

The Family of God and The Cosmology of the Urantia Book

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1. Introduction. Today I will focus on two essential cosmological concepts of the Urantia Book that are more or less in conflict with contemporary mainstream science and religion respectively.

1.1 The presence of Paradise. The first idea is that there exists a unique, motionless "central material object" whose name is Paradise. Eternal Paradise is the nucleus of each ultimate material unit, and yet also the geographical center of Infinity. Infinity is thus within each ultimate material unit and also Infinity includes all material units in the totality of reality, which is Infinity! Paradise is the fulcrum of Infinity.

It is no accident that in the Urantia Book the word "Paradise" is used 1437 times. That's almost once a page! It seems to me that we, who take the Urantia Book seriously, should begin to take this word much more seriously in our cosmology. Like us, God 'has a Body' and its name is Paradise!

1.2 The 'Kingdom of God': The other idea is that God, the First Person, is in direct and intimate personal contact with each other person as a spirit within that person's mind and soul - like a Father to each of his many sons, who are thus all members of a single spiritual family, prior to, and irrespective of, all past, present and future associations, memberships, baptisms, excommunications or other exclusions, religious or otherwise.

This concept of the Kingdom of God is truly like the stone that the church builders discarded but when the people found they made the corner stone of their faith. It is the Rock manifested by Peter's insight, which came directly from the Father and not from men, that Jesus is the divine Son of God.

We are thus each free to have our own personal relationship with God, the first person of Existence! If ever anyone is tempted to doubt this, pause to consider how the stars of the night sky beckon to each one's eyes to look to the Eternal and Infinite for soul sustenance, for the meanings of existence and decisions of destiny. It is not an accident that no matter what our status in life, we *each* have been given a view of the whole cosmos?

2. The Immanence and Transcendence of God

2.1 Immanence. Concerning the immanence of God consider the scriptures. The Apostle Paul quotes an unnamed poet saying 'In him we live and move and have our being. ... For we are indeed his offspring.' (Acts 17:28) And early in the very first paper of the Urantia Book a Divine Councilor who has "many times ... enjoyed the supreme pleasure of a sojourn in the immediate presence of the Universal Father" says, "In God, man lives, moves, and has his being." (22.5) Later, this same author, telling of the Father's consciousness of each one of us, again quotes "'for in Him we all live and move and have our being.'" (29.6) And again, "The Universal Father is all the time present in all parts and all hearts of his far-flung creation." (44.5) Another Divine Councilor of Uversa commissioned by the Ancients of Days to portray the Infinite Spirit says "The Conjoint Actor is the revelation of the unity of God, in whom all things consist - things, meanings, and values; energies, minds and spirits." (98.4) A Perfector of Wisdom speaking about gravity as the the "all-powerful grasp of the physical presence of Paradise" tells us about "...God, who is all things, fills all things, and in whom all things consist." (125.5) Machiventa Melchizadek and a Mighty Messenger tell us that "God is all and in all, and no things or beings exist without him." (646.1) And later in the Urantia Book a Melchizadek of Nebadon says "...in him we all live and move and have our being, from the creatures of space to the citizens of Paradise; and this is just as true of the master universe as of the infinitesimal ultimatons, just as true of what is to be, as of that which is, and of what has been." (1155.4) Finally, in beginning his public work, Jesus said, "The throne of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes." (1588.5) And these are just a few of the references to the truth and the fact that 'God is in each one and each one is in God.'

It seems to me that we may need to take these statements more seriously. We pay lip service to these ideas but do we really see how to take them literally? Today I hope to show how we can begin to interpret these sayings quite literally, and perhaps more fully to live up to our faith in the central concept of the Christian gospel according to the Urantia Book - Jesus' concept - again that God, the first person of Deity, commonly called the Universal Father, has a unique & direct personal relationship with every other individual person (human or divine) in the inner mind of that individual. Thus is that person made a son of the Father. Be we male or female, we all are 'spiritual sons' of

the same 'spirit Father', we form a single spiritual family called the Father's Kingdom, the Kingdom of God.

Now, one can feel loved by this indwelling spirit of the Father (1733.1), and can respond with love, and such love in our lives will inevitably overflow as the "fruits of the spirit" unselfconsciously bestowed upon the rest of God's spiritual family. But it also true that if our lives do not bear these spiritual fruits, then we should question the sincerity of our faith and the quality of our communion with God.

A fragment of the Universal Father lives within each one, the source of that person's image of the true, the good, and the beautiful - the loving way. But this great truth is not just true on some philosophical and spiritual levels. It is true even on physical levels!

Furthermore, not only is the Father within each personality, at the core of the inner mind, the Eternal Son is knocking at the door of consciousness in the persons of the Paradise Creator Sons, while Nether Paradise is the actual nucleus of the non-spirit part of the individual; and all the while the Infinite Spirit enshrouds and envelops the Father within the Son and simultaneously spreads out over all space and out even beyond the concept edge of the Master Universe.

2.2 Difficulties. But before I go any further, I should be candid about the difficulties of these topics. For instance, it is much easier to talk *about* feeling God's presence than to actually feel the presence; it is easier to speak *about* truth than to actually speak it. And lest anyone become discouraged remember that there is a "fringe of conflict" that each one must pass through on the way from casual loyalty to material goods to supreme loyalty to spiritual values, and progress is often slow at first.

Similarly, our Divine Counselor points out that "It is well-nigh impossible for human logic and finite reason to harmonize the concept of divine immanence, God within and a part of each individual, with the idea of God's transcendence, the divine domination of the universe of universes." (69.2) And similarly a Mighty Messenger says, "But never can a creature understand how it is that this unity becomes duality, triunity, and diversity, while remaining an unqualified unity." (1261.7)

But, we're not going to let such statements deter us are we! Somehow we must conceive total reality - Infinity - as a Whole within each part, each part in turn being within this self-same Whole. Firstly, the whole

is; secondly the whole is *within* the part, and thirdly the whole has the part *within* it. ... I guess that makes the part, part part and part Whole!

We are advised by a Melchizadek of Nebadon to think of reality-totality (eternity-infinity) as "an almost limitless ellipse which is produced by one absolute cause and which functions throughout this universal circle of endless diversification, ever seeking some absolute and infinite potential of destiny." (1152.1)

2.3 The Seven Absolutes of Infinity. We have also been informed that the infinite I **AM** produced the original *divinity tension* by differentiating into the dynamic infinity of the **Deity Absolute** and the static infinity of the **Unqualified Absolute**, and that this tension is resolved by the **Universal Absolute**. In this eternity transaction, the I **AM** also differentiated into the **Father** of the **Eternal Son** and into the *Pattern* of **Paradise**. In concept the **Infinite Spirit** is the third person and the seventh absolute to eternally arise, and immediately there also eternally exists space and the Central Universe of Havona. (6.2-6.3) The relationships between the absolutes are embraced in the triunities and the triodities. Let us first look toward the Father himself on Paradise:

Speaking about the attributes of the Father, our first Divine Counselor writes, "The omnipotence of the Father pertains to the everywhere dominance of the absolute level, whereon the three energies, material, mindal, and spiritual, are indistinguishable in close proximity to him - the source of all things." (47.3) Quoting a Perfectioner of Wisdom, "The personal presence of the Universal Father is immediately surrounded by the personal presence of the Eternal Son, while they are both invested by the unspeakable glory of the Infinite Spirit." (118.3) Notice that the Father is *surrounded* by the Son.

2.4. Immanence & Transcendence. The presence of the Father within his sons and the sons within the Father is explicitly and persistently described by Jesus - as though our doubts are strong and must be broken down: At Capernaum Jesus declared, "The Father in the Son and the Son one with the Father - that is my life-giving revelation to the world and my saving gift to all generations." (1711.5) And a little later he said, "... I tell you that the Father and I are one." (1750.7) And again later he says: "Do you not believe that I am in the Father and the Father in me?" (1947.9) Jesus goes on "My Father abides in me and works through me. Believe me when I say that the Father is in me and that I am in the Father, or else believe me for the sake of the very life

I have lived - for the work's sake." (1948.1) And speaking of the coming of the Spirit of Truth to the apostles, Jesus continues, "And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you." (1948.4) And he further says "In this very manner will my Father and I be able to live in the souls of each one of you, and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you." (1949.1) So we should take our Divine Councilor literally when we read "the creature not only exists in God, but God also exists in the creature." (45.3)

3. Time, Space and Paradise Realities.

3.1 *Paradise and Shadows.* There is another saying that is perhaps the key to an understanding of God's imminence and transcendence and which the midwayers repeat as an intellectual challenge. (Don't you like to take a dare once in a while?) The saying is that "Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?" (2021.3) Note those words *shadow* and *Paradise*. Similarly, in a joint statement Machiventa Melchizadek and a Mighty Messenger assert that "Physical matter is the time-space shadow of the Paradise energy-shining of the absolute deities." (648.2) And early in the Forward we are told by the Divine Councilor in charge of the portrayal of truth concerning the Paradise Deities and the universe of universes that "Reality, as comprehended by finite beings, is partial, relative, and shadowy."

Also early in the Urantia Book we are told by a Divine Councilor that "from the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body." (82.2) Again, "In cosmic evolution matter becomes a philosophic shadow cast by mind in the presence of spirit luminosity" (140.12) "...the material world is almost entirely unreal, being merely a shadow of the substance of spirit realities." (498.6) And again, "Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities." (648.2) Quote a Melchizadek, "Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space. (1117.4) And according to the midwayers, Jesus, in discussing the analogy existing between the natural and spiritual worlds, "frequently alluded to the natural as 'the unreal and fleeting shadow of spirit

realities.'" (1692.3) Earlier Jesus had given qualified approval to "the theory that the material things of the world are shadowy reflections of invisible but more substantial spiritual realities." (1433.7) This is "Greek Idealism, the idea of the natural as the shadow of the spiritual - the temporal as the time shadow of the eternal." (1864.3) Recall that "seeing" is a *reflective* phenomenon. The "substance" seen is light, reflected or emitted. The image seen is a construct of the matter and mind of the person.

3.2 On the Light from the Deities. We learn that "The seven secret spheres of the Universal Father, circulating about Paradise in close proximity to the eternal Isle, are highly reflective of the spiritual luminosity of the central shining of the eternal Deities, shedding this light of divine glory throughout Paradise and even upon the seven circuits of Havona." (143.3) And "On the seven sacred worlds of the Eternal Son there appear to take origin the impersonal energies of spirit luminosity." (143.4) And the Seven Master Spirits send forth the spiritual illumination of the Third Person of Deity from the seven worlds of the Infinite Spirit. So light of various kinds leave the region of Paradise.

3.2 Paradise and Time. "As a physical controller in the material universe, the First Source and Center functions in the patterns of the eternal Isle of Paradise, and through this absolute gravity center, the eternal God exercises cosmic overcontrol of the physical level equally in the central universe and throughout the universe of universes." (24.9) And both gravity and gravity traversers move instantaneously! "It is said that the Thought Adjusters traverse space over the instantaneous circuits of the Paradise Isle." (1182.7)

3.3 Contemporary Science and Religion. Now, while the concept of Paradise is perhaps nominally tolerated by most organized religion, it is specifically ruled out by contemporary scientific cosmology: One of the principles upon which Albert Einstein founded his theory of the relativity is that there is no unique physical reference frame, nothing motionless by which to measure other motions. As creative and imaginative as he was at incorporating the observed constancy of the speed of light as measured from any two relatively moving reference frames, Einstein conceived a universe without a center. Such a universe he felt was aesthetically more appealing!

3.4 Locating Paradise. Nevertheless, the central cosmological concept of the Urantia Book appears to be that **There exists a central,**

non-moving, object called Paradise, the geographical center of infinity (126.7) and the dwelling place of the Universal Father. This unique Object is not in space but can be located at the "focus of space", that is, at the limit of the relatively non-moving midspace zones existing between the moving zones of space. (1156.2 & 124.3) These relatively non-moving midspace zones are both within each ultimate material unit of revolving space and also they envelop all motions as a whole. (469.3) Following these so-called "quiescent" regions toward absolute motionlessness either within an ultimaton or toward the potentially infinite reaches of so-called "outer space" leads to Paradise, the only actually motionless thing. There is also a macroscopic image of all this - a shadowy projection of these Paradise realities in the spectacle of light and human vision in space.

The physical presence of Paradise at the *focus* of space is manifest in space as the instantaneous grasp of gravity. (125.5) Furthermore, the Unqualified Absolute, which is focused in the outer zone of the under (or nether) side of ellipsoidal Paradise (123.1) nevertheless also *pervades* space and releases primordial force into space in response to the presence of the Transcendental Paradise Force Organizers. Space is therefore a *transcendental* reality existing between the *pervading* space presence of Unqualified Absolute and the gravity presence of Paradise located at the non-spatial focus of space. Space will eventually require seven dimensions, one for each of the seven Absolutes of infinity. (98.5) For instance, the Infinite Spirit also pervades all space and the Universal Absolute identifies the domain of evolutionary growth in the finite imperfect universes.

A Melchizadek of Nebadon says "Paradise is not in space; space exists relative to Paradise, and the chronicity of motion is determined through Paradise relationship. The Eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion; in all space, only the presence of the Unqualified Absolute is quiescent and the Unqualified is coordinate with Paradise. Paradise exists at the focus of space, the Unqualified pervades it, and all relative existence has its being within this domain." (1156.2) The *tension* between the energy emerging from the Unqualified Absolute in space, and the potential personality of the Deity Absolute in upper Paradise, is perfectly resolved by the Universal Absolute, which, according to our Divine Councilor, constitutes the "zone of progressing evolutionary reality existent in the time-space, and in the transcended time-space, universes of subinfinite Deity manifestation." (15.3)

Paradise may connote any and all forms of reality. (7.9) The physical existence of Paradise at the nucleus of each ultimate particle is a radical One-to-many cosmological concept on the physical level of reality, which also obtains on the spiritual level (and all other levels of reality - mental and personal.)

4. Toward A New Cosmology of Matter. Let us now try to more vividly imagine the shadowy nature of physical matter as related to Paradise realities. Think of Total Reality as the locus of an almost infinite ellipse of reality whose finite foci move toward the eternity and infinity of the non-spatial nucleus of each ultimatons while the other foci move toward all-encompassing and transcending Infinity. Finally, project the result back into the finite realm and we see spherical shells of rotating space of quantifiable radius and thickness and rates of revolutionary motion. And the nucleus of all these ultimatonic revolutionary motions and also of their macroscopic motions in space is the same Paradise.

4.1 Ultimatons. We are informed that energy is arranged by the Transcendental Force Organizers as minute ultimate spheres called ultimatons. Each ultimatons is held together by Paradise gravity (the true strong force) and is configured (I think) as a set of three concentric rotating spherical shells of space of varying sizes and thickness and having perhaps three mutually perpendicular axes of rotation. Paradise is the nucleus of each individual spherically shaped ultimatons, the smallest measurable unit of matter. (See Figures 1 & 2.)

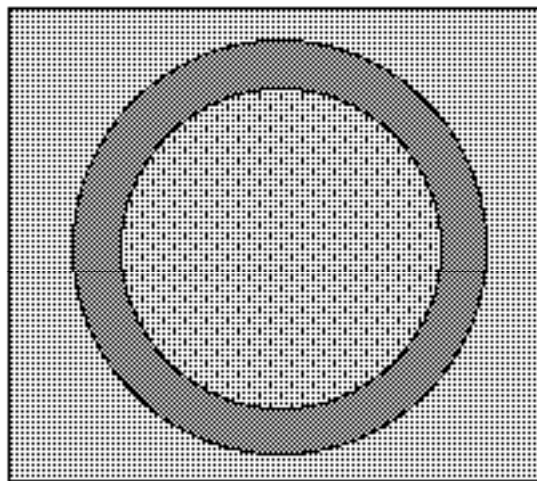


Figure 1. A Spherical Shell of Space

4.2 Mass. Now in contemporary science, the mass of a body of matter is defined and measured in terms of the force necessary to produce a unit of acceleration in that body. So mass is force per unit of acceleration - intuitively, the amount of resistance to motion due to inertia that the body has. The "mass" of an ultimate particle depends upon the radius and shell thickness of each of its three component spherical shells of potent space and also on the rate of rotation of these shells. Since there is always a "plane perpendicular to the mass" (126.5), mass can evidently be represented as a vector along the axis of rotation with a magnitude (or length) representing the amount of inertia in that direction. In this tri-concentric spherical shell configuration, an ultimatron has inertia (mass) in any direction. Mass is angular moment of inertia of rotating space. Space is not nothing; it has the potency of the Unqualified Absolute.

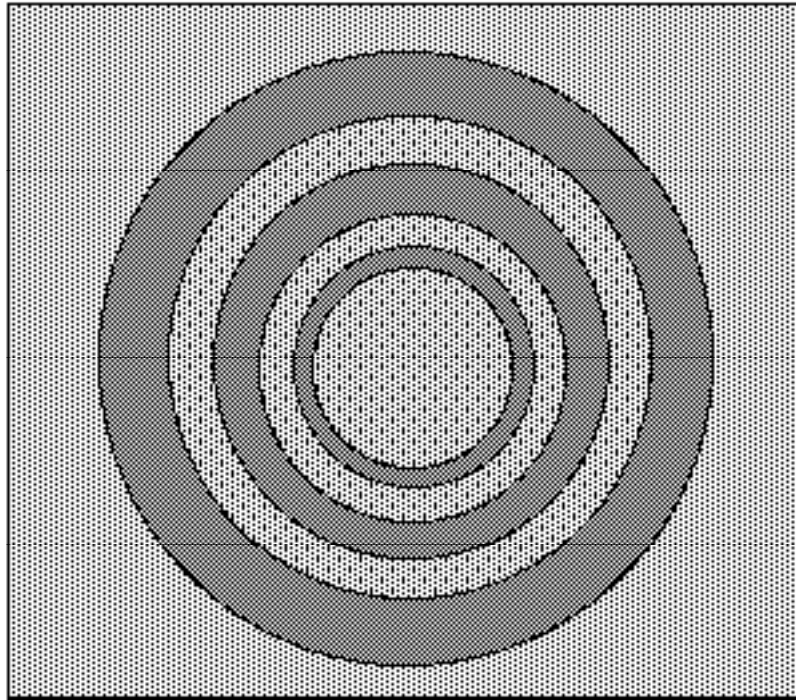


Figure 2. Three Concentric Spherical Shells of Space

This concept of mass allows a nice interpretation of the experimentally verified phenomenon of a particle increasing in mass without bound as the particle is speeded up toward the speed of light. The mass (resistance to acceleration) of the particle increases apparently because the linear force producing the acceleration goes into additional rotational rates (mass) rather than into additional linear velocity (kinetic energy). Thus mass-energy can be conserved according to

Einstein's famous law of conservation of mass and energy: $\Delta M = \Delta E / C^2$. "The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light." (474.1)

4.3 The Constancy of the Speed of Light. One of Einstein's famous thought experiments involved a train. It had earlier been determined by the famous Michelson-Morley experiment, that the speed of light is not affected by the motion of the object emitting the light. For instance, the light shining forward from the front of a train that is traveling away from a station travels no faster away from the station than the light from a lamp resting at the station. The light emitted from the moving train does not move away any faster than the light emitted from the lamp at the station. And this is true no matter how close to the speed of light the train is going! How can this be? Einstein is credited with the solution to the problem.

But the Urantia Book suggests a different solution to me, that Paradise - the motionless "Isle of Light" - is the source of *all* light - whenever light is emitted! That all light emanates from this nuclear "Isle of Light". That is why the speed of light is a constant no matter what the motion of the matter supposedly "emitting" the light. The light doesn't actually come from the shadowy space matter; it comes from the non-moving, non-spatial nuclear region existing in close proximity to the moving particle. The light that appears to be emitted from a moving particle actually comes from Paradise and is injected into space at the present position of that moving particle, making it seem to be coming from the fleeting space shadow itself. This is my interpretation of why the speed of light is a constant with respect to any two relatively moving reference frames supposedly emitting or receiving light. In the context of Einstein's train, the light leaving the front of the train does not carry the velocity of the train. Particles that seem to emit light actually constitute "windows" into the "plane of light" existing in close proximity to the space particle, at its eternal center, roughly speaking, just "above" the space of the particle, or just *within*.

4.4 Projections and Shadows. Let us further consider how the motions of space can be considered as "fleeting shadows" of Paradise realities, and how time can be considered the "moving image of eternity." With Paradise existing at the "focus" of space (another optical term), its inner realities can be projected from infinity as moving matter in space, somewhat like shadows of a 3-dimensional object are projected onto a 2-dimensional wall, or like a four dimensional sphere is projected

into 3 dimensions! (See Figure 3.) These constitute the space bodies that we "see".

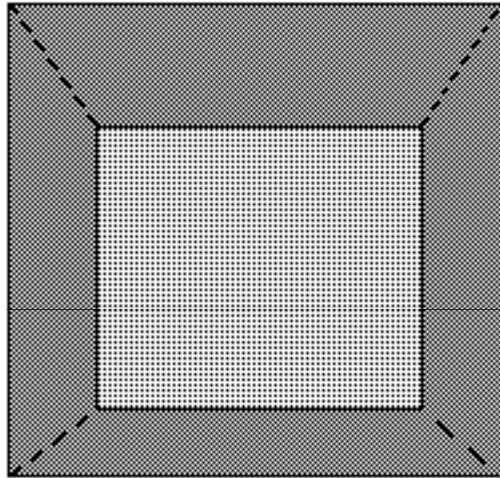


Figure 3. A 3-dimensional Cube Projected onto a 2-dimensional Plane.

It has been shown by mathematicians that a 4-dimensional cube projected into 3 dimensions looks like two concentric cubes. See Figure 4.)

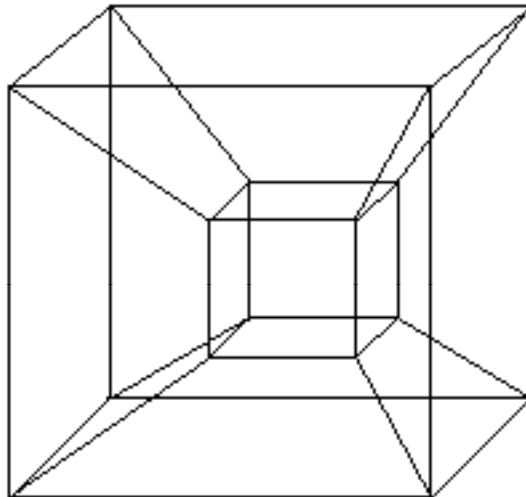


Figure 4. A 4-Dimensional Cube Projected into 3 Dimensions.

A 4-dimensional sphere could be projected as 2 concentric spheres. But "two concentric spheres" is just another way to describe a

spherical shell of space! With a bit more imagination and a few more dimensions we might be able to conceive of how to project down to 3-dimensions and end up with three concentric spherical shells of revolving space making up an ultimatron. An ultimatron has a three-fold constitution - three concentric spherical shells of revolving space, revolving, I think, on 3 different axes of rotation. In this way the ultimatron would exhibit mass in all directions, perhaps not the same mass, but it would have a total mass vector made up of three "moments of inertia". When 100 concentrically configured ultimatrons go into making up one electron, the dynamic possibilities are wide open.

4.5 Time and Eternity. Concerning time, Jesus speaking at Carthage says: "That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events." (1439.4) We still have a long way to go before we can interpret these words. There's always a lot left for another talk!

5. The Kingdom of God. In the meantime, let us return to the Kingdom of God. There are some other spiritual and personal aspects.

5.1 Personality Transcendence. Recall first that human *personality transcends both time and space*. This personality "concept of indivisibility" of time "in association with the concept of unity" in space "implies transcendence of both time and space by the ultimacy of Deity." (31.7) Said Jesus, "On the inhabited worlds, human personality (indwelt and oriented by the Paradise spirit) is the only physically related reality which can transcend the material sequence of temporal events." (1439.3) By means of the personality circuit, "the creature maintains direct and sustaining contact with the Father of all personality on Paradise." (640.2) "Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person." (30.9) "... the presence phenomenon of a personality or the pattern of an identity, as such, is not a manifestation of energy, either physical, mindal, or spiritual. The personality form is the *pattern* aspect of a living being; ..." (483.9) And recall that the Father is *pattern* to Paradise.

5.2 On God the Father Indwelling Human Consciousness. "Unless a divine lover lived in man, he could not unselfishly and spiritually love. Unless an interpreter lived in the mind, man could not truly realize the unity of the universe. Unless an evaluator dwelt with man he could not

possibly appraise moral values and recognize spiritual meanings." (2094.16)

Said Jesus, "While the speech of God spoken from the whirlwind was a majestic concept for the days of its utterance, you have already learned that the Father does not thus reveal himself but rather that he speaks within the human heart as a still small voice saying 'This is the way; walk therein.' Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!" (1664.3))

So the Father does not speak in the whirlwind or the thunder or the lightning; the Father speaks with the still small voice to the individual listener from within each imperfect mind of choice, providing the absolute arrow. And fear not to choose, for God has transcendently encapsulated all of our finite choices, weaving them into the fabric of supreme reality.

(As an aside) If anyone here is ever tempted to doubt this process is actually occurring, remember rather, to have faith to give it a chance to occur. Do that which your mind judges to be necessary for God to take your attentions as a serious commitment and exercise of faith on your part that could warrant your receiving whatever spiritual endowment, mental insight or material thing you may desire - or something better.

When we speak of 'God within each person' we are not thereby egocentrically elevating ourselves to the level of the divine - identifying ourselves with God. Rather are we acknowledging the actual elements of a rational cosmology of existence, one that acknowledges that God is the center of all and everything that has even shadowy existence. Our shadowy existence itself has God at its center. The First Person is primal in all respects, unqualifiedly. The derivation from God may be an "eternity event" (without a specific starting date), but from God all reality eternally "springs." In God all things consist.

5.3 God the Son at the Door of Human Consciousness. Though the Sovereign Creator Sons "'stand at the door' of consciousness and 'knock' and delight to come in to all who will 'open the doors of their hearts' ... nevertheless, mortal men have something from God himself which actually dwells within them; their bodies are the temples thereof." (26.4)

5.4 The Uniqueness of Personality. Another relevant feature of human personality is its *uniqueness*. The uniqueness of each one, even of material things, suggests that infinity is within each one making it different from all others. Each of us is "a child without duplicate in infinity, a will creature irreplaceable in all eternity." (138.5) "Personality is a unique endowment of original nature ..." (194.3) "The human personality does not result in some combination of the qualities or attributes - but rather in an entirely new, original, and unique universe value of potential eternal endurance, the soul." (1218.1) "Personality is unique, absolutely unique; ..." (1225.12)

5.5 The Changelessness of personality. "Personality is changeless in the presence of change." (1225.9)

5.6 The Father's love and the weakness of man. And finally, recall that God's love is so great that it destroys even the conscious sins of human weakness by *making them right!* Love "destroys forever the sin and all weakness resulting there from." (2018.2) So, *do* thirst for righteousness and you shall receive it. Recall the manner of love that the Father has bestowed upon us. Recall how the Father will greet the prodigal son who once turns with a whole heart. He will place a royal robe on our shoulders and he will slip a ring on our finger. My brothers and sisters, seek not to wear the shabby garments of human honor and preferment; rather seek to wear the spiritual robe of self-recognized membership in the universal spiritual and personal family of the First Person and Source of all that is. Recall that the Father himself knows each one, and loves each one.

And if it is sometimes hard to love unlovely humanity, take another look at Jesus hanging on the cross for the love of his enemies and as a demonstration to all of us of how love can conquer all adversity. Let us go and do likewise in all the struggles of our lives. Let us know, like the biblical Job, that our Vindicator lives and that God will eventually compensate any and all injustices. But until the Divine Judges rule, it is our *personal* role to render mercy to offenders not justice, love not judgment. While the civil authorities must judge man's behavior, we are instead to be the saving salt of humanity, ambassadors of the heavenly kingdom of love. May we all so live our lives, and when we are done here, we will all surely find places in the Father's mansions on high.