

Upgrading Urantia



Plans for the Global Endeavor

OUR PLANET URANTIA is slowly improving but remains an appalling mess, for the disastrous consequences of the Caligastia betrayal and the default of Adam and Eve have not yet been overcome. Nonetheless, God has not given up on Urantia, as is luminously clear from the bestowal of our Paradise Creator Son, Michael of Nebadon, in the human form of Jesus of Nazareth, and from arduous efforts whereby numerous spiritual beings formulated the fifth epochal revelation and bequeathed it to us.

One of the revelators explains:

Even on normal evolutionary worlds the realization of the world-wide brotherhood of man is not an easy accomplishment. On a confused and disordered planet like Urantia such an achievement requires a much longer time and necessitates far greater effort.

[A Mighty Messenger, 597:3 / 52:6.2]

The revelators have explained in considerable depth, and with complete clarity, that life on Urantia and on other inhabited planets is an evolutionary process in which human beings are responsible for participating intelligently and actively. In other words, we the people of Urantia must take responsibility for our own planetary destiny, at least in large measure and to a very substantial degree. After all, we are not marionettes fastened to some set of strings that God is manipulating from a supposedly golden throne in heaven!

With all this in mind, I will soon summarize the epochal adventures that befell Andon and Fonta, Van and Amadon, and Adam and Eve. Since their dedication arose from personal commitment, they did not need anyone to whisper in their ears about what to do next! Although our circumstances are different now, we should adopt their initiative and energy as inspirational models for ourselves. In section 6 of Paper 48, an Archangel of Nebadon tells us:

Nothing can take precedence over the work of your status sphere — this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. *[An Archangel of Nebadon, 555:5 / 48:6.37]*

In retrospect, we should also bear in mind that the challenge of developing life on Urantia was an experiment that the Life Carriers conducted:

Do not overlook the fact that Urantia was assigned to us as a life-experiment world. On this planet we made our sixtieth attempt to modify and, if possible, improve the Satania adaptation of the Nebadon life designs, and it is of record that we achieved numerous beneficial modifications of the standard life patterns. To be specific, on Urantia we worked out and have satisfactorily demonstrated not less than twenty-eight features of life modification which will be of service to all Nebadon throughout all future time. *[A Life Carrier of Nebadon, 734:5 / 65:4.1]*

The same Life Carrier also explains:

It was our intention to produce an early manifestation of will in the evolutionary life of Urantia, and we succeeded. Ordinarily, will does not emerge until the colored races have long been in existence, usually first appearing among the superior types of the red man. Your world is the only planet in Satania where the human type of will has appeared in a precolored race. *[A Life Carrier, 736:2 / 65:4.11]*

We know when these remarkable events occurred:

It is just 993,408 years ago (from the year A.D. 1934) that Urantia was formally recognized as a planet of human habitation in the universe of Nebadon. Biologic evolution had once again achieved the human levels of will dignity; man had arrived on planet 606 of Satania. *[A Life Carrier, 710:6 / 62:7.7]*

On the part of the first human beings, the first exercise of human wisdom was not a sudden sinking feeling on Andon's part that he had better figure out what Fonta was up to. That might have been wise, and we males have been wrestling with similar conundrums ever since.

QUESTION:

Should Andon have been worried about that?

In contrast, "The purposeful decision of the twins to flee northward and segregate their offspring from their inferior ancestors" was "the first decision of mind – the human type of mind – on Urantia." That decision sparked a message from Salvington conveying formal recognition of this transcendent event. *[A Life Carrier, 710:2 / 62:7.3]*

Therefore:

Urantia was registered as an inhabited world when the first two human beings – the twins – were eleven years old, and before they had become the parents of the first-born of the second generation of actual human beings. And the archangel message from Salvington, on this occasion of formal planetary recognition, closed with these words:

“Man-mind has appeared on 606 of Satania, and these parents of the new race shall be called Andon and Fonta. And all archangels pray that these creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Father.” *[A Life Carrier, 711:1-2 / 63:0.1-2]*

Andon and Fonta “labored incessantly for the nurture and uplift of the clan” and “lived to the age of forty-two” [*a Life Carrier, 713:4 / 63:3.4*]. In their subsequent ascendant life, they eventually “emerged from the regime of the mansion worlds with citizenship status on Jerusem.” Later, however, they received “permission from the System Sovereign to return to the first mansion world to serve with the morontia personalities who welcome the pilgrims of time from Urantia to the heavenly spheres,” and they “have been assigned indefinitely to this service.” Further, Andon and Fonta “sought to send greetings to Urantia in connection with these revelations, but this request was wisely denied them.” [*A Life Carrier, 717:2,4 / 63:7.1,3*]

QUESTION:

Why was it wise for our spiritual superiors to turn down the request of Andon and Fonta to send us personal greetings?

The next major landmark in the early history of Urantia was the arrival of Caligastia, the Planetary Prince, about five hundred thousand years ago, during the era when the six colored or Sangik races appeared [*a Melchizedek, 741:2 / 66:0.2*]. The staff of the Planetary Prince "included a large number of angelic co-operators and a host of other celestial beings assigned to advance the interests and promote the welfare of the human races" [*a Melchizedek, 742:3 / 66:2.3*].

From a human viewpoint, we tend to focus on the one hundred ascendant citizens of Jerusem who had volunteered to be transported to Urantia and serve here in a new material form, along with their human associates: “fifty males and fifty females of the Andon and Fonta posterity” who represented “the survival of the best strains of that unique race” [*a Melchizedek, 742:7 / 66:2.7*]. Van was the former ascendant citizen of Jerusem who headed the most important sub-group, “The supreme court of tribal co-ordination and racial co-operation” [*a Melchizedek, 749:2 / 66:5.3*], and Amadon was Van’s human associate.

The regime of the Planetary Prince appears to have operated positively and progressively for about 300,000 years, an extended period during which it stimulated substantial improvements to the primitive customs and practices that prevailed in those days. At that time, however, Caligastia turned his back on the entire program for gradual, progressive advances. Instead he aligned himself with the rebellion that Lucifer, the System Sovereign, had launched on Jerusem.

Caligastia's betrayal caused tremendous upheaval on Urantia, tumult and strife that extended for seven years. Van and thirty-nine other members of the one hundred refused to join the insurrection [*a Melchizedek, 756:3 / 67:3.2*]. At the end of this seven years, they were finally vindicated and released from "their prolonged anxiety and intolerable suspense" [*a Melchizedek, 756:1 / 67:2.6*].

A Melchizedek praises Van's human associate Amadon, calling him "the outstanding human hero of the Lucifer rebellion":

This male descendant of Andon and Fonta was one of the one hundred who contributed life plasm to the Prince's staff, and ever since that event he had been attached to Van as his associate and human assistant. Amadon elected to stand with his chief throughout the long and trying struggle. And it was an inspiring sight to behold this child of the evolutionary races standing unmoved by the sophistries of Daligastia while throughout the seven-year struggle he and his loyal associates resisted with unyielding fortitude all of the deceptive teachings of the brilliant Caligastia. *[A Melchizedek of Nebadon, 757:1 / 67:3.8]*

Van, Amadon, and their followers then “withdrew to the highlands west of India, where they were exempt from attacks by the confused races of the lowlands, and from which place of retirement they planned for the rehabilitation of the world” [*a Melchizedek, 759:4 / 67:6.1*]. The same revelator tells us:

Van was left on Urantia until the time of Adam, remaining as titular head of all superhuman personalities functioning on the planet. He and Amadon were sustained by the technique of the tree of life in conjunction with the specialized life ministry of the Melchizedeks for **over one hundred and fifty thousand years.** [*A Melchizedek of Nebadon, 759:7 / 67:6.4 – emphasis added: the phrase formatted in bold type*]

QUESTION:

For over 150,000 years, Van and Amadon championed the progressive growth and development of society and civilization on our planet Urantia, doing that when objective circumstances were exceedingly challenging. Given their inspiring example, would it be appropriate for us to take an active interest in the same cause?

Now we shall turn to the epochal events that finally enabled Van and Amadon to end their exceedingly long vigil, so that they could proceed onward to Jerusem *[Solonia, 833:2 / 74:5.2]*.

This was the arrival on our planet Urantia of the Material Son and Daughter who would assume complete responsibility for improving the human race and advancing civilization. We know the precise date, for Solonia tells us: *"Adam and Eve arrived on Urantia, from the year A.D. 1934, 37,848 years ago" [Solonia, 828:1 / 74:0.1]*.

The situation they faced was extremely unfavorable:

Adam and Eve found themselves on a sphere wholly unprepared for the proclamation of the brotherhood of man, a world groping about in abject spiritual darkness and cursed with confusion worse confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they must begin all anew the work of converting the inhabitants to the most simple forms of religious belief. Instead of finding one language ready for adoption, they were confronted by the world-wide confusion of hundreds upon hundreds of local dialects. No Adam of the planetary service was ever set down on a more difficult world; the obstacles seemed insuperable and the problems beyond creature solution. *[Solonia, 839:4 / 75:1.3]*

Solonia offers us additional insights into these challenges:

In estimating the results of the Adamic mission on your world, justice demands the recognition of the condition of the planet. Adam was confronted with a well-nigh hopeless task when, with his beautiful mate, he was transported from Jerusem to this dark and confused planet. But had they been guided by the counsel of the Melchizedeks and their associates, and had they been more patient, they would have eventually met with success. But Eve listened to the insidious propaganda of personal liberty and planetary freedom of action.

[Solonia, 846:3 / 75:8.4]

In any case, we should bear in mind that Adam and Eve loyally and conscientiously followed their instructions for 100 years. Before the default, Eve “bore sixty-three children, thirty-two daughters and thirty-one sons” [*Solonia*, 834:4 / 74:6.2]. Eventually, however, the archrebel Caligastia invented “a wily stratagem” whereby he “outmaneuvered the Edenic pair and entrapped them into a violation of the covenant of their trusteeship as the visible rulers of [our] world” [*a Secondary Lanonandek Son*, 583:3 / 51:3.4].

In effect, Eve “was led to experiment with the life plasm of the material order of sonship in that she allowed this life trust to become prematurely commingled with that of the then mixed order of the original design of the Life Carriers which had been previously combined with that of the reproducing beings once attached to the staff of the Planetary Prince” [*Solonia*, 845:8, 846:1-3 / 75:8.1-4].

Over the course of the last 2,000 years, here is the verdict that innumerable Christian leaders and theologians have emitted:

Naturally it was the woman's fault! (*Of course!*)

QUESTION:

Was this appraisal accurate and fair?

Please take another view of these events, while bearing in mind the following factors:

– Eve’s fatal mistake appears to have stemmed from a momentary impulse. She did not intend to depart from the plan, and she certainly did not rebel.

– In contrast, Adam’s parallel action was quite conscious: “he knew exactly what he was about,” and he “deliberately chose to share the fate of Eve” [*Solonia, 843:4 / 75:5.2*].

QUESTION:

Who bore the greater guilt for the default?

Three revelators appraise the long-range results:

– While there was a miscarriage of the ideal plans for improving your native races, still, Adam's mission was not in vain; Urantia has profited immeasurably from the gift of Adam and Eve. *[A Secondary Lanonandek Son, 580:3 / 51:0.3]*

– When all is summed up, Adam and Eve made a mighty contribution to the speedy civilization and accelerated biologic progress of the human race. *[Solonia, 854:1 / 76:6.4]*

– The influence of the violet race, though in numbers smaller than had been planned, produced an advance in civilization which, since the days of Adam, has far exceeded the progress of mankind throughout its entire previous existence of almost a million years. *[An Archangel of Nebadon, 900:2 / 81:0.2]*

Here I shall depart from the narrative thread that we have been pursuing. Instead I shall launch an excursion that I consider important, an excursion that you may find rewarding.

In seeking to understand God, his nature, his intentions, and his plans for us, we are handicapped by the fact that God, a spiritual person, is neither male nor female. As a practical matter, we human beings find it exceedingly difficult to imagine a person who is not one or the other. In order to overcome this challenge, the revelators used masculine expressions for most of the spiritual beings whom they identify or describe. For example: "God the Father" and "God the Son."

In highlighting this practice of theirs, I am certainly not criticizing it. After all, it is entirely reasonable to point out that the revelators were obliged to employ hallowed expressions and heed human traditions that seemed reasonably accurate.

In parallel, however, the revelators employ feminine expressions when they explain other important aspects of Deity. For example:

As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your lives as universe creatures. ...

The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother. The mother influence dominates the human personality throughout the local universe childhood of the growing soul. ...

All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being.

[A Mighty Messenger, 1288:1, 1288:4, 1289:1 / 117:6.2,5,8]

In addition, we should pay close attention to the unceasing activities of the Creative Mother Spirit of Nebadon:

- a. who creates the framework for human experience by means of the seven adjutant mind-spirits;
- b. who ministers to us on her own behalf as the Holy Spirit; and
- c. who **“acts as the universe focus and center of the Spirit of Truth”** [*a Mighty Messenger, 378:1 / 34:4.7*] on behalf of her active partner, the Paradise Master Son whom the revelators identify as Michael of Nebadon.

Further, a Melchizedek explains that the revelators use feminine pronouns when they refer to spiritual beings who descend from God the Spirit:

[I]n dealing with sex creatures it is our custom to speak of those beings of more direct descent from the Father and the Son as the sons of God, while referring to the children of the Spirit as the daughters of God. Angels are, therefore, commonly designated by feminine pronouns on the sex planets.
[A Melchizedek, 419:2 / 38:2.2]

QUESTION:

The Melchizedek appears to be calling Urantia a sex planet. How do you react to that?

When we speak of a seraphim, we must say “she” or “her,” not “he” or “him.” Further, it seems entirely appropriate for us to interpret the work of the guardian seraphim, as well as the work of the master seraphim, from perspectives that are predominantly feminine — at least in an emotional and conceptual sense.

This intriguing insight concludes my excursion. Therefore I shall return to the main thread of our workshop.

On our planet Urantia, the angel serving as the Chief of Seraphim is actually a primary supernaphim of Paradise [*a Perfector of Wisdom, 298:2 / 27:0.2 and the Chief of Seraphim, 1255:2 / 114:6.3*].

She tells us that when the Spirit of Truth was poured forth on the day of Pentecost, the first governor general arrived on Urantia and was accompanied by “twelve corps of special seraphim, Seraphington graduates, who ... are known as the master seraphim of planetary supervision” [*the Chief of Seraphim, 1254:7 / 114:6.1*].

These master seraphim are quite distinct from the regular seraphim who are native to our local universe of Nebadon, the angels who minister to the spiritual welfare of individual human beings living on our planet.

Instead, the master seraphim are grizzled veterans who triumphed over many perplexing challenges during their exhilarating ascent to Seraphington, and who were subsequently assigned to one of the superuniverses so that they could apply their accumulated wisdom to the situation of an inhabited world (in this case, ours).

The Chief of Seraphim explains:

They [the master seraphim] 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. ...

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, 1256:8-9 / 114:6.18-19]

The twelve corps of master seraphim operate in the diverse domains of human life that the Chief of Seraphim identifies in **section 6 of Paper 114**.

Even though we do not have a detailed account of the topics and initiatives that the master seraphim are fostering at any given time, it seems entirely reasonable to believe that they concentrate their mindal ministry on the relatively small number of people who really want to make a difference in the fields of activity and effort that they know and cherish.

After all, the relatively small number of people who really want to make a difference are the main source of innovation and inspiration that advance human life on our planet.

In contrast, the majority of human beings who just want to make a living are very seldom the individuals whose imagination and creativity advance society and civilization.

In "The Inner Life" (section 4 of Paper 111), a Solitary Messenger emphasizes: "The advances of true civilization are all born in this inner world of mankind" [*a Solitary Messenger, 1220:2 / 111:4.3*]. Further, he states:

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. Personality is inherently creative, but it thus functions only in the inner life of the individual. [*A Solitary Messenger, 1220:4 / 111:4.5*]

Some of you may wonder whether the master seraphim's apparent focus on the relatively small number of people who really want to make a difference conflicts with the principle of spiritual equality – the fact that God loves all of us and that we are equally his children. If this issue concerns you, please reflect:

- *The guardian seraphim* minister to the spiritual welfare of every individual.
- In contrast, the task of *the master seraphim* is to stimulate and encourage advances in society and civilization.
- Significant improvements in the patterns of human life will benefit *everyone living on Urantia*, both in our own era and for ages to come.

The logic of this workshop now compels me to comment on my own experiences while studying the fifth epochal revelation ever since I first encountered it in November 1973. In other words, I must tell you about the personal path that I have traversed for almost 50 years.

Like the great majority of readers of *The Urantia Book*, I initially concentrated on spiritual aspects of the revelators' teachings, especially those pertaining to the nature and character of God, and to his plans for me personally.

After a few years, however, I *also* began to focus on inspirational ideas pertaining to the history and destiny of our planet as a whole, as described in Part III. For many years I wondered whether readers might be able to carry out some kind of active effort that could contribute to progressive growth and development on our planet, but without reaching definite conclusions or formulating a strategy.

In July 1998, during a summer study seminar in Washington, DC, I gave a presentation that explored key aspects of this question, a presentation entitled, "Futurity."

My remarks included one paragraph that described the work of the master seraphim, but there was certainly no hint that their work could become the spiritual model for an organized effort by human beings.

In November 2003, I finally realized that committed readers of *The Urantia Book* could adopt the same basic approach as the master seraphim, and that we should use their work as our spiritual model.

In January 2004, the Trustees of Urantia Foundation appointed me as the chairman of an ad hoc committee that was responsible for developing a specific plan.

During the next two and one-half years, this ad hoc committee developed the draft plan that we have today. Although the Trustees decided in January 2007 that they did not wish to sponsor the project, they encouraged individuals to pursue it independently.

That is what I am doing now. In all frankness, however, I must admit that progress has not been as rapid as I hoped it would be.

- The Committee for the Global Endeavor now consists of six persons: four from the United States, one from Canada, and one from the United Kingdom.

- Our detailed documents have been translated into French and Spanish. In addition, volunteers working in Brazil seem to be about half way through the task of translating them into Portuguese.

- Since no project could possibly be described as “global” unless it includes participants from at least two regions, we are focusing on North America and Latin America as the parts of the world where existing human resources make it possible to go forward.

From an organizational perspective, the main feature of the Global Endeavor is regional associations – each one composed of twelve working groups whose members will seek to serve and assist innovators and reformers.

The plan also provides for voluntary sharing of ideas and insights among participants in different regions who are seeking to stimulate advances and improvements in similar fields of human activity. For example: education, health, social harmony, and family life.

Please permit me to emphasize that the people of North America are not going to tell the people of other regions what to do, and that 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.

It is important to understand that the committed readers of *The Urantia Book* who participate in the work of the Global Endeavor will encourage the advance of society and civilization by serving and assisting individuals and groups who seek to upgrade their own pursuits or professions.

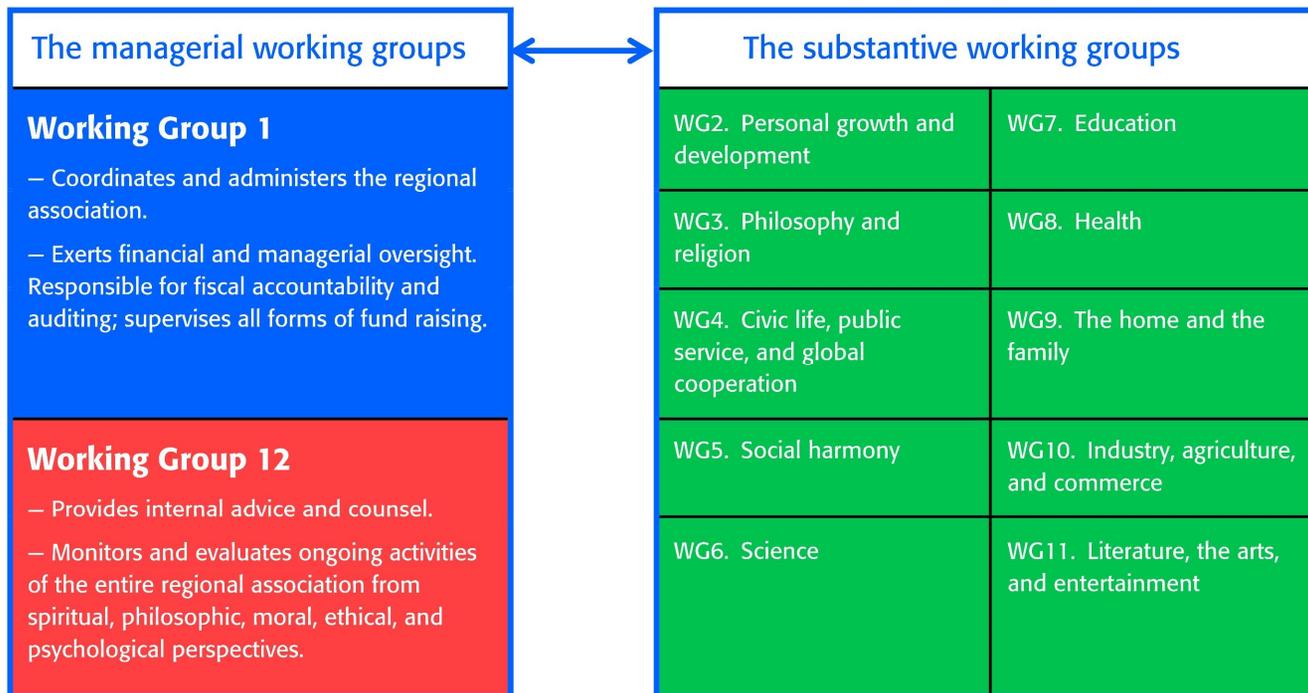
Participants will remain well in the background. They will not give instructions or orders, nor issue statements or documents aimed at the public at large. The key idea is to assist and support people who operate in society and who desire to improve it.

The task of developing and pursuing specific initiatives must and will remain a responsibility of active searchers, the explorers of the inner life who are operating in specific contexts and fields that they know and cherish.

The Global Endeavor will be a framework for assisting and serving them, not a framework for directing or instructing them.

The next slide portrays a regional association of the Global Endeavor, showing how the twelve working groups will be organized.

A regional association



- Working Group 1 reports to the Coordinating Commission.
- Working Group 12 reports to the Consultative Forum.
- All twelve working groups cooperate with counterparts in other regions.

The work of the two managerial working groups (WG1 and WG12) will relate to the internal operations of the regional association.

Their administrative and inspirational tasks will consist of Father-like and Son-like functions that will support and channel the Spirit-like endeavors of the substantive working groups.

The main focus, however, will be the activities of the ten substantive working groups. They will aim their efforts outward, providing quiet, modest, and unassuming service to individuals and groups in society who wish to promote progressive growth and development on our planet Urantia.

In other words, the ten substantive working groups will seek to encourage, inspire, and help others on a purely voluntary basis, without any effort to dictate to them, direct them, or assert any form of express or implied authority over them.

Each substantive working group will organize its work under five broad headings:

- a. Information activities
- b. Networking and problem solving
- c. Private dialogue
- d. Meetings and forums
- e. Publications

Most of the fields of responsibility that we assigned to the ten substantive working groups echo the activities of the corresponding corps of master seraphim. On the other hand, we had to make certain adjustments, mainly because there are three corps of master seraphim that are responsible for topics transcending the capabilities of human beings:

- Seraphic corps 1, “The epochal angels.”
- Seraphic corps 6, “The angels of the future.”
- Seraphic corps 12, “The angels of superhuman ministry.”

(For the three descriptions, see the Chief of Seraphim’s remarks in section 6 of Paper 114.)

The diagram that I previously showed you displays the names of the ten substantive working groups. Since you cannot possibly have memorized these names, I believe it is helpful to repeat them in the next two slides.

WORKING GROUP 2

Working group on personal growth and development

WORKING GROUP 3

Working group on philosophy and religion

WORKING GROUP 4

Working group on civic life, public service, and global cooperation

WORKING GROUP 5

Working group on social harmony

WORKING GROUP 6

Working group on science

WORKING GROUP 7

Working group on education

WORKING GROUP 8

Working group on health

WORKING GROUP 9

Working group on the home and the family

WORKING GROUP 10

Working group on industry, agriculture, and commerce

WORKING GROUP 11

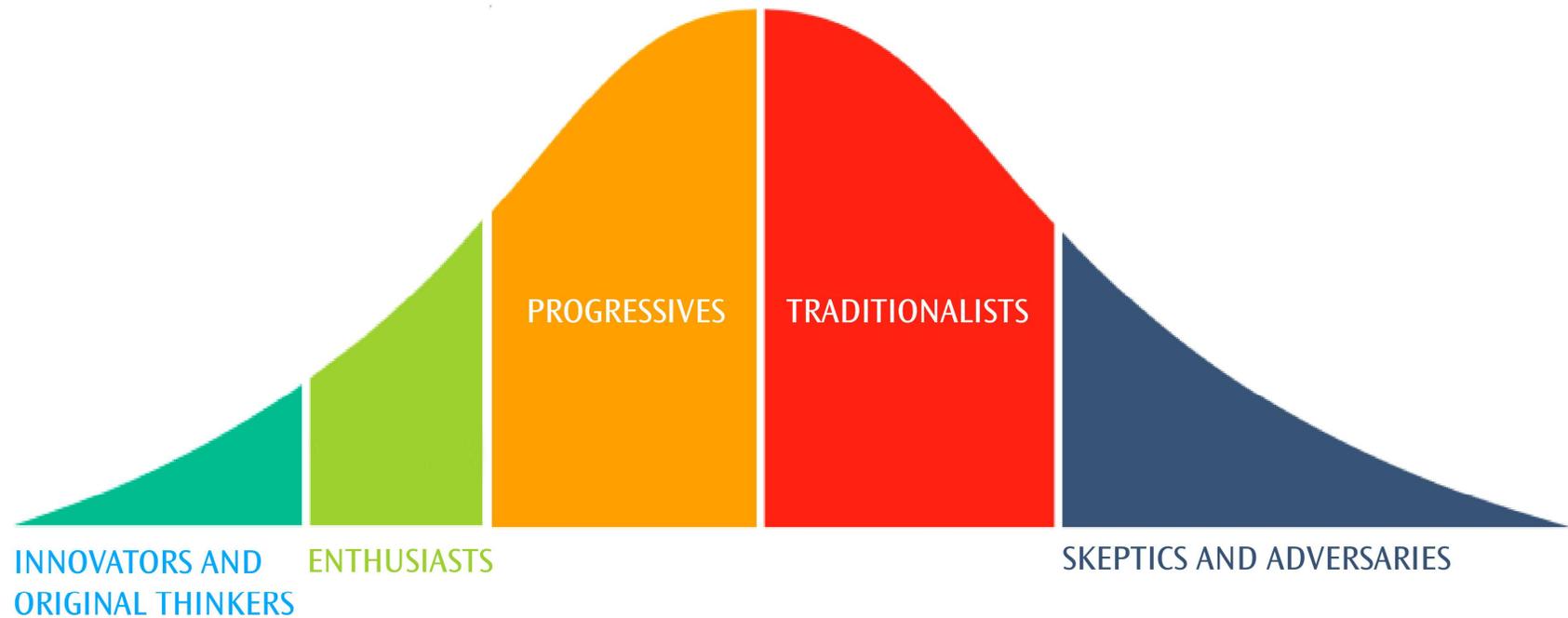
Working group on literature, the arts, and entertainment

In order to provide careful, appropriate, and effective service, each member of a substantive working group must be fully qualified. The draft plan for the Global Endeavor states that he or she:

- Shall be a dedicated reader of *The Urantia Book* who pledges to pursue the plan for progressive growth and development that it portrays, while expressing an enduring commitment to its spiritual principles; AND
- Shall have significant experience or professional credentials in one or more fields that a working group covers.

The following slide portrays the overall situation in society. In other words, it seeks to depict the social context of practices and opinions pertaining to any given field, the context that an innovator or original thinker is likely to encounter.

Upgrading society & civilization on Urantia
Inventing and promoting reforms and innovations



In effect, the members of the substantive working groups will seek to assist and serve the innovators and original thinkers who are operating in the occupations, professions, or disciplines that they understand and are familiar with. These are the relatively small number of people who are depicted at the left side of the graphic display.

In relation to their knowledge of the corresponding fields, the members of the substantive working groups seem likely to fall into the larger categories labeled as "PROGRESSIVES" or "ENTHUSIASTS." After all, their occupational or professional experience is only one half of the equation, for they must also be dedicated readers of *The Urantia Book*.

Now I should explain the time line. The Global Endeavor is still in its preparatory phases: It is just a plan and a concept describing practical activities that have not yet begun.

Our documents have been translated into French and Spanish, and volunteers working in Brazil seem to be about half way through the task of translating them into Portuguese. Nonetheless, the Global Endeavor is still several years short of the founding convention that will bring it to life.

This is because my colleagues and I, the members of the Committee for the Global Endeavor, have not yet attracted enough active interest that will enable us to go forward. That active interest must exist in at least two regions, and we hope that at least some of you will help us reach this "critical mass."

From much broader perspectives, you should also understand that the Global Endeavor will not be a project for a weekend, a week, a month, a year, a decade, or even for a century.

No, the Global Endeavor will be 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.

A Melchizedek of Nebadon tells us:

Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.
[A Melchizedek, 1086:4 / 99:1.1]

I am convinced that this “**new and unrevealed planetary destiny**” really was the essential goal of **our illustrious predecessors Andon and Fonta, Van and Amadon, and Adam and Eve**, even though the latter made highly unfortunate mistakes.

A Melchizedek tells us that Adam and Eve are now members of the Urantia advisory council, the four and twenty counselors whose headquarters are located on Jerusem [*a Melchizedek, 513:4, 514:11-12 / 45:4.1,11,12*]. On balance, it seems quite reasonable to believe that we will have an opportunity to meet both of them during the ascendant life!

Before we conclude our workshop today, I should mention that you could find quite a bit more information about the Global Endeavor if you were to consult our modest website. Here is the link:

<https://www.globalendeavor.net>

If the ideas I have shared with you seem persuasive or even inspiring, please take an active interest. You could do that by sending an E-mail message to info@globalendeavor.net . I would then welcome you to our mailing list, so that you will receive periodic reports and other information.

Right now, most of this information would consist of reports on the series of webinars that the members of the Committee for the Global Endeavor and other volunteers are currently conducting.

Our topic is as follows: "Comparing and contrasting the true teachings of Jesus with the traditional tenets and practices of organized, institutional Christianity."

You may wish to watch one or more of our webinars. Recordings are readily available on the YouTube website, and this is the Internet address:

https://www.youtube.com/channel/UC_6QHPLuABZojhdjE8XJRQg

Neal Waldrop, Chairman

The Committee for the Global Endeavor

(April 24, 2021)

Personal comments and questions

Please feel free to send me a personal inquiry:

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I recommend that you use both addresses, for there have been a few occasions when a message sent to only one of them did not get through.

I will do my best to respond promptly. Under some circumstances, however, that may take me a few days. Please be patient.

Warm regards, Neal.