

About the Foreword

The Foreword, the first words that the authors write in the revelation presented as *The Urantia Book*, differs from all other papers in the book in both purpose and design. Though it can be studied as if it's just another paper, we should keep in mind that its primary purpose is to serve as a dictionary for the papers that follow.

In writing the Urantia papers, the revelators have to build on a foundation of words already existing in English—the language in which they have chosen to write—and those pre-existing terms have been defined and utilized in many different ways by philosophers and theologians through the centuries. (0:0.2)

Therefore, at the very beginning of this new revelation the authors take a few pages to outline how they will adopt and adapt such existing terms for their purposes and occasionally coin new words if necessary. That's what the Foreword does, and the reader will be well-served by making frequent use of it as the authors intended: as an introductory dictionary of terms which is organized topically rather than alphabetically.

About the Organization of the Foreword:

Rather than writing this dictionary as an alphabetical glossary in a list format, the author of the Foreword writes it as a story so that the relationships between words and concepts can be illustrated by their places in the narrative, while they will be more precisely defined as they appear later in the text. It may be helpful to stand back and look at the organization of the Foreword before reviewing each section. What is the overall structure of this narrative of definitions?

The Foreword begins with an introductory section describing the purpose of the Foreword itself, followed by twelve numbered sections, the last of which concludes with an Acknowledgment by the author. It may help to group the numbered sections into four parts:

1. Defining God and associated concepts. We use the word *God* in many ways—so do the revelators—and this first part of the Foreword is concerned with defining and distinguishing the terms and concepts related to God and to Deity's qualities and relationships to reality. (Sections 1-3)
2. The primary concepts related to Universe Reality. In these sections the elements and relationships of Reality are described as well as the several perspectives from which you can think about everything that is. (Sections 4-6)
3. Evolutionary Deity. One of the most important revelations in the Urantia papers is the reality, nature, and purpose of evolutionary Deity and its relationships to beings and universes. These sections outline the primary concepts used to talk about this newly revealed aspect of God and Reality. (Sections 7-10)

4. The Three Absolutes and the Trinities. These two sections together review and summarize the natures and roles of the Absolutes and of the Trinity associations underlying, controlling, and actualizing the movement of all that has been, now is, and will eventually be, from absolute existential potentials to the Deity personalization of attained absolute experiential actuals.

Refer to the Foreword regularly as you read *The Urantia Book*. Whenever a new topic is discussed, review how the words associated with that topic were first defined in the Foreword. This will prove to be a reliably helpful first step as you read through the book.

If you're a newer reader or among the majority of experienced readers, you may find some of the material in the Foreword to be very challenging in places not only because of the unfamiliarity of the terms and the complexity of the various relationships being described, but also because the language used to define and describe the terms and relationships can be extremely dense.

These levels of linguistic and conceptual difficulty are found in only a relatively small number of papers so whenever you find yourself at a loss, take heart and don't get bogged down. Each time you encounter these concepts they will become a little clearer and your comfort level will grow. The Divine Counselor ends the Foreword with this thought:

We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience — God-consciousness. (0:12.13)

The Text of the Foreword

0:0 The Introduction to the Foreword

The primary challenge that the revelators face and their solution to it is described in this section of the Foreword. It could be summarized this way:

Human beings are confused by the meanings of many of the words and concepts related to God, divinity, deity, and to all associated ideas and relationships. The author of the Foreword (a Divine Counselor (see Section 3 of Paper 19) has been assigned the task of creating an introduction that defines the major terms they're going to use. Existing English words will be re-defined and utilized where possible, but sometimes new words have had to be coined for entirely new concepts.

The Divine Counselor has therefore written the Foreword to define the range of meanings we should associate with the various words the revelators will use to talk about God, the cosmos, and the beings and forces found there. Defining many of these terms requires the author to sketch out the larger framework within which those terms are used so that we can conceptualize relationships as well as discrete definitions and we are reminded that:

This Foreword is not, therefore, a finished statement within itself; it is only a definitive guide designed to assist those who shall read the accompanying papers dealing with Deity and the universe of universes which have been formulated by an Orvonton commission sent to Urantia for this purpose. (0:0.4)

The last two paragraphs of the introductory section begin this process of defining terms with a succinct, yet grand and wonderful description of the place of Urantia—our planet—in the universe of universes.

0:1 Deity and Divinity

Before defining the term *God* in the following section of the Foreword, the Divine Counselor introduces us to the category of realities to which the personalities denominated *God* belong—*Deity*—and to the defining characteristic of Deity—*Divinity*.

In the DEITY section, the Divine Counselor begins his task by outlining the levels of Deity function. The levels of activity and of time-space relationships outlined here provide the mechanisms for a changeless and perfect God to create and interact with changing universes and imperfect beings. This passage from Paper 4 may shed some light on the need for a schema for understanding this process:

Since God is self-existent, he is absolutely independent. The very identity of God is inimical to change. "I, the Lord, change not." God is immutable; but not until you achieve Paradise status can you even begin to understand how God can pass from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity. And God can thus modify the manifestations of his absoluteness because divine immutability does not imply immobility; God has will — he is will. (4:4.2)

The DIVINITY section primarily addresses two issues: the nature of the divine qualities that all Deity shares, and the nature of perfection in Deity and in the universes.

Deity is characterized by the quality of unity—actual or potential—on all supermaterial levels of reality; and this unifying quality is best comprehended by creatures as divinity. (0:1.2)

By defining the very nature of the divinity characteristic of all Deity to be unity, the ground is laid for thinking about whether a divine being's nature can be either inconstant or contradictory — common evolutionary characteristics of human religious traditions. Thus, this question can be addressed later in the text by reference back to the *divine* nature of God:

The affectionate heavenly Father, whose spirit indwells his children on earth, is not a divided personality—one of justice and one of mercy...Divine righteousness is not dominated by strict retributive justice; God as a father transcends God as a judge. (2:6.6)

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. It should be made clear, however, that, *if*, in the divinity of any situation...the demands of perfection might for any reason dictate another method of reaction, a better one, then and there would the all-wise God function in that better and more suitable way. That would be the expression of a higher law, not the reversal of a lower law. (12:7.3)

The *Divinity* section continues with a short list of the “types of perfection.” This list serves to introduce the ways in which perfect Deity can coexist in the cosmos with imperfection. The philosophical problem of how God could be perfect and the universe so obviously imperfect has been both central and critical to theologians because the imperfect creation appears to be logically—even morally—incompatible with a perfect creator.

This list is therefore a short illustration of the fact that “perfect” doesn’t necessarily mean “perfect in every way and irreconcilable with any kind of imperfection,” nor does “imperfect” mean “completely incompatible with perfection in the universes.” **Among other things, this clarification creates the philosophical basis for the reasonableness of the idea of evolutionary deity.**

0:2 God

Because “[e]volving mortal creatures experience an irresistible urge to symbolize their finite concepts of God”(0:2.1), and because their personal experiences are indeed personal and unique, the word *GOD* itself, through time and across cultures and individuals, has had innumerable definitions and there have been countless ideas about the characteristics and attributes associated with it. The revelators therefore must delineate the specific ways in which they will use the word *God* in the papers to follow.

Unlike *Deity*, which can be used to refer to various groups of divine beings, realities, and potentials, the term *God* is only used when referring to persons. (*Persons* as used here is a broad category which includes deified personality realities that are far beyond the human concept of *person*.) “The term God always denotes *personality*. Deity may, or may not, refer to divinity personalities” (0:2.10).

Typically, the word *God* is found in the form *God the _____*, as in *God the Father*, *God the Spirit*, and *God the Supreme*. All the possible terms that could fill in that blank are identified and briefly defined in this section. These include beings historically identified with the Christian Trinity as well as newly revealed personalities that are, in differing senses, experientially evolving deities.

In almost all cases, when the word *God* is used in the papers, the specific being to whom the authors are referring is clearly specified or will be readily apparent from the context and will be listed in this section. But, “[w]hen in doubt as to the exact interpretation of the word God, it would be advisable to refer it to the person of the Universal Father” (0:2.9).

0:3 The First Source and Center

This section is primarily concerned with introducing a basic conceptual structure for the relationships of origin, cause, and control that Deity has with Reality—from the primal uncaused cause, through the infinite and eternal potentials for and actuals of Everything that has resulted from that original source and center.

This conceptual structure provides further basis for understanding how the infinite, eternal, and perfect gave origin to, can co-exist with, and exercises control over the finite, limited, and imperfect universe which we experience—as well as all of the potential and actual realities that are beyond any possible human experience. Of course, even our highest conceptualization of the origin and nature of reality is only human, and we must remember that “REALITY, as comprehended by finite beings, is partial, relative, and shadowy” (0:3.20).

This section introduces us to the Seven Absolutes of Infinity and briefly describes their relationships to the Father-First Source and to the rest of reality. **The Absolutes are the reservoirs from which came all that has been and all that is; and are the potentials of all that can be in infinity and eternity. The Seven Absolutes are a key concept for the primary foundations of reality** and will be encountered often in the first three parts of *The Urantia Book*.

When considering source-cause relationships of Deity and Reality from the philosophical perspective of the *One* as origin of all else, these terms are used:

- 1) *The First Source and Center* is designative of the Universal Father’s relationship to all personal and other-than personal realities as primal cause and primary controller of all universe actuals and potentials
- 2) *The I AM* is, for finite beings, a useful but *theoretical* concept of the *One Uncaused*, the single, original reality *logically* “prior” to the differentiation of the First Source and Center into the Father, Son, Spirit, Paradise, and the three Absolutes of Potential. But all other absolutes are actually co-eternal with the Father; hence the theoretical nature of this postulated concept.
- 3) *The Infinite* is the name “...used to denote the fullness — the finality—implied by the primacy of the First Source and Center...[It] is an *actual* value-level representing the eternity-intention of the true infinity of the absolute and unfettered free will of the Universal Father...sometimes designated the Father-Infinite” (0:3.24).

Even in the face of the complexity and difficulty of the concepts introduced here and throughout the Foreword, we can always keep ourselves grounded by remembering that “God, as the First Source and Center, is primal in relation to total reality — unqualifiedly” (0:3.9). And “God — the Universal Father — is the personality of the First Source and Center and as such maintains personal relations of infinite control over all co-ordinate and subordinate sources and centers” (0:3.10).

0:4 Universe Reality

Having introduced the vocabulary and concepts the revelators use to describe God and the origins of everything—that is, of *Reality*—in this section the author defines the nature of Reality itself and several of the perspectives from which it can be viewed and its components classified.

There are three primal phases of reality:

- 1) *Deified*—realities associated with personality in all of its manifestations,
- 2) *Undeified*—realities that are non-personal and are exemplified by the material energies and physical gravity forces having origin in and controlled by the Isle of Paradise, and,
- 3) *Interassociated*—realities difficult of classification for any beings below the level of Deity, but which the revelators elsewhere suggest may be conceptualized as being associated with the functions of *mind* (e.g., 3:1.8).

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal *differentials* of reality are the deified and the undeified—the Deity Absolute and the Unqualified Absolute. The primal *relationship* is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute. (0:4.5)

Everything that exists—spirit, matter, things, beings, values, relationships, concepts, and all things else—can, from our viewpoint be classified in the four different categories enumerated in this section (0:4.6-10): **as actual or potential, as absolute or subabsolute, as existential or experiential, and as personal or impersonal.** That is, any given reality—human or divine, physical or spiritual, finite, absonite, or infinite—finds a place in each of these four categories. We should keep in mind that there is a range or spectrum of possibilities within each of these classifications—these conceptual pairs define ways of viewing reality; not the only two possibilities for each viewpoint.

The universe reality last defined in this section is *Paradise*. The term *Paradise* has been used in many ways and to signify many different things in the world's religions. In the Urantia papers, "Paradise, properly qualified, may connote any and all forms of reality, Deity, divinity, personality, and energy—spiritual, mindal, or material. All share Paradise as the place of origin, function, and destiny, as regards values, meanings, and factual existence"(0:4.11). That place of origin is itself denominated *The Isle of Paradise* and is introduced here.

.0:5 Personality Realities

Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of worship and wisdom up through the morontial and spiritual to the attainment of finality of personality status. That is the evolutionary ascent of mortal- and kindred-creature personality, but there are numerous other orders of universe personalities (0:5.1)

Realities that are not personal can change—even from one form to another—but only personalities can progress, can potentially create, and can associate with each other in communication, cooperation, and attainment.

The precise nature of personality is mysterious even to high spirit beings, but whatever personality *is*, it is the gift of the Universal Father, is characterized by self-consciousness, other-awareness, the ability to communicate with similar beings, and relative free will—the power of choice, purpose, and relative creativity. Only personality can have purpose, make choices to achieve goals, seek for creative expression, love and be loved. Every personality is changeless and absolutely unique. *YOU* are unique in all the universes and in all eternity. The uniqueness of each personality and of its relationship with the Universal Father establishes its absolute universe value.

Of course, the personalities with which we are most familiar are human beings, and the Divine Counselor here defines what elements comprise a human being. Throughout history and across cultures there have been many ideas of what constitutes a human being—its identifiable components—such as the theories that a human is only a body, or a body and a soul, or perhaps a spirit and a body, maybe only a mind and its thoughts. Here, the author lists and defines **the actual primary elements of human identity and experience as: *body, mind, spirit, soul, and personality***. All attributes, natures, experiences, and expressions of all human beings are associated with these elements.

An important coined term introduced here is *morontia*. “*Morontia* is a term designating a vast level intervening between the material and the spiritual. It may designate personal or impersonal realities, living or nonliving energies. The warp of morontia is spiritual; its woof is physical” (0:5.12). The human soul is a morontia reality and the next stage of the mortal ascent—our lives after mortal death—is a morontia existence.

0:6 Energy and Pattern

Any and all things responding to the personality circuit of the Father, we call personal. Any and all things responding to the spirit circuit of the Son, we call spirit. Any and all that responds to the mind circuit of the Conjoint Actor, we call mind, mind as an attribute of the Infinite Spirit—mind in all its phases. Any and all that responds to the material-gravity circuit centering in nether Paradise, we call matter—energy-matter in all its metamorphic states. (0:6.1)

This section primarily distinguishes the various terms used to describe material energy as it originates from Paradise and is subsequently down-stepped through stages of manifestation until we reach the electromagnetic energies of ordinary matter. While the term energy may be used generically, whenever appropriate the revelators distinguish the particular type of energy being discussed, whether cosmic force, emergent energy, or universe power—the electronic energy manifestations of matter-energy that are the province of the several sciences here on Urantia.

The term *energy* can also be applied in a modified sense to both mental insight and spiritual luminosity so those are briefly described.

The basic definition of *Pattern*, “Pattern is a master design from which copies are made” (0:6.13), is not unusual, but the realities to which it can be applied are greatly expanded in the Urantia papers. Individual realities of any kind, whether energy, mind, spirit, personality, or some combination of these or any other elements of reality do not appear in the universes as random unexplained combinations. **Every individual instance of any form of any thing or any being is configured by pattern**

ultimately originating from one of the Absolutes—be it Paradise for matter, energy, and other undeified realities, or the Deities for mind, spirit, personality, and other deified realities.

0:7 The Supreme Being

God the Supreme is the first of the evolutionary deities revealed in the papers, and evolutionary deity is one of the most important newly-revealed realities in the Urantia papers; sections 7, 9, and 10 of the Foreword concern *The Supreme Being*, *God the Ultimate*, and *God the Absolute*, and section 8 deals with the closely associated concept of *God the Sevenfold*.

The Deity mechanism of the master universe is twofold as concerns eternity relationships. God the Father, God the Son, and God the Spirit are eternal—are existential beings—while God the Supreme, God the Ultimate, and God the Absolute are *actualizing* Deity personalities of the post-Havona epochs in the time-space and the time-space-transcended spheres of master universe evolutionary expansion. (0:7.1)

God the Supreme [is] the actualizing or evolving God of time and space. Personal Deity associatively realizing the time-space experiential achievement of creature-Creator identity. The Supreme Being is personally experiencing the achievement of Deity unity as the evolving and experiential God of the evolutionary creatures of time and space. (0:2.15)

One or more of the terms *Supreme Being*, *God the Supreme*, the *Almighty Supreme*, and the *Supreme* (without any other qualifier) are found whenever the first level of evolutionary deity is discussed. While these do describe different aspects of Supreme deity, it is not unusual for them to be used almost interchangeably by readers and no great harm can come from that—so you need not stress about it if you're not immediately clear on the details—but the distinct nature of each is described here:

“*God the Supreme* in Havona is the personal spirit reflection of the triune Paradise Deity. This associative Deity relationship is now creatively expanding outward in God the Sevenfold and is synthesizing in the experiential power of the Almighty Supreme in the grand universe. Paradise Deity, existential as three persons, is thus experientially evolving in two phases of Supremacy, while these dual phases are power-personality unifying as one Lord, the Supreme Being.”
(0:7.7)

Regardless of any philosophical confusion we may have about the Supreme from time to time, **we should always keep in mind that we, as evolving mortal creatures, are intimately related—you actually participate in the evolution of the Supreme.**

0:8 God the Sevenfold

God the Sevenfold [is] Deity personality anywhere actually functioning in time and space. The personal Paradise Deities and their creative associates functioning in and beyond the borders of the central universe and power-personalizing as the Supreme Being on the first creature level of unifying Deity revelation in time and space. This level, the grand universe, is the sphere of the

time-space descension of Paradise personalities in reciprocal association with the time-space ascension of evolutionary creatures. (0:2.16)

God the Sevenfold, unlike the other beings designated God, is not a single personality but a Deity association (0:8:11) of creator personalities. Its primary significance to mortals is that we attain our finite destiny—God the Father—through the persons of God the Sevenfold. That is, as we ascend, the first creator we will meet and comprehend to any degree is one of the creator personalities of the first level of God the Sevenfold: our Creator Son, Michael, who bestowed himself on Urantia as Jesus of Nazareth.

As we ascend beyond the local universe, we will, consecutively, attain some comprehension of the divinity and personality of each of the other Deity personalities comprising God the Sevenfold, from the Ancients of Days to the Universal Father. God the Sevenfold makes possible our ascent to Paradise and indeed is the very personality path of that ascent.

God the Sevenfold may also be thought of as *God active in the grand universe*. God the Sevenfold is the deity association that performs the actual work of perfecting the imperfect in time and space. Personalities and universes are evolved from imperfect beginnings to perfected finite realities through the work of, and by the path provided by, God the Sevenfold. This is the very process that actualizes the Supreme; which is why the Sevenfold and the Supreme are so intimately related.

The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the power-personality mobilization, the divine synthesis, of *all* these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate. (0:8.11)

0:9 God the Ultimate

God the Ultimate is the second of the evolutionary deities revealed in the papers:

God the Ultimate [is] the eventuating God of supertime and transcended space. The second experiential level of unifying Deity manifestation. God the Ultimate implies the attained realization of the synthesized absonite-superpersonal, time-space-transcended, and eventuated-experiential values, coordinated on final creative levels of Deity reality. (0:2.17)

The first three and past-eternal Deities of Paradise—the Universal Father, the Eternal Son, and the Infinite Spirit—are, in the eternal future, to be personality-complemented by the experiential actualization of associate evolutionary Deities—God the Supreme, God the Ultimate, and possibly God the Absolute. (0:9.4)

The term *eventuate*, always associated with the Ultimate level of absonite realities, in contrast with *evolve* found in similar circumstances when discussing finite and Supreme realities, is initially unfamiliar to most of us. The standard definition is simply:

“To come out finally or in conclusion; to come to pass; to be the outcome; to result” (Webster’s New International Dictionary, Second Edition, G. & C. Merriam Co., Springfield, MA, 1934)

Thus, *eventuation* may be thought of as a process which by some mechanism comes to a conclusion, but which lacks the clear sequential cause-and-effect characteristics with which we are familiar and which we associate with *evolution*. Time is an unavoidable element of evolution; the *becoming* involved in evolution takes place over time and within the limits fixed by space. *Becoming* through eventuation, being a feature of absonite reality, suggests a less determinative relationship to time and space.

0:10 God the Absolute

God the Absolute is the third of the evolutionary deities revealed in the papers; the summary from section 2 of the Foreword is an excellent reminder when studying this idea:

God the Absolute [is] the experientializing God of transcended superpersonal values and divinity meanings, now existential as the Deity Absolute. This is the third level of unifying Deity expression and expansion. On this supercreative level, Deity experiences exhaustion of personalizable potential, encounters completion of divinity, and undergoes depletion of capacity for self-revelation to successive and progressive levels of other-personalization. Deity now encounters, impinges upon, and experiences identity with, the Unqualified Absolute. (0:2.18)

You will have a chance to explore this idea further as Part 3 draws to a conclusion, particularly in Paper 106; but for now, if you feel like you’re struggling a bit, take comfort in the fact that what’s involved in these transactions transcends even the concept of the revelators (0:10.2).

0:11 The Three Absolutes

God the Absolute, just discussed in section 10, is one of the actualizing experiential Deities, while the three Absolutes discussed in this section are among the Seven Absolutes of Infinity (see 0:3.1-8). What they all share is that they operate on the absolute level of reality, and “The *absolute level* is beginningless, endless, timeless, and spaceless” (0:1.13). Whenever any of these Absolutes functions—acting, reacting, associating, equalizing, or synthesizing—it is in relation to TOTAL REALITY.

This section expands upon what the author has earlier introduced, which can be combined and summarized as:

The unlimited capacity for deity action resides in the Deity Absolute (0:3.16). *Deified reality* embraces all infinite Deity potentials ranging upward through all realms of personality from the lowest finite to the highest infinite, thus encompassing the domain of all that which is personalizable and more — even to the presence of the Deity Absolute (0:4.3).

The unlimited capacity for infinity response exists in the Unqualified Absolute (0:3.17). *Undeified reality* ranges from the energy domains of the nonpersonal to the reality realms of the

nonpersonalizable values of universal existence, even to the presence of the Unqualified Absolute (0:4.2).

The two Absolutes—Qualified and Unqualified—are coordinated and unified in and by the Universal Absolute (0:3.18). Universe reality is supposedly either deified or undeified, but to subdeified beings there exists a vast domain of [*interassociated reality*], potential and actualizing, which is difficult of identification. Much of this coordinate reality is embraced within the realms of the Universal Absolute (0:4.4). [ed.: *Qualified Absolute* is another name for *Deity Absolute*.]

The Divine Counselor makes it clear that the Absolutes are REAL. They are not just philosophical hypotheses intended to fill a logical gap in a theory about reality, they are actually foundational for Reality itself.

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal *differentials* of reality are the deified and the undeified—the Deity Absolute and the Unqualified Absolute. The primal *relationship* is the tension between them. This Father-initiated divinity-tension is perfectly resolved by, and eternalizes as, the Universal Absolute (0:4.5).

This resolution of “divinity-tension,” perhaps unexpectedly, leads us back again to our question about how God can be perfect and infinite, but the creation both imperfect and finite:

The finite can coexist in the cosmos along with the Infinite only because the associative presence of the Universal Absolute so perfectly equalizes the tensions between time and eternity, finity and infinity, reality potential and reality actuality, Paradise and space, man and God. (0:11.13)

0:12 The Trinities

This last section of the Foreword as, among other things, an introduction to several important concepts relative to trinities:

- 1) The fact that there are multiple Trinities: 1) the Paradise Trinity; 2) the Ultimate Trinity; 3) the Absolute Trinity; and possibly a 4) Trinity of Trinities.
- 2) The two primary categories of Trinities are existential and experiential. The Paradise Trinity is existential, but the other Trinities are experiential—they are composed of Deities which are still in process of actualization.
- 3) A Trinity is a special kind of functional deity union; it is not just a name for a group of divine beings. Perhaps the best way of beginning to conceptualize something of what such a relationship is like is found in Paper 10:

The Trinity is an association of infinite persons functioning in a nonpersonal capacity but not in contravention of personality. The illustration is crude, but a father, son, and

grandson could form a corporate entity which would be nonpersonal but nonetheless subject to their personal wills. (10:4.3)

4) All Trinities "...seek realization and manifestation in personalization" (0:12.4). This truth is the primal relationship between each Trinity and its associated evolutionary Deity and is why "God the Supreme, God the Ultimate, and even God the Absolute are...divine inevitabilities" (0:12.4).

0:12.11-13 Acknowledgment

The Foreword ends with an Acknowledgment by the Divine Counselor which completes the narrative begun in the introductory section of the paper. In order to see how these two sections fit together, it will help to occasionally read them sequentially (skipping the numbered sections). As an introduction and a conclusion, together they clearly and succinctly provide an overview of the purpose of the Foreword and of the Revelation as a whole, of the conceptual difficulties involved in the revelatory process, and of the methods the authors use to overcome those difficulties.

Finally

Here at the end of our tour through the Foreword, it's time to remind ourselves again that:

This Foreword is not... a finished statement within itself; it is only a definitive guide designed to assist those who shall read the accompanying papers dealing with Deity and the universe of universes which have been formulated by an Orvonton commission sent to Urantia for this purpose. (0:0.4)