
The Global Endeavor

Partnership for Growth

February 22, 2015 (Volume 5, No. 1)

WELCOME to the winter 2015 edition 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.

As an introduction, here are the main topics that we are discussing in this issue of the newsletter:

- The deliberations of the working group on symbols.
- The draft logo for the Global Endeavor.
- A future discussion group online: ideas and approaches.
- Progress on the Spanish translation of the committee's documents.

The deliberations of the working group on symbols

The committee's working group on symbols operated from January 4 to December 1, 2014. The working group consisted of the following four members and two special advisers:

Members

- Ms. Katharina Becker of Peña Blanca, New Mexico, U.S.A.
- Mr. François Brunet of Saint-Léonard de Portneuf, Quebec, Canada
- Ms. Barbara Newsom of Glen Ellyn, Illinois, U.S.A.
- Mr. Neal Waldrop of Derwood, Maryland, U.S.A. (chairman)

Special advisers

- Mr. Federico Folchi of Vicente Lopez, Buenos Aires, Argentina
- Ms. Jill Karlin of Lake Worth, Florida, U.S.A.

As stated in the terms of reference that governed the activities of the working group, its essential task was to develop and recommend a logo for the Global Endeavor. Completing this challenging creative assignment required intense efforts during which the chairman strove to promote broad conceptual agreement on the ideas and ideals that a logo should symbolize.

During the working group's deliberations, the chairman circulated 61 pages that provided background information or dealt with administrative aspects. More importantly, however, the chairman also circulated 128 pages of detailed analysis and comment, documents containing questions that he addressed to the members of the working group. Depending on the answers that the chairman received, he proceeded to identify aspects of the meaning and symbolism of a logo that seemed to be widely accepted, while initiating renewed discussion of other aspects that remained unclear or controversial.

This process eventually led the working group to develop detailed guidelines and criteria for any draft logo that would symbolize the Global Endeavor. On October 13, the working group decided that the chairman should circulate these guidelines to the eight persons whom it intended to invite to design and submit a draft logo. Unfortunately, however, none of them exercised that option.

On the other hand, the working group's internal deliberations led François Brunet to make a series of proposals, starting with an initial design that he put forward on July 19. Over the course of the next two months, François continued to refine his ideas. In terms of the underlying concepts, his September 4 proposal was decisive, for it combined the silhouette of a sailing ship from the era of exploration and discovery (on the left) with the image of a rainbow that symbolizes a far better world (on the right). Thereafter, he and the chairman worked together, improving the layout and presentation of the design until it reached a degree of smoothness and clarity that are comparable to those of computer graphics that are marked professionally (October 23). At this point, two versions of the design had been developed: one version in which the core elements stand by themselves, and another version in which the core elements are displayed within an elliptical border.

On November 9, the chairman circulated a draft document entitled, "Symbolism and intent." The first two pages analyzed the design based on the general concept that François had developed, while commenting on the design's meaning and implications. In contrast, the final two pages of the document displayed nine excerpts from *The Urantia Book*.

On November 22, the working group unanimously adopted the final version of "Symbolism and intent" and, in doing so, decided to recommend the design depicted on the first page of that document to the committee, while suggesting that the committee circulate the document to readers of *The Urantia Book* who have shown an interest in the Global Endeavor.

The working group unanimously adopted its final report on November 30, a document that the chairman submitted to the committee the next day (Monday, December 1). The members of the committee discussed the report during a conference call that occurred on Saturday, December 13. Immediately thereafter, the chairman informed the members of the working group that the committee had unanimously accepted its final report and had expressed appreciation for the thorough and conscientious efforts that the working group carried out for almost one full year.

The draft logo for the Global Endeavor

We are delighted to be able to circulate the draft logo that the working group on symbols recommended, while seeking the reactions and comments of the readers of this newsletter. As noted in the attached document “Symbolism and intent” dated November 17, 2014, the committee’s plans for the Global Endeavor represent an approach to serving other human beings so as to encourage, promote, and support their efforts to mobilize their own imagination, innovation, originality, and creativity. Since these philosophic implications appear to have much in common with the spirit of the age of exploration and discovery that occurred in the 16th and 17th centuries, we hope that the image of a sailing ship from that age will serve as a symbol of mankind’s quest for progressive growth and development in the centuries to come.

In addition, a rainbow has long symbolized God’s favor, good fortune, and triumph, doing so for many millennia. In the draft logo for the Global Endeavor, it evokes the same implications, while especially portraying the ultimately victorious quest for new realities, meanings, and values that are being invented, discovered, and pursued by the myriad pioneers, reformers, and other innovators who will unceasingly uplift society and civilization during our immediate era and throughout the new millennium.

As displayed in “Symbolism and intent,” there are two variations of the design: one version in which the core elements stand alone, and the other one in which they appear on a pale yellow background inside a gold elliptical border. Since the members of the working group believed that the variation with a border is warmer and more appealing, they recommended that this version be used whenever the logo will be displayed at large or moderately large sizes. On the other hand, the working group recommended that the committee use the version in which the core elements stand alone if the logo will be comparatively small, as would be the case in the standard heading for letterhead paper. This is because the words “THE GLOBAL ENDEAVOR” become difficult to read when the version with an elliptical border is displayed at sizes that are less than two inches wide (5.1 cm).

The committee would like to emphasize that we intend the aspects of the design associated with the age of exploration and discovery to evoke *the ocean voyages* and the spirit of imagination, innovation, and creativity that the captains and navigators demonstrated during them — their desire to explore the unknown and to discover new realities. In contrast, however, we do not intend the silhouette of the sailing ship to refer to any events that subsequently occurred on land during the period of colonization and settlement. After all, an oceangoing ship, by definition, cannot proceed inland past the boundaries of a port that is deep enough for it to dock!

The committee would like to take your reactions and comments into account. To make it easier for you to express them, we have supplied a blank format at the end of the newsletter that you could use as a template for an E-mail message. The design depicted in “Symbolism and intent” is not final and may evolve, either because of the comments we receive from you and/or because of the committee’s further deliberations on the topic.

A future discussion group online: ideas and approaches

The committee would like to establish a discussion group or “forum” on the Internet, in order to help stimulate interest in the Global Endeavor and promote understanding of the underlying principles and goals among readers of *The Urantia Book*. We began investigating this possibility over one year ago, initially by considering whether it would be appropriate and advantageous to use the social medium Facebook as a framework. Based on the current characteristics of Facebook, however, the committee concluded that embedding the discussion group within it would have several serious disadvantages:

- Some readers of *The Urantia Book* who might wish to participate in an online discussion group may not have Facebook accounts.
- Inside a Facebook account, discussion group content would compete with other information that the user receives.
- Discussion group content would “disappear” after a user scrolled past it.
- The administrator would have limited control over how the discussion group operated.

— The administrator and the user would also have limited control over the data, which could not be exported.

— Further, a Facebook discussion forum would not integrate with any other website or URL.

Therefore the committee has now set aside the idea of having the online discussion group within Facebook, and we are currently examining other possibilities. Fortunately, there are a range of other options (open source, General Public License [GPL], and proprietary software).

For comparison, committee vice-chairman Bob Debold studied the operations of an online discussion group that is available on the website of the Urantia Association International (UAI). The UAI recently upgraded its approach, adopting new methods that offer a different look and feel. The format of discussion group content now integrates with WordPress, a software program that is widely used for online content. These new practices of the UAI's seem to embody valuable lessons that the committee can put to use.

Although the committee's efforts to design and implement a future discussion group that would operate online remain at an early stage, here are three key features that we will probably wish to include:

(1) The discussion group would initially operate by invitation only, so that we could be confident that future participants really are interested in the Global Endeavor and would wish to contribute actively.

(2) If a reader of *The Urantia Book* or someone else from among the general public learned that the discussion group existed online, he or she could ask to be admitted as a member.

(3) Any existing member could unsubscribe at any time, and the administrator would have the right to remove members who did not comply with written guidelines or who ceased to participate for an extended period.

As the committee's work on this topic progresses, we will keep you informed.

Progress on the Spanish translation

Unfortunately, work on the Spanish translation of the committee's documents did not progress as rapidly during 2014 as we hoped would be the case. On the other hand, we are confident that this work will be completed in 2015.

To put this question in context, it is important to bear in mind that the committee's documents consist of over 200 pages that must be translated into Spanish that is accurate and attractive, including the seven chapters of the draft plan for the Global Endeavor. Since the translators and the reviewer are all volunteers, preparing the Spanish translation has been an extended and arduous task.

As we have previously stated, completion of the Spanish translation will be the gateway to a more intensive phase of the committee's efforts to promote interest in the Global Endeavor. There are many readers of the fifth epochal revelation who read and study *El Libro de Urantia* (the Spanish translation of *The Urantia Book*), and we hope to stimulate interest in the Global Endeavor among them. Therefore the committee will need to devise ways to promote the project actively in Mexico, elsewhere in Latin America, and in Spain.

In sum, the committee will then be able to proceed in the environments where three different languages are spoken (English, French, and Spanish). As we make progress in stimulating interest among speakers of Spanish, we will also intensify our efforts in countries where readers of the fifth epochal revelation speak English or French.

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.*

QUESTION. I am having trouble understanding what you people are trying to achieve. First you point out that disseminating the teachings is not the main goal of the Global Endeavor, and you explain that this is why participants may not evangelize. Okay so far. Next you tell me that participants will not make it a point to tell those they serve about the seraphim and other spiritual beings and influences who help everyone on our planet, even though the work of the master seraphim is the spiritual model for the endeavor. Well, I am not sure I see the logic of that, but by itself this is not a deal breaker for me. Now you say that participants will not be expected to assemble specific insights from *The Urantia Book* and tell people that they should put these principles into practice in everyday life. To be quite frank, I am rather frustrated by what you have said thus far. So now I have to ask you a question that may sound a bit rude: What does your proposal have to do with the teachings of *The Urantia Book*?

ANSWER. In practice, *the spirit of the teachings* is the aspect of the fifth epochal revelation that will have the strongest influence on the work of the Global Endeavor. The fact that the substantive working groups do not advocate, propose, or promote specific initiatives or reforms in society does not in any sense deprive members and associates of their *values* or prevent them from discussing these values in private dialogue with individuals or groups who have specifically requested advice. Further, working group 12 is responsible for ensuring that all working groups carry out their activities in ways that respect the essential values that the revelators proclaim in *The Urantia Book*:

(1) Is the endeavor proceeding in a kind, thoughtful, tolerant, generous, respectful, and loving spirit that bespeaks the fatherhood of God and the brotherhood of man, and that also honors other key ideals of the revelation? Is the enterprise spiritually fragrant, so that other human beings can be attracted, inspired, and encouraged to work together for common purposes?

(2) Are working group members and associates providing types of service and assistance to individuals and groups that reflect the interests and needs of those they serve?

(3) In doing this, are members and associates demonstrating unselfish devotion to the essential goal, fostering and encouraging the growth and development of all mankind? Are they acting in broadminded and altruistic ways that are not tainted with any apparent desire to dominate others or exert authority over them?

(4) Does a general tone of respect, friendliness, and warmth pervade the personal relationships of members and associates with the individuals and groups whom they serve and assist?

(5) Are members and associates maintaining a reputation for benevolent, disinterested, and evenhanded counsel, in part by refraining from becoming so strongly identified with particular campaigns or social causes that they lose credibility for other purposes?

(6) Are working group officers and coordinators administering the effort in ways that contribute to teamwork, cooperation, and mutual respect? Are they doing their best to make appropriate use of individual skills and abilities, while simultaneously seeking to foster the personal growth of members and associates?

(7) Do members and associates find the endeavor spiritually satisfying and fulfilling? Should the working group adopt improved individual or group methods that would enhance personal growth or increase overall dedication and devotion?

(8) Are members and associates making information about the revelation available in understated and tactful ways? Are they considerate and respectful of the views of others as they answer questions about the revelation and nurture potential interest, while avoiding any temptation to “evangelize” or make distinctions among those they serve based on conviction or belief?

Thus the values and ideals of the fifth epochal revelation are an important and integral part of the service and assistance that participants in the Global Endeavor provide. In a philosophic sense these values and ideals can help reinforce and stimulate the inner life of active searchers, their quest for “those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization” [*a Solitary Messenger*, 1220:4 / 111:4.5]. In the same paragraph the author specifies that these advanced concepts will be found “[o]nly in the higher levels of the superconscious mind as it impinges upon

the spirit realm of human experience.” Further, he states: “The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative.” [1220:2 / 111:4.3] (In Chapter 5 of the draft plan, we called attention to the key role of the inner life by quoting these remarks at greater length. In addition we included a brief reference to the inner life on page 4 of the first set of diagrams.)

Please bear in mind that the members and associates of the substantive working groups are not responsible for carrying out this exploration of the inner life. No, that privilege falls to those individuals and groups who are operating in society and who wish to promote progressive growth and development in the fields they know and cherish. In contrast, it is the privilege of participants in the Global Endeavor to serve and assist these active explorers, and if possible to stimulate and inspire them.

These practical and philosophic perspectives amount to the enduring framework that unifies all efforts of the substantive working groups. If on occasion the work of members and associates *also* contributes to the achievement of objectives that a particular corps of master seraphim is actively pursuing, so much the better.

To be sure, the committee stated in our one-page fact sheet: “The endeavor’s spiritual model is the work of the twelve corps of master seraphim.” Further, we did our best to pattern the responsibilities of the ten substantive working groups on those of the twelve corps of master seraphim, although it was of course necessary to make a number of adjustments. So how is it possible to harmonize these spiritual and structural factors with my previous remarks emphasizing the inner life as the fundamental framework for the service and assistance that the substantive working groups provide?

Well, I offer you my considered opinion that the inner life is *also* the basic framework for the work of the master seraphim. I cannot find specific words in *The Urantia Book* that enable me to prove this, but the following paragraph is highly suggestive:

“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.” [The Chief of Seraphim, 1256:9 / 114:6.19]

The rest of the Chief of Seraphim's description of the master seraphim [pages 1254-1256 / 114:6] also seems to harmonize with my view that the inner life is the main framework for their efforts. Further, there is nothing in her account of the operations of the reserve corps of destiny [pages 1257-1259 / 114:7] that creates a contrary impression. All in all, the conclusion seems quite solid.

In summary, there really are two strong reasons to proclaim that the endeavor's spiritual model is the work of the master seraphim: (1) the responsibilities of the ten substantive working groups are broadly patterned on the seraphim's responsibilities; and (2) just as the master seraphim seem to promote advances in human society and civilization by stimulating and enhancing the inner life, so also is the inner life the enduring framework for the service and assistance that the substantive working groups provide to individuals and groups in society. And all this, I submit, really has a great deal to do with the teachings of *The Urantia Book*.

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 recommend that you send your inquiries to the following E-mail address: info@globalendeavor.net .

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 (vice-chairman),
François Brunet, Barbara Newsom, and Gary Rawlings

(NOTE: Mr. István Hargitai of North Olmsted, Ohio, U.S.A. remains a member of the committee, but he is currently on a leave of absence for medical reasons. Fortunately, however, these medical difficulties do not seem to be life threatening. We hope that István will soon return to good health and resume his active participation in the work of the committee.)

(blank format that you could use as a template in your E-mail program)

TO: Info@GlobalEndeavor.Net

SUBJECT: Draft logo for the Global Endeavor

General impression:

Appearance (lines, colors, arrangement of elements):

Inspirational appeal (ideas & symbolism):

My recommendation: