
The Global Endeavor

Partnership for Growth

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WELCOME to the second issue of the newsletter of the Committee for the Global Endeavor! We appreciate your interest and will do our best to keep you informed as this innovative project attracts additional support and continues to gather momentum.

Regional conference in Florida

The Florida Students of *The Urantia Book* (FSUB) hosted their annual conference on Memorial Day weekend (May 23-25), holding it in a retreat center in Bradenton, Florida (near Tampa). On May 23, Neal Waldrop (the chairman of the Committee for the Global Endeavor) gave a "hands-on" workshop on the work of the master seraphim.

This master seraphim workshop enabled conference participants to "think like an angel" by adopting the roles of a particular corps of master seraphim. During the first break-out session, the four small groups sought to formulate appropriate goals that they believed their corps of master seraphim would seek to foster on our rather backward planet Urania. During the second session, the groups sought to work out strategies that would help the people of Urania achieve these goals.

Many participants told Neal that they found this role-playing opportunity intriguing, stimulating, and challenging. Each of the small groups was able to agree on an interesting list of goals, but it was considerably more difficult for them to imagine how the corresponding corps of master seraphim would seek "to get the job done" by influencing human beings. After all, participants were required to respect the limits of seraphic action that the Chief of Seraphim (a primary supernaphim of Paradise) describes in section 6 of Paper 114:

None of these angelic groups exercise direct or arbitrary control over the domains of their assignment. They cannot fully control the affairs of their respective realms of action, but they can and do so manipulate planetary conditions and so associate circumstances as favorably to influence the spheres of human activity to which they are attached.

The master seraphim of planetary supervision utilize many agencies for the prosecution of their missions. They function as ideational clearinghouses, mind focalizers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect. [*Chief of Seraphim, 1256:8-9 / 114:6.18-19*]

It is reasonable to associate this work of theirs with the inner life of human beings. In section 4 of Paper 111, a Solitary Messenger tells us: "The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative." [*Solitary Messenger, 1220:2 / 111:4.3*] For the same reasons, the service and assistance that members and associates of the substantive working groups will provide can be understood as an effort to stimulate and encourage the inner lives of innovators in society — individuals and groups who are doing their utmost to promote progressive growth and development in the fields they know and cherish.

Presentation on the Global Endeavor

On Memorial Day (May 25, the third day of the regional conference in Florida), Neal Waldrop explained the Global Endeavor. He began his presentation with "Horizons near and far," an introduction to the endeavor that highlights its concepts and themes. Since quite a few people who heard this introduction praised it, telling Neal that they found it inspiring, we have attached the full text as a separate document. In addition, here are a few short excerpts.

Nothing in the Global Endeavor could possibly be described as "instant gratification." The Global Endeavor is not a project for a weekend, a week, a month, a year, a decade, or even for a century. No, the endeavor is a project for *one thousand years*, the entire millennium during which creative innovators who desire to improve life on earth will unceasingly imagine, invent, and experiment.

Both in principle and in practice, we the people of the United States of America have much to learn from the experiences of others, and much to offer them by drawing on experiences of our own. This practical reality is built into the design of the Global Endeavor, and the idea of the Global Endeavor will leave a deeper and more vivid impression if you keep this factor in mind.

In a structural sense, the endeavor is an inspiring framework for altruistic service and assistance at the discretion of participants who live in a particular region, and for sharing ideas and experience among participants who live in different regions. Thus the people of North America are not going to tell the people of other regions what to do, and the people of other regions are not going to tell us what to do either. No, the people of all regions of our planet Urantia will continue to evolve as equals and will continue to learn from each other.

In effect, humanity is currently standing at the corner of "All directions" that we have explored up to now, and "Other directions" that we have not yet imagined or invented. This is essentially what the Melchizedek meant [when he wrote]: "The human race must become reconciled to a procession of changes, adjustments, and readjustments" [*a Melchizedek, 1086:4 / 99:1.1*].

These “Other directions” of ours will have to be found laboriously, one by one, each on its own merits. That complex and intricate process of trial and error, imagination and experiment, will last a millennium or even longer. On the other hand, no one can predict the specific steps that will be appropriate and necessary in each field of human life while society repeatedly regenerates itself. Actions and measures will come and go, and a particular step that is appropriate and useful in one region may be premature or disadvantageous in another.

The Global Endeavor seeks to foster and promote this process of imagination and discovery. The work of the endeavor centers on the altruistic and idealistic service that participants will provide to individuals and groups in society who wish to promote progressive growth and development in their own fields of experience, knowledge, or interest. Participants will operate modestly and quietly; they will refrain from attracting attention to themselves and will stay well in the background.

The French translation

Over two-thirds of the committee’s papers have been translated into French, but there remains considerable work to do. The process is slow, for Neal Waldrop is the primary translator but not a native speaker; four reviewers in France and Switzerland are making suggestions for correction and improvement.

In contrast, there has not been any progress in translating the committee’s papers into Spanish, and the committee needs to explore new approaches.

Logo contest

In the first edition of our newsletter (November 2008), the committee announced a contest to design a logo for the Global Endeavor. (Details are available on the committee’s website, <http://www.globalendeavor.net>.)

Thus far we have not received any proposals, and we encourage readers of this newsletter to submit a design whenever they feel inspired to do so.

NOTE: *The following question and answer draws on wording that the members of the Committee for the Global Endeavor have prepared for our own use — material that helps us answer personal inquiries. We believe that this particular question and answer harmonizes with our earlier description of a "hands-on" workshop on the master seraphim that was given in late May, and we hope you enjoy reading it.*

QUESTION. I welcome the fact that you have used the work of the master seraphim as the endeavor's spiritual model. As readers of *The Urantia Book*, we know that the seraphim are only one example of God's efforts to inspire and encourage human beings in loving and considerate ways. This nurturing and encouraging tone is a welcome contrast to traditional views of God as a vindictive judge. I think it would be appropriate for participants in the endeavor to make these facts clear to everyone they assist and serve. After all, your premise of loving service is a praiseworthy effort to follow the lead of the seraphim.

ANSWER. As you have said, the endeavor's spiritual model is the work of the twelve corps of master seraphim. Further, all members of the working groups in a regional association must be dedicated readers, and associates must at least state that they understand and accept the fact that their working group will use *The Urantia Book* as the primary source of spiritual inspiration for its activities and goals. The authors tell us that higher personalities are responsible for watchcare and that they seek to foster human progress. This spiritual context will be an important part of the approach to the practical activities of participants in the Global Endeavor.

On the other hand, active efforts to impart these facts AS facts will not be, and cannot be, an integral or automatic part of the service and assistance to individuals and groups in society. Any effort to operate that way would make the endeavor fundamentally religious in the eyes of others. As a consequence, a very high proportion of idealists who wish to pursue particular proposals for improving the fields they know and cherish would recoil from the endeavor and would refuse to have anything to do with it.

It may be helpful if we back up a bit. In the Western world, civil society passed almost directly from the essentially medieval view that every unforeseen or unusual event resulted from direct intervention by God, by his saints or angels, or by the celestial opposition, to the supposedly "modern" conviction that God has nothing to do with anything tangible or practical. This is either because he is believed to have washed his hands of the whole mess on earth and to have left it to human beings to sort things out for ourselves, or because he

is believed not to exist, in which case the human mind in all its supposed radiance and brilliance is alleged to have “emerged” from inert matter and the subhuman consciousness of animal ancestors. Since all members of the working groups will be committed readers of *The Urantia Book*, they will not dive into either of these chasms.

Nonetheless, it is not and cannot be their role to assault the views and perspectives of their fellows by telling them that their own ideas are misleading and mistaken. To the contrary, participants must lead their fellows to more accurate appraisals by a painstaking process of practical demonstration. In other words, they must live the truth of God’s active interest and loving care, not preach it or pour forth abstract intellectual statements to sincere strivers who envision a better world for their children and grandchildren to live in. These common interests and desires bring all of us together.

In the final analysis, the service and assistance that the members and associates of the substantive working groups provide to individuals and groups in society cannot remotely resemble an effort to tell them what to do in their own fields of activity from the perspective of religious beliefs. Conduct that could be interpreted from that perspective would be intensely counterproductive, for it would arouse all the antagonism and resentments that led to “the secular revolt from ecclesiastical totalitarianism” [*the Midwayer Commission, 2081:6 / 195:8.6*].

Comments are welcome

The Committee for the Global Endeavor welcomes your comments and suggestions, and we will be glad to respond to any questions that you may have. We encourage you to bring the endeavor to the attention of other readers of *The Urantia Book*, in part by recommending that they read and reflect on the documents that are available on our website (*i.e.*, <http://www.globalendeavor.net>).

In spiritual friendship,

The Committee for the Global Endeavor

Neal Waldrop (chairman), Robert Debold, Robert Kalk, and Barbara Newsom