

Meeting - Eastern Regional - R. F.

Growth--Supreme, Ultimate, and Absolute

Dan Massey - May 14, 1977

By exercise of infinite volition, the First Source and Center divides all reality into deified and undeified parts. Deified reality encompasses all personal realities, and more. [Foreword,IV] In eternity, all these realities are; however, in space and time, some are recognized as existent, or actual, while others are not-yet-existent, or potential. [Paper 115,3] Existent realities may be considered to be physical (all things grasped by Paradise gravity), spiritual (all things in the gravity circuits of the Eternal Son), or mindal (associated with the gravity circuits of the Infinite Spirit). In each case, gravity is that process by which an actuality is retained in existence relative to one of the focal absolutes. [Paper 56,1-3] These three focal absolutes, taken together, functioning as a group, constitute the Triodity of Actuality. Potential realities are not gravity responsive, and are associated with the Triodity of Potentiality, which also comprises three absolutes. [Paper 105,5] The Deity Absolute encompasses all deified reality which is not yet actual, the Unqualified Absolute all undeified reality not yet actual, while the Universal Absolute seems to encompass all those not-yet actual things which must be potentially existent as relationships between deified and undeified elements of reality (both actual and potential). [Foreword,XI]

Personality is the pattern or arrangement by which spirit seeks to achieve mastery of energy-matter through the mediation of mind. (1275:1) While the Deity Absolute is the repository of potential personal realities, personality is bestowed by and encircuited in the personality circuits of the Universal Father, the Original Cause of all manifestation. [Paper 56,4] Personalities have identities, but not all identities have personality. When associated with the indwelling Thought Adjuster, also a bestowal of the Universal Father, personality is cocreative of a future eternal identity reality. [Foreword,V] This process of participation in the actualization of potentialities, with the concomitant expansion in the scope of immediately actualizable potentialities (potentiation of actualities), produces the phenomenon of personality unification, or growth. The process is cocreational because the unifying action of the individual is performed in response to the unifying direction of the indwelling spirit, the will of the Father. [Paper 117,3] The evolving cocreative personal creature is, thus, a Son of God. (1282:5) The creature's personal experience of the sonship relation increases as he is able to actualize the unification of his will with that of the Father. For an individual, such unification connotes the direction of the mind by the spirit and the literal act by the mind. (1280:1) Such unification begins with the fact of spirit-indwelt personal existence (Adjuster reception), and continues on ever increasing

levels of spirit-values and mind-meanings.

Individual personalities thus provide the seeds of growth in the universes. Ascending creatures grow by progressive recognition of God the Sevenfold, the method of approach to Paradise Deity established for the present universe age by the existential Paradise Trinity (the Trinity Supreme). [Paper 116,2] Such experience of actual growth augments the potentials for further growth, even potentials of human divinity. (1263:2) Growth is the essence of the Sevenfold. (1262:3) Growth is also effected by descending beings (e.g., the Creator Sons) who expand Paradise-centered actualities into the domains of the Absolutes. (1265:5) The summation of the individual growth accomplishments is the Almighty Supreme. God the Supreme is a spirit personalization of the Paradise Trinity, resident in Havona. [Foreword,VII] Together, they will inevitably evolve the Supreme Being, the Finite God, the unification of the spirit person of God the Supreme with the power prerogatives of the Almighty. [Paper 115,7] This event will signal the completion of finite growth in the grand universe, the full attainment of light and life throughout the seven superuniverses. The Supreme grows in Deity unification through the process of evolution. The initial fact of his attainment of unification marks the beginning of a new universe age, when he will first function in time and space as a unified person. (1280:6) Growth is the essence of the Supreme. (1262:3) This newly manifest Deity person, the Supreme Being, joins with the Supreme Creator Personalities and the Architects of the Master Universe in the Trinity Ultimate, the First Experiential Trinity. This Trinity will then begin to grow towards unification on transfinite levels of reality. [Foreword,XII]

Factual emergence of the Supreme signals the exhaustion of potentials of finite growth, the settlement of the Grand Universe in Light and Life. (1280:6-1281:1) Further growth must occur on transfinite, or absonite levels to resolve the reality tension of infinity. The full creative potential of the Supreme is liberated by the exhaustion of finite possibility. (1282:6-1283:0) The Finaliters, already encircuited in a special spirit gravity circuit of the Eternal Son, will (on attainment of seventh stage spirit status) experience the augmentation of their divine-human minds by the experiential mind of the Supreme. (1261:1) Although the Supreme is the Finite God, He can never achieve completion of mind attainment. (1269:4) The Finaliters are destined to emerge as personalities of God the Supreme. Absonite values of the Supreme are eventuated by the union of absolute truth with factual experience. (1297:5) As a growth process, eventuation anticipates and consummates evolution. In eternity, the existential personal absolutes establish Universe destinies by activation of potentials in the Universal Absolute. In eternal history, uncreated absonite beings (e.g., the Architects of the Master Universe) eventuate capacities within the Triodity of Potentiality in anticipation of future needs. In the fullness of time, the finite creation will

complete the transformation of these potentials into actuals, and the Supreme will emerge to collaborate with the absonite architects in the eventuation of Ultimate reality, the Master Universe function of the Trinity Ultimate. [Paper 118,4] The task is beyond finite comprehension. It is no less than the eventual outworking of all subabsolute antecedents of finite reality, but it is still more, for the factual component of this adventure will surely be consummated by the growing acts of ascendant personal beings of future-eternal status. [Paper 31,10]

Eventually, in the transcended time of a future eternity, the occasion arises for the full absonite unification of the Trinity Ultimate, the exhaustion of the absonite level of reality, and the actualization of the power and personality of God the Ultimate. [Foreword,XII] There is no limit to creative growth; however, since it affords many occasions of both minor and major accomplishment (milestones), it is eternally satisfying. (1294:3) Now, in eternity, begins a cycle of infinite absolute growth. The Supreme and the Ultimate join with the Consummator of Universe Destiny in the Trinity Absolute, the full unification of which would amount to the experiential realization of God the Absolute. [Foreword,XII] The three trinities (Supreme, Ultimate, and Absolute) unite in the Trinity of Trinities. In the age of the Supreme, the Almighty is evolving as a ubiquitous expression of Deity action in time. In the age of the Ultimate, the Omnipotent will be (and has been) eventuating as an omnipresent expression of Deity action in transcended time. In the age of the Absolute, the Compossible is existent as a universal and absolute deity presence in eternity. [Paper 118,1-4] In eternity all is, but much is not yet knowable to creation.

Michael of Nebadon and the Divine Minister of Salvington, both Supreme Creator Personalities, descended from the Absolute level of Paradise to engage in the adventure of Finite time-space creation. (235:1) Historically, Michael prepared himself for this undertaking by long observation of the absolute realities of Paradise and long training in the Absonite realities of Havona, before he began to exercise his creative potentials in Nebadon. (235:4) As he neared the completion, in time, of his plans for the creation of types of finite mortal will creatures, he undertook a succession of seven bestowals in and upon his creation, in the likeness of his creatures. (240:5-241:0);[Paper 119] By this process he demonstrated the perfectability of his creation. To his Paradise Father he demonstrated that his creatures are capable of the full ascent to Paradise, while to his finite creatures he showed the living way of such ascendant attainment. (1281:5-6);(1323:1-1324:2) On his final bestowal, in the likeness of mortal flesh, on Urantia, he gave to God the experience of perfected mortal existence and showed to man the path to certain survival. [Paper 100,7]

Jesus lived and died for the benefit of an entire Universe. His accomplishments on Urantia repercuss in the

potentiation of new actualities throughout Nebadon. [Paper 56,7] At Carthage he revealed the truth of man's Ultimate destiny to a Mithraic priest. (1439:5-1440:0) He taught the apostles "I am the way," the living truth of the first experienced level of God the Sevenfold, the path of all ascendant creature evolutionary growth. (1965:3-4);(11:6-12:0) He promised to return to Urantia, and, as the Bestowal Son, will do so when the planet is finally settled in Light and Life, if not earlier. (1914:4-1915:4);(622:1) By thought and word this Father-Son established the communal supper of remembrance as a sacrament for his followers, and he is actually present at all such occasions. [Paper 179,5] And when he had died and risen from the dead, he ascended to "the right hand of the Father," and there received Supreme authority and jurisdiction over Nebadon. (239:4-240:0)

When he returned to Salvington from the Urantia bestowal, the Universe Mother Spirit acknowledged subordination to him, and he acknowledged eternal dependence on her. (368:5-369:1) In this supreme union, Michael achieves effective actuality of volitional ubiquity, the ability to function independently of space. [Paper 18,2];(377:2);(1318:5) And through the communal union of creature and creator, in transcended time and space, there is eventuated the prime absonite of Nebadon, the Brotherhood of Man. (1133:1);(242:3)

Explanation and Disclaimer: These notes attempt to summarize key ideas contained in a presentation to the Eastern Regional Conference, May 14, 1977. All statements made herein are intended to be the author's personal opinions. While both the content and organization of these statements result from personal study of The URANTIA Book, they are not intended to be paraphrases, summarizations, or quotations from that book. References given indicate particular parts of the Papers which have influenced the author's thoughts; they are of two forms. References in square brackets, [], are to Papers and numbered sections of Papers. References in parentheses, (), are to pages and paragraphs. Paragraph 0 indicates a partial paragraph which begins a page. In general, the ideas in this presentation are primarily derived from a consideration of the Foreword, and Papers 55, 56, and 115-118. Significant ideas have also been drawn from Papers 21, 33, 34, 100, 104, 119, 120, and 179. Objections, criticism, comments and clarifications are all welcome; address Dan Massey, 75 Grant St., Somerville, MA 02145.