

RECOVERING

from Rebellion and Default

The revelators have bequeathed to us an exquisitely beautiful document. In part, they explain who God is and what his plans are for us, both while we are living here on Urantia and during our future ascendant lives on the mansion worlds and ever onward to Paradise. These inspiring truths are extremely meaningful to us personally, and it is entirely natural for new readers to focus on them. That is definitely what I did myself.

After a few years, however, I *also* began to pay considerable attention to the overtones and implications of what the revelators tell us in Part III about our planet as a whole, and about the plans for humanity that went badly awry. In effect, the revelators explain very clearly why our planet Urantia remains dismayingly disturbed and disorganized, even though God is perfect and also omnipotent. In the Western religious tradition, this conundrum is called “the problem of evil,” and there really are no persuasive answers.

We know, however, that certain spiritual superiors who were in charge of Urantia rebelled against God’s plans long ago, and that humanity is still paying for their egotism, selfishness, and sin. In addition, Adam and Eve, who were supposed to help us recover from the rebellion of Lucifer, Satan, and Caligastia, made important mistakes that caused them to default on their trust, although they certainly did not rebel.

In section 5 of Paper 52, a Mighty Messenger describes circumstances on a normal planet when a Paradise bestowal Son arrives:

The bestowal Son arrives on a world of high educational culture and encounters a race spiritually trained and prepared to assimilate advanced teachings and to appreciate the bestowal mission. This is an age characterized by the world-wide pursuit of moral culture and spiritual truth. The mortal passion of this dispensation is the penetration of cosmic reality and communion with

This essay will be available to persons attending the UAI conference that is scheduled to occur in Guarulhos, São Paulo, Brazil from November 1 to 4, 2018.

spiritual reality. The revelations of truth are extended to include the super-universe. Entirely new systems of education and government grow up to supplant the crude regimes of former times. The joy of living takes on new color, and the reactions of life are exalted to heavenly heights of tone and timbre. [A Mighty Messenger, 596:1 / 52:5.3]

This certainly does not describe conditions on Urantia when Christ Michael of Nebadon arrived in order to conduct his bestowal in the human form of Jesus of Nazareth, nor at any time since. To the contrary, the Mighty Messenger tells us:

Your world is a full dispensation and more behind the average planetary schedule. [A Mighty Messenger, 593:5 / 52:3.6]

Does this mean that our current celestial superiors — those who are entirely in good standing! — have given up on us? No, most assuredly not, for a Life Carrier of Nebadon declares:

... the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of our original plans and life patterns. [A Life Carrier, 736:7 / 65:5.4]

Well, these remarks of the Life Carrier's are quite comforting, but how do we get there from where we are now?

Circumstances and horizons

At this point I must make a minor detour, for there are two crucial principles that we must understand and absorb before we go forward. First, the revelators who sponsored *The Urantia Book* 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 are responsible 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!

Second, the spiritual supervision and ministry that affects and inspires us is not the immediate result of direct personal action by God the Universal Father residing on Paradise. To the contrary, a Mighty Messenger emphasizes the roles and responsibilities of subordinate persons of Deity, and of other spiritual beings who labor on God's behalf:

God is truly omnipotent, but he is not omnificent — he does not personally do all that is done. Omnipotence embraces the power-potential of the Almighty Supreme and the Supreme Being, but the volitional acts of God the Supreme are not the personal doings of God the Infinite.

To advocate the omnificence of primal Deity would be equal to disenfranchising well-nigh a million Creator Sons of Paradise, not to mention the innumerable hosts of various other orders of concurring creative assistants. [*A Mighty Messenger*, 1299:4-5 / 118:6.1-2]

By implication, the logic of our discussion now leads us to the master seraphim of planetary supervision — exalted angels who serve under the immediate direction of the resident governor general, as the Chief of Seraphim explains in section 6 of Paper 114. The master seraphim are quite distinct from the regular seraphim who are native to our local universe of Nebadon, and who minister to the spiritual welfare of individual human beings. To the contrary, 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 tells us that each of the 12 corps of master seraphim focuses on one specific segment of human life and activity. Further, she clarifies this by stating:

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. ...

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]

At this point I need to revisit a remark I made near the beginning of this essay. I stated that after a few years of reading *The Urantia Book*, I began to pay considerable attention to what the revelators have told us about the situation of our planet as a whole, and about the plans for humanity that went badly awry. During the many years that followed, I wondered whether readers of *The Urantia Book* might be able to carry out some kind of active effort that could contribute to progressive growth

and development on our planet. This was rather frustrating, for it took me an exceedingly long time to reach definite conclusions and develop a strategy.

In late November 2003, or perhaps in early December, it finally occurred to me that readers of *The Urantia Book* should adopt the same basic approach as the master seraphim, in order to use their work as our spiritual model. In January 2004, at my recommendation, the Trustees of Urantia Foundation established an ad hoc committee and appointed me as its chairman. The Trustees asked the ad hoc committee to develop a plan for idealistic service to individuals and groups in society who wish to promote progressive growth and development in their own fields of experience, knowledge, or interest.

Over the next two and one-half years, the ad hoc committee prepared such a plan and then began private consultations with individual readers of *The Urantia Book* living in North America, in order to offer them an opportunity to comment on the project and recommend improvements. In January 2007, however, the Trustees of Urantia Foundation decided that they did not wish to sponsor the draft plan. On the other hand, they encouraged individuals to pursue it independently. At first I was intensely disappointed, but after a while I came to understand that an entirely independent approach has very substantial advantages.

Our extremely ambitious project is now called “the Global Endeavor,” and our committee, the Committee for the Global Endeavor, is entirely independent. Now please permit me to emphasize that the phrase “entirely independent” means exactly what it says. In other words, the Global Endeavor is not a project of the Urantia Association International (UAI), nor of the Urantia Book Fellowship.

At the moment, the Committee for the Global Endeavor consists of six persons: four citizens of the United States, one Canadian, and one citizen of the United Kingdom. We understand that this is only a beginning. In particular, I am acutely aware that I will need to recruit and train dedicated readers of the fifth epochal revelation who live in Latin America, readers who are strongly attracted to the project and who eventually decide that they would like to become members of the committee.

Many documents that explain our idealistic and altruistic project are available on the Internet in English, Spanish, and French. Our website is as follows: <http://www.globalendeavor.net>. Unfortunately, the documents of the committee have not yet been translated into Portuguese. Perhaps one or more persons who

attend the conference in São Paulo, Brazil in November 2018 will take an active interest in this task. In fairness, however, I should warn them that the documents that explain the Global Endeavor consist of more than 200 pages.

The Global Endeavor

In the final analysis, 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]

These tempestuous, tumultuous circumstances are the context for the Global Endeavor. Our time line cannot short circuit the millennium that the Melchizedek specifies. After all, we the people of Urantia are on the march toward a new and unrevealed planetary destiny! Therefore we must be patient; we cannot be impatient.

In effect, readers of *The Urantia Book* who devote their energy and effort to the work of the Global Endeavor will be seeking to help humanity make the changes, adjustments, and readjustments that the Melchizedek has described. Along the way, they will also do whatever they can to help our planet Urantia overcome the accumulated backlog of unfinished tasks that still afflict us because of the Caligastia betrayal and the default of Adam and Eve!

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 will seek to foster and promote this process of imagination and discovery. The work of the endeavor will center 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. Like the master seraphim, they will refrain from attracting attention to themselves and will stay well in the background.

From an organizational perspective, the project's main feature will be regional associations — each one composed of twelve working groups whose members will endeavor to assist innovators and reformers. I assure you, however, that the project will not be a framework that would entitle participants in any one region to dominate or give instructions to participants in any other region. The provisions of the plan are extremely clear about this.

Here is the practical point that will affect you directly, the crucial feature that I must emphasize: Participants in Latin America will run their own internal affairs, subject to broad guidelines that will apply to all regions equally. In addition, the plan 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.

Now please bear in mind that the Global Endeavor cannot possibly be described as “global” unless and until it includes participants from at least two regions. On the other hand, establishing a regional association will require quite a few readers of the fifth epochal revelation who are enthusiastic and actively engaged.

As a practical matter, Latin America and North America are the only two parts of the world where existing human resources appear to make it possible to plan for and subsequently establish a regional association of the Global Endeavor. Therefore readers in North America who developed the underlying ideas *need* readers in Latin America who will wish to become actively involved in a spirit of friendship and brotherly cooperation.

Since this point is exceedingly important, I shall repeat it from a somewhat different perspective. My colleagues and I living in North America will not be able to bring the Global Endeavor to life *there* unless and until we manage to identify and recruit a substantial number of readers of the fifth epochal revelation who

live in Latin America — readers who are determined to bring the Global Endeavor to life *here*. This may seem ironic, or perhaps even paradoxical. I assure you, however, that what I have just told you is entirely real. In other words, it is just a fact.

Once again, we need, *I* need, quite a number of you — certainly not everyone, but enough committed readers who will amount to “a critical mass.” Therefore they will be the personal resources that will suffice to plan for and establish a regional association of the Global Endeavor that will subsequently operate in Latin America.

When these human resources become available, we will be able to proceed to convene the founding convention, a crucial event that may be about five to seven years away. This will be the fundamental transformation that will make the Global Endeavor a living, breathing reality, instead of just a complex and detailed plan, as it is at present.

Therefore I urge you to take an active interest, partly by reflecting very seriously on what I have said, and partly by examining documents that are available on the modest website of the Committee for the Global Endeavor:

<http://www.globalendeavor.net>.

In addition to copies of this essay, I have brought with me a number of data CDs that contain our documents in English, Spanish, and French. I will be happy to distribute these data CDs until I exhaust my supply, and I hope that I do.

My second visit to Brazil

Let me conclude on a much more personal note. Although this is only my second visit to Brazil, I am confident that it will not be the last.

My first visit occurred in the summer of 1992. At that time, I was serving on the delegation of the United States to the United Nations Conference on Environment and Development, a gathering that was held in Rio de Janeiro. One diplomatic colleague of mine urged me to take advantage of my visit to Brazil by learning Portuguese. According to his rather humorous assertions, it would have been easy for me to find a fluent and skilled instructor, for he claimed that I could simply enroll in one of the classes in beginning Portuguese that convene every day on Copacabana Beach.

As you might imagine, I really did not have the time for that. Further, I suspect that the shapely female instructors whom my friend praised were not quite as eager as he pretended. Besides, I was already married. In retrospect, however, I might decide to act on this rather intriguing option during my next visit to Brazil. After all, an excursion to Copacabana Beach could conceivably be called sightseeing, depending on the nature of the sights that one aspires to see!

Neal Waldrop

June 17, 2018