

## Neal Waldrop

---

**From:** Neal Waldrop [nealwaldrop@earthlink.net]  
**Sent:** Thursday, January 24, 2019 10:47 PM  
**To:** Neal Waldrop - gmail (nealwaldrop606@gmail.com)  
**Subject:** Global Endeavor / Revelation Revealed / webinar on January 26  
**Attachments:** 2016-07-17\_RR-T08\_P088-146\_Q059-077.pdf; 2019-01-17\_Romanità.pdf; 2018-11-16\_romanità\_OED\_CIE.pdf

Dear fellow readers of *The Urantia Book* and friends of the Global Endeavor,

I am very pleased to announce that on Saturday, January 26, we will resume our webinar series based on topic 8 of *Revelation Revealed*, a topic that is entitled, “Comparing and contrasting the true teachings of Jesus with the traditional tenets and practices of organized, institutional Christianity.”

Panelists will start where we left off on December 15, so as to discuss an excerpt from *The Urantia Book* appearing on the bottom half of page 93 of *Revelation Revealed* — a quotation from section 3 of Paper 89 in which a Brilliant Evening Star describes highly unfortunate opinions of the Apostle Paul whereby he praised continence, undervalued marriage and the home, and implicitly looked down on women (i.e., 977:1 / 89:3.6).

After subsequent text on page 95 pointing out, in part, that Jesus explicitly warned his apostles against using doctrines, creeds, and traditions to guide and control believers, we will discuss the paragraph on page 96 mentioning that in the year 313 CE, the Emperor Constantine decided to sponsor and patronize institutional Christianity.

### **A short preview**

Although I doubt that participants will get that far during our webinar this Saturday (January 26), I believe I should preview the discussion that is more likely to occur during the next webinar (February 2). Before I do this, however, I should explain that over the holidays, I began thinking very seriously about the organizational and structural changes to the Christian faith that occurred because of the decisions of Constantine and his immediate successors.

The essential point here is that the social, cultural, and political systems of the Roman Empire inflicted certain birthmarks on the organized, institutional church — birthmarks that still exert substantial influence on Christianity as it is currently practiced in the Western world. In effect, these organizational and structural changes became so closely associated with the Christian tradition as to be almost indistinguishable from it.

Therefore I decided to write “*Romanità*,” the second attachment. Panelists will discuss this new material immediately before we continue with the final paragraph of text on page 96 (i.e., “Since Christianity had unquestionably morphed into a religion *about* Jesus ...”). I believe that these six pages will interest you, and I am confident that the ideas contained in them will stimulate vigorous discussion among the panelists.

## Vocabulary

At the bottom of page 1 of my essay *Romanità*, the following remarks appear:

-----  
The Italian word *romanità* is often understood as a reference to the Mediterranean and European domains that Rome conquered and ruled. On the other hand, *romanità* can also be interpreted as a symbol standing for the patterns and practices that pervaded Roman society and civilization. This second possibility is what the word means here.  
-----

I believe that this interpretation is quite persuasive, especially in context. From a lexical perspective, it may be useful to note that the interpretation correlates reasonably well with the definition for *romanitas* (the predecessor word in Latin) that appears in the *Oxford English Dictionary*: “The spirit or ideals of ancient Rome; Romanism.” In addition, it resembles the figurative definition for *romanità* provided in the *Collins Italian-English Dictionary*: “the Roman spirit.” (See the third attachment, which consists of dictionary excerpts.)

### LINGUISTIC FOOTNOTES

— An Italian word that is conceptual or abstract often ends with the syllable *-tà*. For example, *libertà*, the polar opposite of *romanità*, contains the same final syllable. (*Libertà* is the Italian word for liberty.)

— The dictionary excerpts for the Italian word *romanità* include entries on pronunciation sufficing to establish that it is accented on the final syllable. On the other hand, conversations with several colleagues have convinced me that these entries on pronunciation are not fully clear. Therefore I offer you the following home-made approximation that I hope will help:

roe – mah – nee – TAH

### PRACTICAL FACTORS

1. Since the recordings of our previous webinars remain available on YouTube, you could watch any or all of them whenever you wish. Here is the link that would take you to the specific location on the Internet:

[https://www.youtube.com/channel/UC\\_6QHPLuABZojhdjE8XJRQg](https://www.youtube.com/channel/UC_6QHPLuABZojhdjE8XJRQg)

As a workaround that would help you if you do not have this link immediately to hand, you could log onto the main site for YouTube and then search for “Global Endeavor.” The results would include a reference to our programs, although it may not appear at the top of the list.

2. Here is the standard time line that applies to all our discussions, including the next webinar on Saturday, January 26:

- Pacific Time Zone: from 12:00 to 2:00 pm.
- Mountain Time Zone: from 1:00 to 3:00 pm.
- Central Time Zone: from 2:00 to 4:00 pm.
- Eastern Time Zone: from 3:00 to 5:00 pm.

Please be aware that the starting time is only approximate, for it usually takes us a few minutes to make the adjustments to the rather complicated software that cause all the participants to be viewed and heard correctly. In relation to the four webinars that we conducted in November and December, live streaming in YouTube began at about ten minutes past the hour indicated above.

Regards, Neal Waldrop.  
Chairman, the Committee for the Global Endeavor  
[January 24, 2019 at 10:47 pm]