

November 17, 2014

Symbolism and intent



FROM PSYCHOLOGICAL AND PHILOSOPHIC PERSPECTIVES, the plans of the Committee 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. As a Melchizedek tells us: "Urantia society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny ..." [*a Melchizedek, 1086:6 / 99:1.3*]. In much the same spirit, we also hope that the image of a sailing ship will stimulate and perhaps inspire new explorers of our own day, persons who are searching for advanced mindal and spiritual realities amidst the circumstances of our era.

A reasonable list of the active protagonists of the era of exploration and discovery would include the names of Christopher Columbus, Amerigo Vespucci, Vasco da Gama, Ferdinand Magellan, John Cabot, Henry Hudson, Giovanni da Verrazzano, and Jacques Cartier. Although no one would assert that all of their activities and actions were praiseworthy and positive, the collective efforts of these explorers ultimately led to a much more efficient development of resources and capabilities

on a global level — as well as substantially greater possibilities for personal growth and development that benefit numerous human beings now alive and myriad others who will live on Urantia throughout this millennium and long onward into the distant future. In effect, a resolute determination to search for new possibilities and to explore the unknown links these explorers of that earlier era to this new millennium of ours. The same Melchizedek states:

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*]

The Global Endeavor was designed with these necessities in mind. In terms of its structure and operating principles, the endeavor is a framework for idealistic service that will enable readers of *The Urantia Book* to put the teachings of the revelation into practice in their daily lives, in order to promote the progressive growth and development of human society. Those who participate will adopt the work of the master seraphim as their spiritual model. They will seek to serve, assist, and inspire individuals and groups in society who wish to propose or promote initiatives, innovations, or reforms that relate to their own fields of experience, knowledge, or interest. In effect, the fundamental purpose is to stimulate and encourage the process of imagination, innovation, and creativity that will be a pervasive and enduring theme throughout the next thousand years of life on our planet Urantia.

FOR MANY MILLENNIA, a rainbow has symbolized God's favor, good fortune, and triumph. In the 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.

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Ideals elevate the source of the social stream. And no stream will rise any higher than its source no matter what technique of pressure or directional control may be employed. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another.

At first life was a struggle for existence; now, for a standard of living; next it will be for quality of thinking, the coming earthly goal of human existence. [*An Archangel, 909:8-910:1 / 81:6.28-29*]

The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world. ...

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, 1220:2,4 / 111:4.3,5*]

Society is not a divine institution; it is a phenomenon of progressive evolution; and advancing civilization is always delayed when its leaders are slow in making those changes in the social organization which are essential to keeping pace with the scientific developments of the age. For all that, things must not be despised just because they are old, neither should an idea be unconditionally embraced just because it is novel and new.

Man should be unafraid to experiment with the mechanisms of society. But always should these adventures in cultural adjustment be controlled by those who are fully conversant with the history of social evolution; and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment. *No great social or economic change should be attempted suddenly.* Time is essential to all types of human adjustment — physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions. The ideals of the race are the chief support and assurance during the critical times when civilization is in transit from one level to another. [*An Archangel, 911:4-5 / 81:6.39-40*]

On an average world the post-Adamic dispensation is an age of great invention, energy control, and mechanical development. This is the era of the appearance of multiform manufacture and the control of natural forces; it is the golden age of exploration and the final subduing of the planet. Much of the material progress of a world occurs during this time of the inauguration of the development of the physical sciences, just such an epoch as Urantia is now experiencing. Your world is a full dispensation and more behind the average planetary schedule. [*A Mighty Messenger, 593:5 / 52:3.6*]

Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale. Science and invention benefited most of all from the printing press, and the interaction of all these cultural and inventive activities has enormously accelerated the rate of cultural advancement. [*An Archangel, 907:6 / 81:6.9*]

Before the discovery of printing, progress was relatively slow since one generation could not so rapidly benefit from the achievements of its predecessors. But now human society is plunging forward under the force of the accumulated momentum of all the ages through which civilization has struggled. [*An Archangel, 912:1 / 81:6.44*]

Curiosity — the spirit of investigation, the urge of discovery, the drive of exploration — is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given you merely to be frustrated and repressed. [*A Perfector of Wisdom, 160:1 / 14:5.11*]

Urantia society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another. [*A Melchizedek, 1086:6 / 99:1.3*]