

Exactly *how* do seraphim work?

In the scheme [100:3.5](1097,2), the bracketed numbers refer to [Paper:Section.Paragraph] and the numbers in Parentheses refer to (Page,Paragraph) as used in the first print edition of the text.

The angels are "... fully cognizant of your moral struggles and spiritual difficulties. They love human beings and only good can come from your efforts to understand and love them."
[38:2.1](419,1)

What do Seraphim do? Exactly how do they work? Where do they work?

Seraphim "effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature." [113:3.1] (1244,2) They are "mind stimulators," continually seeking to promote circle-making decisions in the mortal mind. They "operate from the outside inward, *working through the social, ethical and moral environment* of human beings." [113:4.1] (1245,1) Values "always depend on the fact of relationships" [100:3.5](1097,2) and when we're talking about spiritual values, the "fact of relationship" refers to the relationships between personalities, human and divine; thus "the social, ethical and moral environment" as the locus of seraphic ministry.

We can view relationships between persons as living expressions of the values held by the personalities constituting the relationship. But at [196:3.10](2094,9) we find that, "The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to *discover, recognize, interpret, and choose.*" (Review the four levels of value realization at [5:5.2](68,5).)

How, then, does mortal man come into contact with these universe meanings and values, so that discovery, recognition, interpretation and choosing might take place?

The master seraphim of planetary supervision apparently provide specialized meaning-value mediation to mortals who are aggregated in *social groups*. In reviewing this appendix, especially the material which deals with seraphic ministry on the evolutionary worlds, note the degree to which the various orders of ministering angels are involved in the mediation of spiritual meanings and values to ascenders in the context of mortal *socialization*.

Upon mortal death, the guardian seraphim becomes the personal custodian of "the mind patterns, memory formulas, and soul realities of the mortal survivor..." [113:3.4](1244,5) This is because, as a result of the seraphim's experience in coordinating spiritual ministry and mediating spiritual meanings and values to her ward during the mortal lifetime, she has become intimately familiar with her ward's mind patterns of response to such realities--the essence of the survival character. These patterns constitute the nature of the mortal's interaction with other persons. Remember that circle attainment has to do with *cosmic socialization and the realization of universe*

citizenship. [110:6.16] (1209, section 6) Immediate resurrection is directly related to cosmic socialization--are you sufficiently socialized to fit into mansion world activities without a lot of special attention, or will you have to wait until a series of remedial services are scheduled in conjunction with dispensational classes? Note that our first assignment on the mansion worlds will be as assistants to the seraphim in the work immediately at hand. [113:7.3] (1284,3)

Supernaphim in the central universe

“...co-ordinate a diversity of activities involving personalities of differing orders...”

[26:3.4](288,4)

“...contribute enormously to the mutual understanding of the pilgrims of time and the pilgrims of eternity...” [26:3.4](288,4)

Upon reaching Havona, “...a pilgrim of space is always tutored by secondary supernaphim...”

[26:4.3](289,13) They are referred to as “the helper hosts of the universal scheme of survival”

[26:4.6](289,15) (For more on their general educational work in the central universe, see Paper 26, section 5 through the end of the Paper.)

Note some of the classifications of Primary Supernaphim (Paper 27):

Interpreters of Ethics -- facilitate the adjustment of personalities from the evolutionary universes to the complex variety of personalities encountered in the central universe.

Directors of Conduct -- facilitate Paradise socialization

Custodians of Knowledge -- serve knowledge functions of reference and verification

Masters of Philosophy -- conduct courses in “the seventy functional divisions of wisdom”; they “teach by every possible method of instruction” to “impart knowledge and communicate information”.

Conductors of Worship -- teach how to worship by opening up “new and hitherto unknown avenues of expression...” [27:7.4](304,2)

Seconaphim in the superuniverses

Primary seconaphim -- Reflectivity ministers to the Ancients of Days; function by helping the Ancients of Days understand the viewpoints of various celestial agencies -- the Infinite Spirit, the Seven Master Spirits, the Creator Sons, the Angelic Hosts, etc. [28:4](307)

Secondary seconaphim [28:5](310) -- Reflectivity ministers to the co-ordinate Trinity associates of the Ancients of Days -- *reflect Paradise meanings and values into the superuniverses*.

The Voice of Wisdom -- “living...concentrations and focalizations of the co-ordinated wisdom of the universe of universes.”

The Soul of Philosophy -- reflect the (Paradise) wisdom of divinity and the concepts of the Paradise masters of philosophy into the superuniverses to support the work of the Divine Counselors and Universal Censors.

The Union of Souls -- reflect Paradise ideals of *ethical relationships*; promote *teamwork*.

The Heart of Counsel -- provide coordinated wisdom and advice based on the best minds of Paradise, Havona and the Superuniverse.

The Joy of Existence -- promote reactions of joy among the various orders of angelic

hosts and lower will creatures.

The Satisfaction of Service -- “...strive to enhance the *value* of service...”, “...illuminate the deferred rewards inherent in unselfish service for the extension of the kingdom of truth”.

The Discerner of Spirits -- provide an accurate reflection of the moral and spiritual character of any individual, as well as insight into the “true motive, actual purpose and real nature” of information originating with any given individual.

Tertiary Seconaphim [28:6](313)

The Significance of Origins -- Teach ascenders how to apply *spirit ethics*.

The Memory of Mercy -- Teach ascending mortals how to be merciful.

The Import of Time -- Instruct ascending mortals in the advantageous use of time, both in its positive employment, work, and in its negative utilization, rest; both uses being important.

The Solemnity of Trust -- Portray to all will creatures the sense of the obligation, sacredness, and solemnity of trust.

The Sanctity of Service -- Help ascenders appreciate the sanctity of *the ethics of service*.

Note: The book refers to an awareness of the import of time, the realization of the solemnity of trust, and the appreciation of the sanctity of service as “*the moral elements of greatness*.” [28:6.20](317,1)

The Secret of Greatness and the Soul of Goodness -- “... if you can through grace become good, you are thereby becoming great... are growing in true magnitude of genuine survival character.” (Does goodness even exist outside the context of personality interaction?)

In ministry, the Seconaphim “range from the shores of Paradise to the evolutionary worlds of space.” Read [28:7.2-4](317,4)

Seraphim in the Local Universes

Note that on the level of the local universe and particularly on the planetary level, the seraphim are heavily involved in fostering *a more spiritual order of socialization*.

Supreme seraphim

Universe Orientators -- Facilitate the passage of ascenders from the attained to the unattained level of universe service, helping them to make the requisite adjustments in the *comprehension of meanings and values* related to this transition. [39:1.10](428,5)

Superior Seraphim

The Voice of Mercy -- “...the inspired leaders who *foster the higher impulses and holier emotions* of men and angles.”

Assistant Teachers -- “... function on Urantia for the purpose of fostering and furthering the cause of truth and righteousness.”

Supervisor Seraphim

Social Architects -- “... labor to *enhance all sincere social contacts* and to *further the social evolution* of universe creatures... facilitate the interassociation of will creatures on a basis of real self-understanding and genuine mutual appreciation.” They foster the development of working groups on earth. They are concerned with any undertaking having to do with progress

on the morontia worlds and which concerns three or more persons. (Two beings are regarded as operating on the complementary basis, but three or more constitute a “social problem”.) [39:3.6](432,7)

Ethical Sensitizers -- Foster and promote the growth of creature appreciation of *the morality of interpersonal relationships*.

Administrator Seraphim

Interpreters of Cosmic Citizenship -- Portray the responsibility and *morality of cosmic citizenship* to the material mortals on the inhabited worlds.

Quickeners of Morality -- Function on the system headquarters to quicken ascenders' appreciation of *cosmic morality*--the interactions of liberty and loyalty.

Planetary Helpers

The Spirits of Brotherhood -- Help planetary mortals realize the wisdom of *peaceful interassociation* and the achievement of planetary brotherhood.

The Souls of Peace -- Work to lead planetary mortals to a realization of “peace on earth and good will among men”.

The Spirits of Trust -- Suspicion is the inherent reaction of primitive men; it is the mission of these seraphim to inculcate trust into the minds of evolving mortals.

Seraphic Guardians of Destiny [Paper 113]

They influence us "in every possible manner consistent with the dignity of...personality. Under no circumstances do these angels interfere with the free action of the human will." [113:5.1](1245,7) As noted earlier, they are “mind stimulators”, continually seeking to promote circle-making decisions in the mortal mind. They “operate from the outside inward, *working through the social, ethical and moral environment* of human beings.” [113:4.1](1245,1)

It appears that seraphim somehow work within the context of interpersonal relationships. It might be helpful to imagine that when we are interacting with other persons--during the time in which we are actually engaged in the *process* of interaction, we are providing a temporary universe context in which seraphic stimulation and teaching may occur. If this is indeed the case, what attitudes of mind and soul might help facilitate this process?

Of course the Adjuster plays a role in our apprehension of values as well. At [196:3.13](2094,15) we find the comment that, “Unless an evaluator dwelt with man, he could not possibly appraise moral values and recognize spiritual meanings.” The Adjuster is referred to as a “spirit-value sorter”, an “indwelling interpreter and unifier.” [196:3.14](2095,1). In prayerful and worshipful problem solving we can reflect on the memory of our interactions with other personalities and provide our Adjusters with an additional context within which further progress might take place. The context in which the Adjusters function is "*amid and upon the ideas, ideals, insights and spirit strivings of the evolving sons of God.*" [101:1.3](1104,6)

Postulate: Spiritual life is a potential contained within the process taking place as personalities interact with each other. "Morality is the essential pre-existent soil of personal God-consciousness, the personal realization of the Adjuster's inner presence." [196:3.22](2096,1) Morality is the first level of self-management implemented by personalities discovering

themselves functioning as *social* creatures in a *personal* universe. (Consider the social concomitants of the four techniques for augmenting Adjuster harmony at [110:3.6-10](1206,4).)

Seraphim “function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences.” If you accept this guidance, you will encounter “the rugged hills of *moral* choosing and *spiritual progress*.” [113:4.3](1245,3) Implicit in this comment is the understanding that these "new and progressive experiences" will be social in nature and will involve moral and ethical dilemmas.

Note here the comment about the Heavenly Reproducers working in collaboration with seraphic ministers to "portray the eternal values of the spirit world to the mortal seers of time." [44:2.11] (501,10)

The Master Seraphim of Planetary Supervision [114:6](1254)

Note that these angels work with social groupings of mortals. These are associations of mortal personalities focused on specific social processes which persist over time. Again, seraphic work here seems to be in the area of promoting the realization of higher spiritual values within the context of the shared meanings and values which classify these mortals together in the first place.

The Epochal Angels -- Integrate the affairs of each generation into “the mosaic of the age in which they occur.”

The Progress Angels: Initiate the evolutionary progress of successive *social* ages

The Religious Guardians: (The "Angels of the Churches") Attempt to translate important *values* embodied within old and passing *social forms* into new and less stabilized patterns of thought and conduct.

The Angels of Nation Life: (The "Angels of the Trumpets") Function in the overcontrol of international relations

The Angels of Enlightenment: Occupied with mental and *moral training* of individuals, families, groups, schools, communities, nations and whole races.

The Home Seraphim: Dedicated to the preservation and advancement of the home.

The Angels of Diversion: Foster *values* of play, humor and rest.

The Transition Ministers

No study of seraphic ministry would be complete without consideration of the Transition Ministers. [48:6](551,6) The morontia life of an ascending mortal is really initiated on the inhabited worlds at the conception of the soul; these angels are devoted to facilitating the transit of mortal creatures from the initial life in the flesh into the early stages of morontia existence on the mansion worlds.

Some of the groups among them whose functions extend to the evolutionary worlds are:

The Seraphic Evangelists: "Dedicated to the proclamation of the gospel of eternal progression..." [48:6.7](552,5)

The Racial Interpreters: They are the "skillful sociologists and the wise ethnic advisers of the first heaven." They function on the evolutionary worlds to further the efforts of the race commissioners to harmonize the varied viewpoints of the mortal races. [48:6.11](553,4)

Review the seven divisions of Transition Ministers and consider the nature of seraphic ministry

in the transition zone between material mortal creaturehood and the morontia life. [48:6](551,6)

Conclusion

By studying The Urantia Book we can arrive at a fairly clear understanding of the goals and methods used by seraphic ministers in their efforts to stimulate spiritual growth and foster planetary social advancement--*they already have a functioning, highly developed global educational infrastructure in place.*

Given this, and recognizing that "man cannot cause growth, but he can supply favorable conditions" [100:3.7](1097,4), what might constitute a cosmically meaningful (and value revealing) model of mortal participation in this effort?

We, as mortals, can most effectively engage in spiritual outreach by developing a model of ministry whose purpose is to support and reinforce the seraphic ministry which is being promulgated on a massive planetary scale and which already touches the life of every living person.

This ministry is understood to be related to the mortal realization of spiritual meanings and values in the context of interpersonal relationships. "Cosmic socialization constitutes the highest form of personality unification. Said Jesus: 'He who would be greatest among you, let him become server of all.'" [56:10.14](647,5)

In what ways might we facilitate seraphic processes in our personal relationships, in the various human communities of which we are a part, and in our attempts to promulgate the revelation?