of Nebadon. Then Nebadon is about one hundredth of the Milky Way disk. These local universes are probably located between the central bulge and the outer edge of the Milky Way disk. There probably are no local universes in the central bulge, because astronomy finds that there are energy and gravity fields in the center of a galaxy that could be inhospitable to life as we know

it. The spiral part of a galaxy is a structure in the gas of a galaxy, and is not associated with the long-lived stars such as the sun. These long-lived stars move faster than the spiral pattern. The 100 local universes could be located in five or six approximately concentric rings that might be between the central bulge and the edge of the disk (Fig. 2, bottom). All stars in a ring travel at the same speed around the galactic center. Thus, these stars remain near each other for very long periods of time; and it is plausible that there are 15 or 20 local universes in the innermost ring and in the next outer ring. The local universe of Nebadon could be in this second ring, because the sun is located half way out in the disk. The length of Nebadon could be one twentieth of the ring circumference; this computes to be 7,500 light years — not a bad fit for the 6,000 light year dimension we found earlier from our fitting stars in boxes. There could be other arrangements with more but thinner rings, and with longer but fewer local universes per ring. The outer rings are in a part of the disk where the spacing between stars is longer, and the local universes are larger in size. On the first page of this paper, I estimated from *Urantia Book* data that the Milky Way has about one billion inhabited worlds. If this is divided among 100 local universes, there should be about ten million inhabited worlds per local universe. Nebadon has about four million inhabited worlds, but could hold ten million.

Forty to fifty years ago, astronomers thought that galaxies were uniformly distributed throughout the universe. Part of the problem was the difficulty in seeing far away galaxies and in measuring distances to these remote galaxies. Astronomers are just starting to find large-scale structure in the universe, but know little about this structure. Astronomers now say that galaxies are uniformly

FIGURE 3

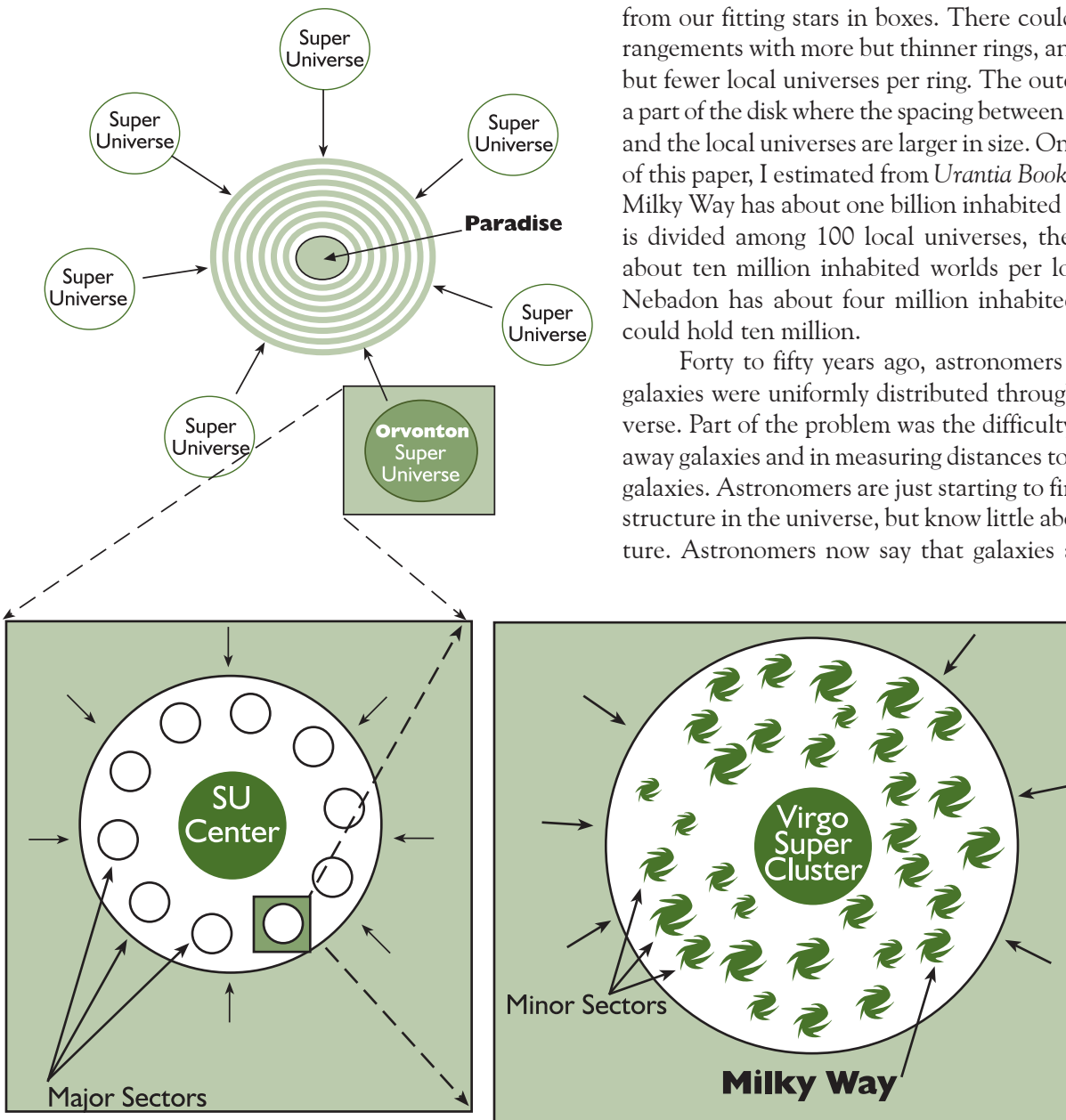


TABLE 3. PROPOSED SIMPLE SIZE & STRUCTURE OF THE COMPONENTS OF THE GRAND

CATAGORY	SIZE AND SHAPE OF VOLUME	REMARKS
Inhabited World	A cubic box 20 to 30 light years on an edge	Distance to nearest inhabited world is 10 to 40 light years. About 100 nearby stars in box.
System	A cubic box 200 light years on an edge	
Constellation	A cubic box 1,000 light years per edge	Size of box enclosing a system having 1,000 inhabited worlds and 100,000 stars.
Local Universe	Galactic disk cut into 5 or 6 concentric rings. Local universe is $1/_{20}$ of a ring	Size of box holding 100 systems. Systems are in 5 stacked layers with a 5 x 5 array per layer.
Minor Sector		
Major	Spiral galaxy disk 100,000 light years in diameter	Ring section has 3 stacked layers has a 6 x 6 of constellations
Superuniverse	Disk with diameter of 120 million light years	Milky Way disk has 5 or 6 concentric rings of local universes with 15 to 20 local universes per ring
	Disk with diameter of 500 million light years	Supercluster of galaxies with cluster of massive galaxies at center. Has 100 minor sectors.
		Flattened superclusters of galaxies. Has 10 major sectors.

distributed beyond these structures. Many of the distant galaxies seem to be in a flattened structure; this agrees with *The Urantia Book*. Although the Milky Way and its nearby galaxies are moving away from all the other distant galaxies as part of the expansion of the universe, there is another smaller motion. The Milky Way shares this motion with about twenty nearby galaxies. There are two large spiral galaxies (Milky Way and Andromeda), and the rest are small, or dwarf, galaxies. Most of the small galaxies cluster around the two large spirals. The two spirals are now thought to be about 2.5 million light years apart. These twenty galaxies are called the local group. The local group is in a planar array, and is part of a larger flattened supercluster of galaxies which is under the gravity (mass) pull of a large central group or cluster of galaxies located far beyond the visible constellation of Virgo. Nevertheless, it is called the Virgo supercluster. The local galaxies are moving toward the Virgo cluster; the distance to the Virgo cluster is about 50 to 60 million light years. This flattened structure with a massive gravity center is a larger version of the solar system or the Milky Way. Astronomy is not sure if we are orbiting the Virgo cluster, and has not yet measured this motion. But *The Urantia Book* seems to have an explanation. Since the

Milky Way is a minor sector, it and 99 other minor sectors make up a major sector of the Orvonton superuniverse. Thus they orbit the massive center of the major sector. The Virgo cluster would then be the center of the major sector of Spondon (Fig. 3, lower right). This structure was discovered in the seventies. During the eighties, astronomers found an additional common motion for all the galaxies in the Virgo supercluster. They appear to be moving toward a larger gravity center that is about 200 million light years away from us (Fig. 3, lower left). This is in the southern hemisphere beyond the visible constellation of Centaurus. There are other superclusters that also appear to be moving toward this same massive center. Astronomers call it "the great attractor", because it appears to attract so much of the known universe. Astronomers have not yet measured galactic rotation around the great attractor. If the Virgo cluster is the center of a major sector, then it and all its associated supercluster are in motion around the center of a superuniverse.

The Urantia Book implies that astronomy's great attractor is the center of the superuniverse of Orvonton. However, astronomers are having trouble seeing the center of the great attractor. Orvonton is the seventh and

youngest superuniverse of the grand universe. The shape of Orvonton is a "watchlike, elongated, circular grouping that is one seventh of the inhabited universe" (p. 167), perhaps with a diameter of 500 million light years. The spheres of Orvonton are traveling in a vast elongated plane (p. 167) Our local universe, Nebadon, is on the outer edge of Orvonton (p. 359) The seven superuniverses are in one plane and circuit the gravitational center of all things, the central universe (Fig. 3, top).

The central universe (p. 118, 152) has more mass (stuff) than the rest of the grand universe, and should be the gravity center of the grand universe. And astronomers have also found a very massive attraction center that might be the center of the grand universe. It is almost in the same direction as the great attractor, but it is about three times as far; this does not seem far enough. Gravity data are very difficult at these long distances. Thus astronomy has found two major gravity attraction centers and possibly a third in the universe which *The Urania Book* described almost sixty years ago; a remarkable prediction! The central universe is encircled by two high, massive, cylindrical walls of dark matter (p. 153), and thus is not visible to us. The book says that it lies beyond the Sagittarius center of our minor sector, angularly not too far from Centaurus. The book seems to hint that the seven superuniverses circuit the central universe in 25 to 35 billion years (p. 165) This is much longer than the time of the big bang, and is a measurement that might be feasible in the future. It will be interesting to see if future astronomers will find this orbiting time. Table 3 summarizes our educated guesses of the simplest size and shape of various parts of the grand universe. The astronomical data discussed here is quite new, and the data could change soon with improved measurements.

Paradise is the center of the entire universe, and Havona is the central universe that surrounds Paradise.

followed by three more void rings (p. 130), and each of them is followed by another outer space level. There are four outer space levels in all, and together there will be about 70,000 new evolving superuniverses (p. 354) The entire creation is called the master universe (p. 129) and includes the grand universe, the inhabited part of the universe. The entire structure exists in a somewhat flat plane, the supergalactic plane, that thickens at the outer edges. The master universe is not static, but is evolving, especially in the outer space levels. There is no life yet in the outer space levels. Since Nebadon, our local universe, is on the far outskirts of Orvonton, and since the center of everything is in the direction of Sagittarius but far beyond it, the part of the first outer space level closest to us could be in the opposite direction from Sagittarius. The Andromeda nebula is in this general area; since it is in the first outer space level, it should be uninhabited. It is of interest to note that astronomy may have found a galaxy free space between the Milky Way and the Andromeda nebula. This could be the first void ring. When we consider the creation of the universe, the two cosmologies are different interpretations of the same data. *The Urania Book* talks about the universe existing for eternity, forever.

Matter and energy are continuously being created in the universe, and are being distributed by energy circuits. The created energy is very hot and has to cool before matter can exist. About six to eight billion years ago, there was an enormous energy disturbance in our part of the universe (p. 655) This resulted in the individual creation of over 100,000 suns, including ours, from an enormous nebula (a word used in 1935 to designate visible objects in the sky that were not stars). This number of suns is roughly the same as the number of suns in a system. One wonders if our Satania system was created at that time. Forty billion years earlier this same nebula pro-

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Havona is surrounded by a flat, elliptical ring containing the seven superuniverses. This is the so called, grand universe. It is encircled by a void ring, 400,000 light years in width. Beyond this, is a ring of superuniverses that are now evolving. This ring extends out 25 million light years and is called the first outer space level (p. 129) This is

duced about 850,000 suns, and one wonders if these suns formed eight systems of our constellation.

Astronomy says that nothing existed before ten or twenty billion years ago. Nothing older than this has been found, but telescopes can barely see out this far (in light years) and cannot measure far distances accurately. Then,

ten or twenty billion years ago, an enormous injection of energy occurred at one place. All the energy in our universe appeared at that time. This energy was extremely hot; it cooled and matter formed. Science called this the "big bang". The UB energy disturbance of six to eight billion years ago could have been a sort of local big bang. Both of these explanations can account for the weak residual infrared (heat) radiation found all around Urania; it is left over from the big bang or the local big bang. But there is another phenomenon that also must be explained. This is the measured expansion of the universe, so called because all the large scale matter in the uni-

fies much of the dark islands of space as dead suns (p. 173) Astronomers in 1997 have recently found that at least half the dark matter is composed of dead suns. This was done by observing millions of stars in the large Magellanic cloud and, in the course of such observation, occasionally seeing a sun's light briefly blocked, and surmising, therefore, that a dead, dark sun got in the way. Again the UB predicted correctly, and years ahead of its time. These dead suns are stars that have used up their lighter matter fuel, have cooled down and condensed into small bodies with enormous heavy masses. The atomic structure has disappeared, and the mass has compacted

ONE WONDERS IF THE MASS ACCUMULATING BLACK HOLES AT THE CENTER OF SPIRAL GALAXIES COULD BE PART OF THE ENERGY RECIRCULATING SYSTEM.

verse is moving away from all the other large scale matter in the universe. The big bang accounts for this, the local big bang does not. However, the UB talks about the respiration of space (p. 123) Space is real (not empty) and undergoes an expansion for about one billion years; then space contracts for a billion years, but not to a very small diameter. Any matter embedded in space is carried along with it. This does explain the expansion of the universe since we are now supposedly in the middle of an expansion phase. The expansion of the universe was known in 1935, but the weak residual radiation was identified much later. It is interesting that the UB provided explanations for both phenomena in 1935. Also in 1935, science considered space to be a void (empty) between astronomical bodies. The big bang and the UB continuous energy creation both start with very hot energy. The major difference is the time scale. Big bang energy cools relatively quickly, and continuous creation energy cools slowly. Big bang theorists do not know where the energy came from and do not care. The UB teaches that it comes from God in Paradise, at the center of the master universe.

Astronomers have recently found that there must be at least ten times more matter than the visible matter in the universe. Otherwise, the large galaxies would tear themselves apart because of their relatively fast rotation speed. But astronomers have not identified the invisible matter. *The Urantia Book* was talking about dark matter in 1935, years before astronomers recognized the need. However in the thirties, the astronomer F. Zwicky proposed that some unidentified dark matter might exist, but no other astronomers believed him. The book identi-

as nuclear matter. But why would there be so many of these stars that their total mass is many times that of the visible matter? If one thinks in terms of eternity, it is easy to see that it could be so because average stars have lifetimes of tens of billions of years. This large number of dead suns could start to be another problem for the big bang theory. Has there been enough time to create all these dead suns?

Both cosmologies must deal with energy (fuel for the universe). There must be enough energy to supply the universe's needs. The big bang takes care of this by supplying all the energy at the instant of creation, but doesn't worry about where the energy comes from. It's strange that a science which considers the conservation of energy to be a major principle, ignores this at the instant of creation. *The Urantia Book* speaks of energy circuits that flow through the universe (p. 123, 175) and supply energy to matter. Such an energy distribution system is needed in a universe that lasts forever. The energy flow starts from the center of all things, Paradise, and encircuits the seven superuniverses. It reaches the center of each superuniverse, and is downgraded and encircuited to the major sectors, then the minor sectors, the local universes and on through the organized levels until it reaches the inhabited worlds. Any energy that is unused returns to Paradise almost a billion years later. This energy powers the superuniverses and all they contain. One wonders if the mass accumulating black holes at the center of spiral galaxies could be part of the energy recirculating system. But it is necessary to get the matter out of the black holes. Some black holes shoot beams of

particles from their poles far into space. However, we do not know what happens inside a black hole. It is conceivable that because of the extreme pressure, electrons, protons and neutrons could be deconstructed into ultimatons, their building blocks. But ultimatons are not affected by linear gravity, and they can readily escape from a black hole even though gravity holds the black hole together. Astronomy and physics have no concepts like these energy circuits or ultimatons. The book even claims that a dead sun that happens to be in an energy circuit, can be recharged slowly and shine again. A dwarf star that slowly brightens could be an indication of such a phenomenon. The energy flow path is not an open channel, but is tightly controlled. Although the book says that we do not know about the primary energy involved in the energy flow, it will be interesting to see if astronomers discover any of this in the future.

been confirmed, and the description may be on its way to agreeing with the book. 3) The existence of three major gravity centers that define our part of the universe – Havona, or the central universe, could be the most massive of these; the center of Orvonton and the center of our major sector could be the other two.

Astronomers have recently found two of these gravity centers, and are seeking the third. With time, astronomy has become more sophisticated at measurement and analysis. The very latest astronomical information about the large-scale structure of the universe is starting to look like that of the “source”. If the two universe structures from astronomy and the UB agree or even mostly agree, this could be a remarkable prediction made by the “source” some forty five years ago. But cosmology is not the only subject in the book. It also contains information about other inhabited worlds, the after life of humans, an

IF THE TWO UNIVERSE STRUCTURES FROM ASTRONOMY AND THE UB AGREE OR EVEN MOSTLY AGREE, THIS COULD BE A REMARKABLE PREDICTION MADE BY THE “SOURCE” SOME FORTY FIVE YEARS AGO.

The Urantia Book says that it cannot reveal to us any information which we do not know – so-called unearned knowledge. Knowledge that we will soon learn is apparently transferable. There is a question whether we really know a new concept that has just been conceived, but has not yet been proven scientifically. (See previous remark about the concept of dark matter.) The book also claims that the cosmology it describes is not revealed, and may have to be revised in the future. I suppose this means that the cosmology was not officially included in the revealed information, but is information known to the compilers. But some of the material might stand the test of time, and could contain some interesting clues about reality in the universe.

When the UB manuscript appeared in 1935, its cosmology about the large-scale structure of the universe was completely different from that of astronomy (galaxies were uniformly distributed in all directions). *The Urantia Book* makes three major predictions about cosmology: 1) Most matter in the universe is in a plane the thickness of which is small compared to the two other dimensions. The great wall of astronomy may turn out to be this supergalactic plane seen on edge. 2) The existence and description of dark matter — the existence has almost

entire theocracy of spirit beings and a reason for our existence. The book is very logical and self consistent; reading it is an enormous intellectual and spiritual challenge. And some of its concepts could be very intriguing. Of course, revelation may not be absolute truth, but it is matched to the needs of those who receive it.

SUMMARY

Our world, Urantia, is one of the youngest worlds of the Satania system. One hundred systems make up a constellation, and 100 constellations are organized into a local universe. One hundred local universes are in a minor sector. (The Milky Way galaxy is a minor sector.) One thousand minor sectors make up a superuniverse, and ours, Orvonton, is the youngest of the seven superuniverses that travel in an elliptic path around the center of the universe of universes. Astronomers have recently found that the Milky Way is moving toward the Virgo cluster of galaxies. Is this the center of a major sector? Is the Virgo supercluster a major sector? In addition, the Virgo supercluster and much of the rest of the nearby universes are moving toward the great attractor. Is this the center of our superuniverse? There is an interesting possibility that a larger and still more massive structure

may also have been found beyond the great attractor. Is this the central universe? Because astronomers do find larger and more massive gravity centers, it is reasonable to expect to find an enormous gravity center at the heart of the entire universe.

Among future readers of *The Urantia Book*, there will be more and more skeptics. Predictions about the large-scale structure of the universe in *The Urantia Book* can be most helpful in answering questions from these readers.

NOTES

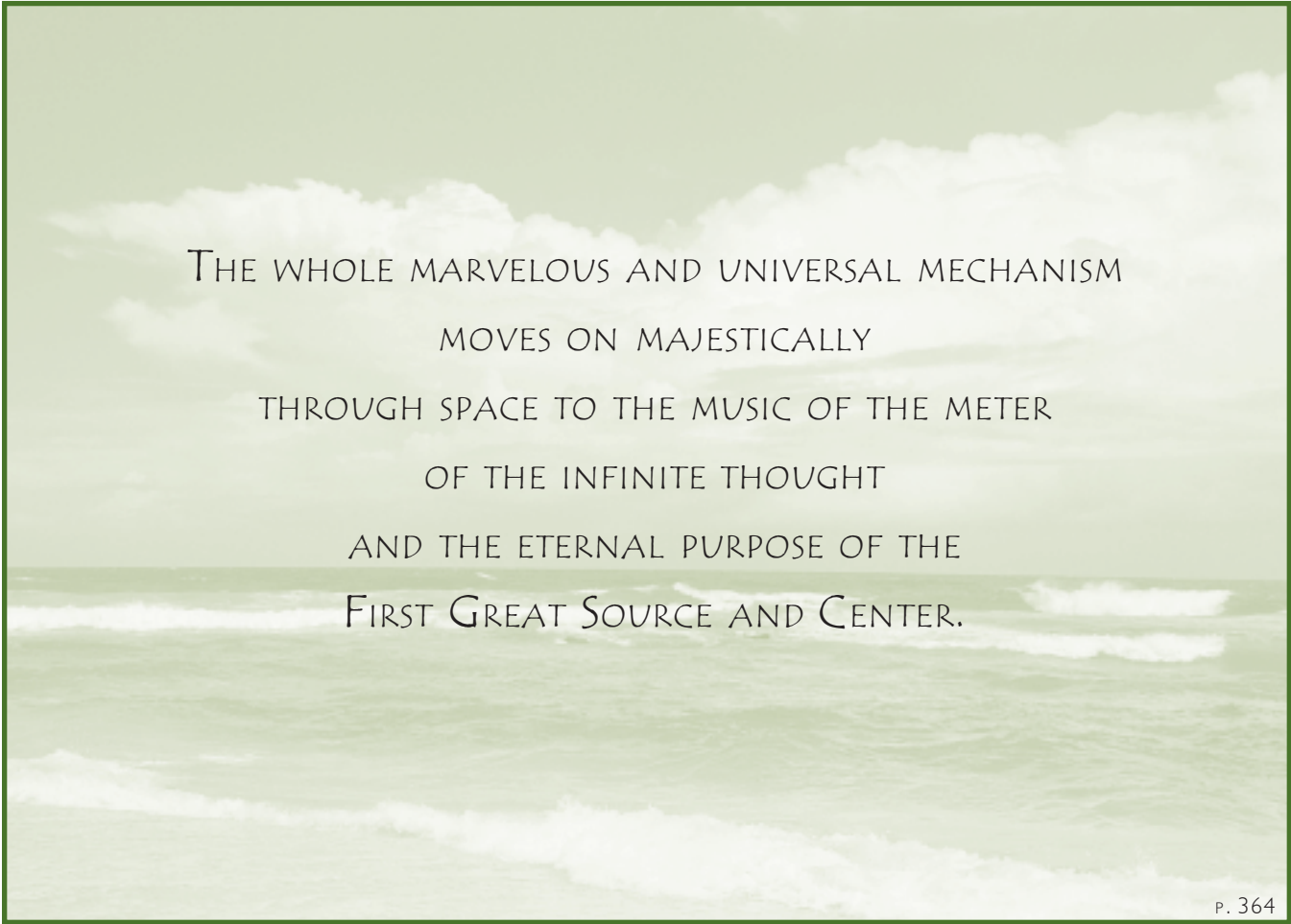
The drawings are by Irwin Ginsburgh and Fred Jackson.

On page 360, *The Urantia Book* says that the distance from the most remote system to the center of Orvonton is 250,000 light years. Yet the diameter of the Milky Way, a minor sector, one thousandth of Orvonton, is 100,000 light years. The 250,000 light year distance could be an error. It could be 250 million light years instead of 250 thousand light years. Astronomy says that the distance to the great attractor is 250 million light years. At this distance, the center of Orvonton at least fits with

Astronomy's great attractor.

The book claims that the outer space levels are 25 million light years wide. I estimate that a superuniverse is about 500 million light years in diameter. Obviously 70,000 superuniverses cannot fit into a space level that is 25 million light years wide. There must be an arithmetic error – an outer space level is more like 25 billion light years wide.

■ Irwin Ginsburgh is a Ph.D. physicist with more than fifty U.S. patents. His childhood studies of the Bible and his university studies of evolution had raised in his mind a concern about the obvious conflict in our society regarding the origin of mankind. He ultimately concluded that the two versions fit well together if one assumes that Adam and Eve were superhumans from some other world. His book on this subject, *First Man! Then Adam*, was published by Simon and Schuster. Among the letters he received from readers, there were several that suggested that he read *The Urantia Book*. This is how, he says, the book “found” him. He has been a reader for twenty years, and writes commentary on science and *The Urantia Book*.



THE WHOLE MARVELOUS AND UNIVERSAL MECHANISM
MOVES ON MAJESTICALLY
THROUGH SPACE TO THE MUSIC OF THE METER
OF THE INFINITE THOUGHT
AND THE ETERNAL PURPOSE OF THE
FIRST GREAT SOURCE AND CENTER.

REFLECTIONS ON COSMIC CITIZENSHIP (RUMOR, GOSSIP AND HEARSAY)

Stephen Dreier, Fort Lee, NJ

Immortality is a fundamental concern of human living. Does personal life, with its relationships, values and memories survive physical death, or does it come to a sudden and permanent end? The question holds profound personal and philosophic significance.

Except for *The Urantia Book* there is a poverty of material to aid in thoughtful consideration of immortality. What little there is tends to be vague, simplistic and inconsistent. Often the afterlife is conceived simply as a reward or punishment for behavior in this life, its nature being pleasant or unpleasant accordingly. While these concepts are decreasingly meaningful to individuals, few more satisfactory concepts have developed to replace them. Many individuals are left in a state of confusion and uncertainty about the matter; they avoid thinking about it seriously.

The Urantia Book is unique in that it provides a relatively detailed and self-consistent account of the nature, purposes and activities of the afterlife not otherwise available. After so long with virtually nothing, suddenly a floodgate opens and we are deluged with so much detail that many who study it report difficulty in comprehending and coordinating it all. It will take some time and consider-

ation is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience.” (p. 43)

“Cosmic citizenship” does not have a fixed meaning. Its meanings must be established by the lives of those who claim to practice it. Invariably, it will show a wide range of interpretation. For some it may mean little more than a comforting vague personal conviction of being part of a grand undertaking of infinite and eternal significance, requiring little active response. Some may be stimulated to higher levels of planetary ethical and moral behavior in living this life, an effort to elevate the level of what is, while awaiting what is to be. Still others may feel immediately connected to extra-planetary realities of the system, constellation and universe, and seek to live their lives increasingly in accordance with their understanding of the nature and requirements of these connections. The last of these is the most challenging, and is likely to be the area in which *The Urantia Book* makes a distinctive contribution to planetary progress.

How do we effect “better coordination with the larger realities of expanding experience?” One possible way is to ask what will be required of us when we arrive on the mansion worlds. It may be possible to begin to prepare for those requirements now. Perhaps we can ar-

THE ABILITY TO MANAGE INFORMATION SKILLFULLY IS BASIC TO “COSMIC CITIZENSHIP.” IT IS AMONG THE ABCs OF COSMIC EDUCATION, FUNDAMENTAL TO THE ABILITY TO SERVE RESPONSIBLY IN THE EARLY ASSIGNMENTS OF THE MORONTIA LIFE.

able effort to understand what it all means, and to replace old and stale concepts of the nature of immortality by new models vibrating with expanded meanings and dynamic potentials.

The concept of “cosmic citizenship” takes survival for granted. It assumes an eternal destiny, progressively achieved, and attempts to locate and live this life in the context of that destiny. *The Urantia Book* is designed to facilitate this effort. “*The real purpose of all universe edu-*

rive on the mansion worlds better qualified for service than might otherwise be the case. We know that the mansion worlds are prepared to deal with the deficiencies, but that is no reason to arrive with more deficiencies than we can avoid. If there are things we can do here to arrive there with fewer deficiencies, it seems only fair to try to do that; it is a matter of cosmic ethics.

A specific example may help illustrate the possibilities. It appears that shortly after arriving on the mansion

worlds we will find ourselves involved with the management of universe information. Management of information, for cosmic purposes, is a high order skill. It cannot be learned suddenly; it takes time and practice. If our information management skills are defective when we arrive on the mansion worlds, it will limit our usefulness. Instead of contributing, we will consume the resources of the mansion worlds in remedial services designed to bring our information management skills up to a level acceptable for responsible assignments in the mansonia economy. The next few paragraphs will provide the basis for this conclusion.

The cosmos described in *The Urantia Book* depends upon an enormous amount of information for its efficient and intelligent operation. Endless decisions are constantly being made about all manner of complex matters, large and small. Accurate information is the basic material of these efforts. Without reasonably complete and accurate information it is impossible to make intelligent decisions.

The mechanisms described in *The Urantia Book* for the gathering and retrieval of information are vast. A significant fraction of universe personalities and realities are devoted to this task. For example, more than one-seventh of the seraphim, the recorders, are assigned to this effort; other orders of universe life are also involved. Consider the following comment about the Celestial Recorders on page 282:

to do it. The management of information is not a simple matter; it is a high order skill that can only be learned by patient and devoted application.

It is clear that many of the angels are involved in information services, but what does this have to do with human beings like ourselves? Consider the following:

The human race was created just a little lower than the more simple types of the angelic orders. Therefore will your first assignment of the morontia life be as assistants to the seraphim in the immediate work awaiting at the time you attain personality consciousness subsequent to your liberation from the bonds of the flesh. (p.1248)

Here we are told that the first work of the morontia life involves assisting the seraphim. Since much of their work concerns universe information services, it appears reasonable to conclude that at least some of the immediate work of the afterlife will involve assisting the seraphim with their duties of managing universe information.

Knowing this, it seems appropriate to begin preparation for these assignments NOW. It becomes important to develop new and better habits of information management now. These improved habits should serve to insure that the information we store and communicate is sound - in fact and in truth. We should increasingly learn to distinguish skillfully between good and bad information, accepting only the good, rejecting the bad, and realizing that:

THE CONCEPT OF “COSMIC CITIZENSHIP” TAKES SURVIVAL FOR GRANTED AND PROCEEDS WITH A DETERMINED AND INTELLIGENT EFFORT TO DEVELOP SPECIFIC ATTITUDES AND SKILLS WHICH APPEAR TO HAVE CONTINUING VALUE IN THE MANSONIA LIFE.

While the advancing recorders stationed on the subordinate spheres of record in the Orvonton universes number trillions upon trillions, those of attained status on Uversa are not quite eight million in number. These senior or graduate recorders are the superuniverse custodians and forwarders of the sponsored records of time and space. (p. 282)

What does this tell us? First, that an enormous number of beings - trillions upon trillions - are involved in assembling the Orvonton information database. Second, that very few of these, less than 8 million, are of attained status - masters of the art. The rest are still learning how

...you will resume your intellectual training and spiritual development at the exact level whereon they were interrupted by death. ...You begin over there right where you leave off down here. (p.533) The life after death is no different in the essentials than the mortal existence. Everything we do in this life which is good contributes directly to the enhancement of the future life. ...Every mortal gain is a direct contribution to the enrichment of the first stages of the immortal survival experience. (p.1134)

This brings us to a consideration of rumor, gossip and hearsay. They are too often the means by which we

acquire information and form understandings of persons and situations. We are told something or hear something about someone, and accept it with little or no effort to verify the correctness of the information. It is rarely correct; it is usually biased, positively or negatively; it is often partial, distorted, prejudiced and false. Nevertheless,

for granted and proceeds with a determined and intelligent effort to develop specific attitudes and skills which appear to have continuing value in the morontia life. It attempts to identify those morontia values and incorporate them into the life we live here, imparting particular meanings to Jesus' statement:

(COSMIC CITIZENSHIP) BRINGS THE VALUES OF THE NEXT LEVEL OF UNIVERSE REALITY INTO THE CURRENT LEVEL, THUS CONTRIBUTING TO THE PROGRESS OF THE CURRENT LEVEL TOWARDS ITS DESTINY OF LIGHT AND LIFE.

information communicated through rumor, gossip and hearsay is frequently accepted as valid.

It is difficult to imagine how the angels could rely on the assistance of individuals who were in the habit of managing information in this manner. The angels are devoted to insuring that the information they record and provide is accurate - a factual and truthful account of the person or situation concerned. They do their work with a sense of sacred obligation; they are not likely to trust those who are careless in the management of information to hold any responsible role in their efforts.

Of course, rumor, gossip and hearsay are often understood to be evil. Even those who have no expectation of immortality have concluded, on purely humanistic grounds, that they are inferior behaviors. Those who believe and practice the teachings of *The Urantia Book* should sense this in much deeper manner since they are equipped to see these and similar things as matters of "cosmic citizenship," involving not only the doings of this world but also of the worlds to come. The ability to manage information skillfully is basic to "cosmic citizenship." It is among the ABCs of cosmic education, fundamental to the ability to serve responsibly in the early assignments of the morontia life.

This specific example of the concept of "cosmic citizenship" is not likely to have universal appeal, but hopefully it will serve to stimulate further thought about the connections between this world and the next. Some of these connections may be relatively easy to discern; others will require a careful study of the detailed descriptions of cosmic reality presented in *The Urantia Book*, along with the use of the creative imagination. It is those relationships, simple and complex, which form the foundation for the practice of "cosmic citizenship."

The concept of "cosmic citizenship" takes survival

You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world. It is not enough that you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world. (p. 1570)

The practice of "cosmic citizenship" is twice blessed. While seeking to enrich the next life, it also enriches this life. It brings the values of the next level of universe reality into the current level, thus contributing to the progress of the current level towards its destiny of light and life.

We are just at the beginning of this adventure of discovery. There are an endless number of such connections waiting to be clarified and incorporated into the lives of those who study *The Urantia Book*, and subsequently to the world. To the degree that we identify these connections and make them real in our lives we experience "cosmic citizenship" as a growing personal reality, enriching both this life and the next, and causing ripples which expand out to the edges of supreme reality.

■ *Stephen (Steve) Dreier, a retired professor of chemistry, former President of The Urantia Book Fellowship, currently serves as The Fellowship's Vice President. He has been a student of the book for more than 25 years and has invested countless hours in the service of The Fellowship, his local society and readers everywhere.*

FAITH MOST WILLINGLY CARRIES REASON ALONG AS FAR AS REASON CAN GO AND THEN GOES ON WITH WISDOM TO THE FULL PHILOSOPHIC LIMIT; AND THEN IT DARES TO LAUNCH OUT UPON THE LIMITLESS AND NEVER-ENDING UNIVERSE JOURNEY IN THE SOLE COMPANY OF TRUTH. (P. 1141)

THE DUAL NATURE OF SUPREMACY

Linda Buselli, Dallas, TX

“For every action there is an equal and opposite reaction.” This axiom of physics has profoundly influenced our view of the physical world. But if, in fact, this is a “truth” of the universe, then it must be true at all levels of reality. In my attempt to understand the nature of the Supreme, I have found this idea is crucial to grasping how supremacy works, not just in physical manifestations of the Almighty Supreme, but in spirit, mind, and even personality.

virtually non-personal aspects of the Divine Minister, especially at the beginning of the formation of the local universe. “*In the local universes even the Creators evolve: 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.*” (p. 1272) It seems that as he grows from individual personality expression to the group consciousness gained by the experience of living the lives of his creatures, she moves from group consciousness and

THE FACT THAT SUPREMACY MUST ENCOMPASS ALL FINITE POSSIBILITIES INDICATES THAT IT MUST BE AN EXPERIENCE OF ALL LEVELS OF ANY GIVEN POSSIBILITY, FROM ONE EXTREME TO THE OTHER, FROM ONE SUB-INFINITE NEAR-ABSOLUTE TO ITS OPPOSITE.

The fact that supremacy must encompass all finite possibilities indicates that it must be an experience of all levels of any given possibility, from one extreme to the other, from one sub-infinite near-absolute to its opposite. We find this expressed in *The Urantia Book* in the ascending and descending sons, the passive/aggressive encirclements of the angelic orders, and even our gender of nativity of which traces remain all the way to Paradise and thereafter.

Human beings have learned that the motion of the invisible may sometimes be discerned by observing its effects on the visible; and we in the universes have long since learned to detect the movements and trends of Supremacy by observing the repercussions of such evolutions in the personalities and patterns of the grand universe. (pp. 1265-66)

Perhaps because I am a woman and feel that there is gender bias in *The Urantia Book*, I have spent a great deal of time and thought on this subject. Not long ago, I decided to begin with the relationship between the Creator Son and the Divine Minister, as representatives of the universe concepts of male/female, aggressive/passive, etc.; and I have come to discover a deeper meaning and purpose for these designations.

One of the more puzzling aspects of the Creator Son/Creative Spirit partnership has been the relationship between the personality prerogatives of the Son versus the

expression to a more individual personality expression. This observation gives rise to several possibilities of interpretation and expression regarding the actualizing of potentials of personality in the aggressive/passive, male/female, yin/yang roles, i.e., one of the dual motions of growth now occurring in Supremacy.

INTERDEPENDENCY

The Creator Son and Creative Spirit are associated in a unique way from the moment of their creation. “*When a Creator Son is personalized by the Universal Father and the Eternal Son, then does the Infinite Spirit individualize a new and unique representation of himself to accompany this Creator Son to the realms of space, there to be his companion, first, in physical organization and, later, in creation and ministry to the creatures of the newly projected universe.*” (p. 374) And “*The birth of a co-ordinate Creator Son signals the birth within the person of the Infinite Spirit of the potential of the future local universe consort of this Paradise Son.*” (p. 203)

In the growth and fulfillment of finite actualization of time-space potential within a local universe, the Creator Son and the Creative Spirit must function together. He is limited by space, she, by time, but “*...when these two function in administrative union, they are practically in-*

dependent of time and space within the confines of their local creation. Therefore, as practically observed throughout a local universe, the Creator Son and the Creative Spirit usually function independently of both time and space since there is always available to each the time and space liberation of the other.” (p. 377)

DUAL MOTIONS OF CONSCIOUSNESS

The Creative Deities represent two extremes of consciousness within the Supreme Mind. The Creator Son is highly individual. “...each is unique, diverse, exclusive, and original in nature as well as in personality.” (p. 236) On the other hand, the Creative Spirit begins as a scarcely individuated being but is “...group conscious of destiny.” (p. 203) As the Creator Son expands his consciousness of the experiences of his diverse beings through living the life of seven of his created beings, the Creative Spirit grows toward a more personal expression of consciousness with each of his bestowals. As his group consciousness expands, her individual conscious expression increases. They grow together but from opposite ends of the spectrum of personal consciousness and expression. Thus is the growth of both equal in the evolutionary growth of Supreme consciousness within their local universe.

REFLECTIONS AT A PLANETARY LEVEL

All of these motions of experiential growth within Supremacy are reciprocal, and reflect on all levels of time-space reality, from the material to mind, to spirit experience. “*In the present universe age this dual motion is revealed in the descending and ascending personalities of the grand universe.*” (p. 1265). It is also revealed in many other types

and a more group-conscious expression. On Urantia, although each displays qualities of both types of consciousness, males are generally considered “aggressive”, females, “passive;” that is, males tend to display a more aggressive individual personality expression, and women tend to be more group conscious, “family” oriented. Perhaps this is the source of “women’s intuition”, an awareness at some level of mind of the mindedness of others.

It may also be applied to the consciousness of entire planets. The Urantia races are considered sons of God and as such are highly individual persons. We are a Father-fusion world; the Adjusters are seeking union with unique personalities who are evolving toward the consciousness of relationships, the group consciousness required for the growth of Supremacy. “*A seventh or sixth circler can be almost as truly God-knowing – sonship conscious – as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship.*” (p. 1211) Our progression through the mansion worlds will be quite involved with our “socialization” and ability to work with groups of diverse types of beings.

Now let us consider spirit-fusion planets. We are told their inhabitants are mortal, as we are, and will ascend through the local universe as we do. What then, is different? May we postulate that their personality expression develops, as does that of the Creative Spirit, from group consciousness toward personal expression? I have always theorized that Ellanora of Panoptia was able to prevent a single soul from her planet being lost during the Lucifer rebellion because of the function of a group consciousness on her world. Perhaps Ellanora’s leadership indicates that she was a highly developed, i.e., more individually personalized member of her race and there-

WE CANNOT AUTOMATICALLY ASSUME THAT THE PREVIOUS EXPERIENCES OF OUR ADJUSTERS WERE CONCERNED ONLY WITH HELPING US THROUGH THIS MORTAL EXPERIENCE; THEY PLAN MUCH FARTHER AHEAD THAN THAT.

of relationships including aggressive/passive roles, and a myriad of spiritual and mindal phenomena within both ascending and descending personalities.

In considering the aggressive/passive roles, we find both types of consciousness, individual personality expres-

fore able to exert her influence more strongly through the planetary mind circuit. I cannot imagine such an event occurring on Urantia with its highly individualized minds. In our society we are only beginning to realize how important group awareness and cooperation will be to our

planetary future.

Also, we are told that the Adjusters gain valuable experience working with spirit-fusion candidates, but the Adjuster does not return upon the resurrection of these individuals. However, the Adjuster would have gained experience with group mind which would be of value in its purpose of helping us evolve to a greater group consciousness; and after fusion, this would be of particular benefit on the training worlds of the constellation. According to *The Urantia Book*, the Adjusters “..labor with the material mind for the purpose of constructing, by adjustment and spiritualization, a new mind for the new worlds and the new name of your future career. Their mission chiefly concerns the future life, not this life.” (p. 1191) We cannot automatically assume that the previous experiences of our Adjusters were concerned only with helping us through this mortal experience; they plan much farther ahead than that.

EVOLUTIONARY COMPLETION OF THE SUPREME

The existence of this opposite but coordinate pattern of growth seems to be an inherent function of Supremacy. In terms of the relationship of the Creator Son and Creative Spirit and their destiny, some speculations might be made even now. “...sometime in the far-distant future, in the now mobilizing universes of outer space, we believe that the liaison between a sevenfold Master Son and a seventh-stage Creative Spirit may attain to absonite levels of service..” (p. 242) We know that in the present universe age “*The Universe Mother Spirit..never leaves the local universe headquarters world....The Holy Spirit of the Divine Minister would become nonfunctional if her personal presence should be removed from Salvington. Her spirit presence seems to be fixed on the universe headquarters world... The Universe Mother Spirit acts as the universe focus and center of the Spirit of Truth as well as of her own personal influence, the Holy Spirit.*” (p. 378) However, from page 635 “*If the Creator Sons are destined to the outer universes, the Divine Ministers will undoubtedly accompany them.*” How then, might things develop that would enable her to join the Master Son in the outer space levels?

In the discussion of the local universe stage of light and life, *The Urantia Book* tells us: “*On attaining this fourth stage of development the Creator Son becomes administratively free; the Divine Minister is progressively blending her ministry with that of the superuniverse Master Spirit and the Infinite Spirit.*” (p. 634) As Michael becomes administratively free, she is also freeing herself of her control over the energy and mind circuits of the local universe. “*At the same time new status would be imparted to all orders of per-*

manent citizenship, such as Material Sons, univitatia, midsoniters, susatia and Spirit-fused mortals.” (p. 635) Please note that the Spirit-fused mortals are the only representatives of ascending evolutionary sons in this group. Are they to represent her presence in the future universe age in some undisclosed manner?

We are also told “*..the orders of creatures native to the local universes are quite varied. No two are administered or inhabited by dual-origin native beings who are in all respects identical. Within any superuniverse, one half of their inherent attributes are quite alike, being derived from the uniform Creative Spirits; the other half vary, being derived from the diversified Creator Sons.*” (pp. 236-37) When the Supreme Being factualizes, the authors of *The Urantia Book* “*...believe that the present demarcations between the seven superuniverses will gradually disappear, and that the entire grand universe will function as a perfected whole.*” (p. 1292) Is it possible that these spirit-fused mortals will contribute to the uniform administration of the grand universe in future ages?

The Supreme seems to grow from all possible experiential starting points in fulfillment of his destiny, and we participate in that growth, not only as ascending sons, but in many other manifestations such as gender identification, consciousness, personality types, varying situations of planetary origin — an almost endless profusion of differential values and experiences. And all expressions of finite reality are essential to Supremacy. It is only our spiritual and intellectual immaturity which designates one destiny, or expression of the Supreme, as of more value than another. We are all equally necessary to the completion of the God of time and space and we will become more experientially appreciative of this as we progress through the ages.

Linda Buselli has been a reader for 28 years, and she and her husband Bob served as Area Coordinator for Indiana for many years. She is a member of the Publications Committee and now resides in Dallas, Tx. Both children, Michael (24) and Gina (22) are active in the Urantia movement.

THE SUPREME IS THE BEAUTY OF PHYSICAL HARMONY, THE TRUTH OF INTELLECTUAL MEANING, AND THE GOODNESS OF SPIRITUAL VALUE. HE IS THE SWEETNESS OF TRUE SUCCESS AND THE JOY OF EVERLASTING ACHIEVEMENT. HE IS THE OVERSOUL OF THE GRAND UNIVERSE, THE CONSCIOUSNESS OF THE FINITE COSMOS, THE COMPLETION OF FINITE REALITY, AND THE PERSONIFICATION OF CREATOR-CREATURE EXPERIENCE. THROUGHOUT ALL FUTURE ETERNITY GOD THE SUPREME WILL VOICE THE REALITY OF VOLITIONAL EXPERIENCE IN THE TRINITY RELATIONSHIPS OF DEITY. (P. 1278)

Poem by Emily Bronte

No Coward soul is mine
No trembler in the world's storm troubled sphere
I see Heaven's glories shine,
And faith shines equal, arming me from fear

O God within my breast
Almighty ever present Deity!
Life, that in me has rest
As I, Undying Life, have power in thee!

Vain are the thousand creeds
That move men's hearts, unutterably vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main.

To waken doubt in one
Holding so fast by thy infinity,
So Surely anchored on
The steadfast rock of Immortality

With wide embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and moon were gone,
And suns and universes ceased to be,
And thou wert left alone.

There is not room for Death,
Nor atom that his might could render void;
Since thou art Being and Breath
And what thou art may never be destroyed.

2nd January, 1846

The poem, which according to her sister Charlotte, were the last lines Emily Bronte wrote, is untitled.

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.
AND THE INFINITE TREASURES OF SUCH A MATCHLESS
CAREER ARE YOURS FOR THE STRIVING!

(p. 365)

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