

## Neal Waldrop

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**From:** Neal Waldrop [nealwaldrop@earthlink.net]  
**Sent:** Thursday, January 31, 2019 11:52 PM  
**To:** Neal Waldrop - gmail (nealwaldrop606@gmail.com)  
**Subject:** Global Endeavor / Revelation Revealed / webinar on January 26, plans for February 2  
**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,

On Saturday, January 26, we conducted our fifth webinar 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.”

We began in the middle of page 93 of the document, thereby enabling participants to discuss and comment on a detailed passage in which a Brilliant Evening Star analyzes the views of the Apostle Paul on the status and role of women, while highlighting remarks and recommendations that tend to discourage marriage and family life (i.e., [977:1 / 89:3.6](#)). This topic stimulated so many interesting and insightful reactions that I am obliged to select just a few highlights:

— One participant commended the Apostle Paul’s honesty and frankness in declaring, “I speak this by permission and not by commandment” — thereby admitting that he was speaking personally and not relaying teachings of Jesus. Unfortunately, however, Paul did not foresee how influential his views would be for many generations and centuries.

— Another participant called attention to the apparent lack of understanding that cooperation of men and women, by harmonizing diverse viewpoints, tends to produce favorable results, a loop of positive feedback. In contrast, exclusively focusing on methods and approaches favored by males can have adverse results, a negative loop.

— Yet another participant criticized the analysis that the Brilliant Evening Star provides, partly by stating that quite a few of the quotations ascribed to the Apostle Paul come from writings that scholars working in recent generations have concluded were actually written by followers of Paul’s who lived in subsequent generations. On the other hand, this panelist agreed that all these writings had entered the accepted canon of the Christian New Testament and therefore had been identified as the work of Paul for almost all of the intervening centuries. As a result, these impressions of Paul’s teachings had been very influential, even though not all of the words actually came from Paul himself.

We then proceeded to discuss the passage appearing at the top of page 94 of *Revelation Revealed* in which the Midwayer Commission explains that Jesus treated men and women as spiritual equals (i.e., [1678:5, 1679:2 / 150:1.1,3](#)). After all, Jesus had repeatedly told the apostles that “[in the kingdom of heaven there is neither rich nor poor, free nor bond, male nor female, all are equally the sons and daughters of God.](#)” Nonetheless, “[they were literally stunned](#)” when Jesus commissioned ten women as religious teachers and permitted them to travel about with them.

In general, participants believed that the apostles had such great difficulty adjusting to this approach because it departed so markedly from their social and cultural assumptions, and from the general practices that prevailed in society as a whole. In the end, organized, institutional Christianity did not live up to Jesus' teachings in these regards, even though the Midwayer Commission tells us that women teachers and ministers were called *deaconesses* in the early days of the Christian church. After a few generations, however, Christianity fell back on olden customs that effectively excluded women from leadership positions.

Participants then devoted considerable attention to formal question 62 appearing on page 95 of *Revelation Revealed*:

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62. Contrary to Jesus' approach and at least partly because of the influence of the Apostle Paul, traditional, institutional Christianity adopted a range of practices that discriminate against women. Although this pattern of discrimination appears to have diminished in some contexts, there seems little reason to believe that full equality will prevail in all segments of institutional Christianity. Do you agree with this conclusion? In any case, how do you analyze the situation?  
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Most participants expressed the hope that full equality will prevail at some point, but no one was willing to identify a specific date. In addition, there were various views about how full equality would be achieved and the context in which it would be practiced. Some panelists believed that the favorable circumstances of women inside the Christian tradition as it exists then will predominantly result from comparably favorable trends in society as a whole. Others, however, hoped that spiritual understanding would propel these adjustments, at least in part. One participant called attention to the reality of the Thought Adjusters and the inspiring teachings about them that the revelators have provided. He was inclined to believe that understanding and acceptance of these teachings about the Thought Adjusters will be an important factor leading toward acceptance of full equality on a spiritual level.

### **Previewing our webinar on February 2**

— Initial discussion on February 2 will pertain to doctrines and creeds, techniques that Christian leaders and theologians ended up imposing on believers — even though Jesus warned against [“the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom” \[the Midwayer Commission, 1592:2 / 141:5.4\]](#).

— Immediately before the final paragraph on page 96 of *Revelation Revealed* (“Since Christianity had unquestionably morphed into a religion about Jesus ...”), we will shift to new material contained in my document “Romanità” (the second attachment). The essential point will be to explore the fact 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.

## Vocabulary

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

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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.  
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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, February 2:

- 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 webinars on topic 8 that we have conducted up to now, live streaming in YouTube has usually begun at about ten minutes past the hour indicated above.

Regards, Neal Waldrop.

Chairman, the Committee for the Global Endeavor

[January 31, 2019 at 11:52 pm]