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**To:** Neal Waldrop - gmail (nealwaldrop606@gmail.com)  
**Subject:** Global Endeavor / Revelation Revealed / webinar on November 2, plans for November 23  
**Attachments:** 2016-07-17\_RR-T08\_P088-146\_Q059-077.pdf; 2019-06-24\_v2\_Living-the-real-religion-of-Jesus.pdf

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

On Saturday, November 2, we conducted our twenty-third 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.” As a practical matter, however, our entire discussion pertained to pages 2 through 4 of my essay “Living the Real Religion of Jesus” (June 24, 2019), a text that I am sending to you as the second attachment to this message.

Please note that our next webinar in this series will occur on **Saturday, November 23**.

## Mind as a channel and realm of reality

We began our webinar on November 2 by returning to the excerpt from section 6 of Paper 103 in which a Melchizedek explains the crucial roles of mind, a paragraph reproduced on pages 2 and 3 of “Living the Real Religion of Jesus”:

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Always must man’s inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind. Likewise must man’s outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. **Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind.** The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness. [A Melchizedek, 1136:1 / 103:6.6 — *emphasis added: the sentence in bold type*]  
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I commented that the first two sentences create the impression that mind is a channel for all human experience, then asked why the principle of mind is so little appreciated in the world at large. One participant replied that, as we previously discussed, all scientists except for an iconoclastic few believe that the mind is simply the brain. Dr. Rupert Sheldrake, a prominent exception, has advanced theories that implicitly draw on Eastern concepts related to an energy absolute and the idea of the akashic records, but almost all his scientific colleagues dispute these views and reject them.

This conventional view, I said, amounts to asserting that matter extends throughout reality and dominates all reality. From the opposite perspective, traditional religionists maintain that their field, effectively spirit, dominates all of reality and that spirit has nothing to do with mind or matter. Why do they proclaim this?

Another panelist responded that traditional religionists take this view because spirit is their field, their business. They pretend that spirit is above matter and completely unrelated, whereas we know that mind is connected with spirit and with matter, as the Melchizedek tells us.

I then commented that what we are looking at is the need for an approximate parity, matter, mind, and spirit. These three realms of finite reality are all related to each other, and mind is in the middle. The Melchizedek makes it clear that mind is the channel for our experience of matter and also the channel for our experience of spirit. In order to pursue the latter point, I asked a different participant about her spiritual experiences: Were her direct experiences with God actually experiences in her mind, mental perceptions that interpreted these spiritual leadings?

She said it was difficult for her to express how things work. The spiritual experience occurs in the soul, an inner knowing that does not involve an exercise of her human will, something that she had not thought of in the first place. The revelators tell us that even for the Thought Adjuster, she said, it takes more than our lifetime on earth really to connect with the material mind.

To me, I remarked, her answer made it clear that the circuitry of the mind that interprets these spiritual leadings is not the content, although the content that comes through the circuitry has to be affected by it — just as the flow of electricity along the path of a wire causes the attributes of the wire to affect the electricity that is transmitted. In comparison, we are told that a seraphim immediately knows how many hairs a human being has on his or her head, and that we would regard a seraphim as a mathematical prodigy: The author is describing the characteristics of the spirit mind that a seraphim possesses. We are also told that on the mansion worlds, our number of senses will be increased dramatically, and it is reasonable to interpret that as an expression of the morontia mind. If we return to our circumstances on Urantia, however, it is obvious that both the human advocates of matter and the human advocates of spirit are ignoring the fact that the experience of matter and the experience of spirit traverse the human mind and are affected by the characteristics of the human mind.

A different participant commented that in some set of circumstances, the fact that he might advance an interpretation that would differ from mine serves to indicate that the content of mind suffices to color what an interpretation may be as the human mind seeks to coordinate and harmonize various values and experiences, whether they pertain to the inner or outer life. In more primitive civilizations, human beings have expected as a species that everyone should believe alike, even though the human condition and human experience impede and prevent that. To the contrary, human beings have a range of different ideas, and we should expect our ideas and our minds to diverge, even though we are implicitly engaged in a process of correlation and harmonization.

I then asked another participant to appraise a conclusion of my own: Thinking is influenced by language, for our thoughts are expressed in words and are colored by them. In effect, words and language itself are artifacts of mind.

The other participant agreed, stating that the more an experience is complex and intense, the more it is difficult to find words to explain it. There is a part of his inner experience, he said, that he would call the inner observer. This inner observer has remained the same, whether he was six years old or at his current age of 64.

In order to probe the relationship between new words and new ideas in expressing spiritual realities, I asked another participant whether she believes that as human beings develop, greater ability to express ideas through advanced language will help diminish the distance between spiritual experiences and the words that we are able to use to describe them. When she asked me to paraphrase this question, I commented that she is imprisoned by the English language and, to some degree, cannot go beyond what the English language is able to express. Did she think that as the English language improves, as more ideas are developed, succeeding generations will be able to do a bit better job in describing their spiritual experiences?

In reply, she remarked that in regard to many words that have been used for centuries, they do not exactly describe the same thing for each of us. The words are not necessarily compatible with the experiences. A man who told her about his near-death experience declared that there is no language when you are in that all-encompassing light that is full of love. Spiritual experiences expressed through your mind are not just an intellectual concept.

A different panelist commented that two words that people everywhere around the world are craving are very simple: the words *father* and *brotherhood*. These are not difficult concepts, but putting them into practice would change everything.

I reacted to that by stating that the word *father* depends on one's understanding of who a father is and what he does. In the old tradition, fathers were domineering and dictatorial, and perhaps very cruel. So in addition to making appropriate use of the word *father*, we have to improve and upgrade our concept of a father, and that includes our concept of the heavenly Father. After all, the central thesis of the Christian faith is that the Father was angry with all human beings and it took the death of his son on the cross in order to overcome that anger. So, I said, I submit to you that this concept of an angry Father is a terrible distortion, and that human beings must upgrade our own ideas of a father in order to benefit from the spiritual advantage that you have described.

I then addressed another participant, pointing out that computer specialists and experts in computer technology have a strange way of inventing new words and may even represent the cutting edge in terms of the technology of new words. Therefore I asked him whether he looked upon this ability to invent new terms and new words in the field of computer programming and computer dynamics as an example of the progression of mind and the growth of vocabulary to express new realities.

Without a doubt, he said. On the other hand, he agreed with previous remarks to the effect that words are not necessarily compatible with spiritual experiences. He called attention to the sentence in the excerpt from Paper 103 that I had highlighted: **“Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind”** [*a Melchizedek, 1136:1 / 103:6.6*]. This, he said, establishes that mind is not just a channel connecting the conscious and superconscious levels; it also connects experience. He then cited the following paragraph from Paper 5:

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The mortal mind consents to worship; the immortal soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. True worship, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal — the consciousness of mind, soul, and spirit, and their unification in personality. [*A Divine Counselor, 66:4 / 5:3.8*]  
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There is a great deal going on here, realities that we would need to correlate through philosophy.

I thanked him for these insights, but then returned to the theses that I had been pursuing about the interrelationships among matter, mind, and spirit. I wondered whether increased awareness of the operations of mind as a channel may help diminish the arbitrary convictions of advocates of spirit, and also the arbitrary convictions of advocates of matter, because this awareness would establish that what they are talking about is necessarily interpreted through mind, and that they are obliged to use mind in order to talk about the concepts that they are promoting.

One participant responded that education in these regards might resolve the kinds of differences in positional arguments and positional ideas that seem to be advanced as absolutes, so as almost to disallow the ability to call them into question. To him, it seemed that the antidote for all this will allow someone to rise above his or her own intellect and say, My intellect is relative, and no one’s body of knowledge is replete. We have to allow for the input of other minds, at least for consideration, insofar as we understand that a sincere human discourse is occurring. The current problem, in his view, is that much of human discourse is predominantly insincere, amounting to taking a position in order to persuade others to accept it, whether or not it happens to be true.

I focused on the implications about the uses of language for real communication, whereas the difficulty, as the other participant implied, is that sometimes communication is used as a device for exerting authority or domination over others, so that the words that one uses are tactically designed to achieve this kind of authority or domination. In addition to that fact that mind is the channel, we are obliged to use words. The methodology of using words can convey a spirit of openness and a spirit of sincerity, but it can also be used to manipulate. This is a deep problem that human beings have: Unfortunately, the urge to manipulate others for one’s own advantage is a rather deep trait that is part of human psychology; and human psychology, of course, is another way of saying the human mind. So in addition to having limitations that mind imposes on our ability to communicate, we have

character defects, character flaws, that have their echo in the human mind and that must likewise be overcome over a period of time in order to reach higher levels of spiritual expression.

## Relevant excerpts from the revelation

While I was preparing the summary you have just read, I assembled a series of excerpts that seem to enhance the ideas we were discussing, or cast additional light upon them. In the belief that you may enjoy reading these excerpts, here they are.

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While in personal status angels are not so far removed from human beings, in certain functional performances seraphim far transcend them. They possess many powers far beyond human comprehension. For example: You have been told that the “very hairs of your head are numbered,” and it is true they are, but a seraphim does not spend her time counting them and keeping the number corrected up to date. Angels possess inherent and automatic (that is, automatic as far as you could perceive) powers of knowing such things; you would truly regard a seraphim as a mathematical prodigy. *[A Melchizedek, 419:3 / 38:2.3]*

Morontia mind functions differentially in response to the 570 levels of morontia life, disclosing increasing associative capacity with the cosmic mind on the higher levels of attainment. *[A Mighty Messenger, 481:2 / 42:10.5]*

The morontia senses are seventy, and the higher spiritual orders of reaction response vary in different types of beings from seventy to two hundred and ten. *[A Perfector of Wisdom, 154:5 / 14:2.3]*

But usually, when your Adjuster attempts to communicate with you, the message is lost in the material currents of the energy streams of human mind; only occasionally do you catch an echo, a faint and distant echo, of the divine voice. *[A Solitary Messenger, 1205:5 / 110:3.1]*

The Adjusters simply cannot, in a single lifetime, arbitrarily co-ordinate and synchronize two such unlike and diverse types of thinking as the human and the divine. When they do, as they sometimes have, such souls are translated directly to the mansion worlds without the necessity of passing through the experience of death. *[A Solitary Messenger, 1208:1 / 110:5.2]*

During mortal life the material body and mind separate you from your Adjuster and prevent free communication; subsequent to death, after the eternal fusion, you and the Adjuster are one — you are not distinguishable as separate beings — and thus there exists no need for communication as you would understand it. *[A Solitary Messenger, 1213:3 / 110:7.8]*

Mortal man, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man’s eternal nature; the seraphim is the teacher of man’s evolving nature — in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them. *[The Chief of Seraphim, 1245:2 / 113:4.2]*

6. *Effectiveness of language.* The spread of civilization must wait upon language. Live and growing languages insure the expansion of civilized thinking and planning. During the early ages important advances were made in language. Today, there is great need for further linguistic development to facilitate the expression of evolving thought. [An Archangel of Nebadon, 908:5 / 81:6.16]

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### **The discussion continues**

I asked a participant to read the next two paragraphs on page 3 of my essay “Living the Real Religion of Jesus”:

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At first glance this intrinsic entanglement of mind and spirit may seem to be a narrow philosophic point, one that has few implications for our current purposes, but such an impression is essentially an illusion and perhaps even a delusion. To be sure, our planet does not lack for traditional religionists who congratulate themselves that their spiritual impulses and practices are not only entirely independent of all other aspects of human life, but so intrinsically superior as to be exempt from rational analysis and objective comparison.

We may be tempted to smile at all that, but the wiser and more productive strategy is to reflect that the true challenge of the religion of personal spiritual experience is to find appropriate methods that will enable us to overcome and transcend the tendencies of inherited culture, the conventions of society, and even the diverse characteristics of language itself, so that we can enhance our receptivity to and respect for true spiritual experience — the realm of human life that can inspire and unify all of God’s children, all human beings who share our planet Urantia.

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I then asked for comment on certain aspects of the second sentence in the first of these two paragraphs: Why do so many traditional religionists take the view that their ideas, their perceptions, are superior and not subject to any interpretation or challenge?

One participant replied that this is what they were taught, and so they believe it. On the other hand, he said, this is an example of a delusion, because to advance in the psychic circles, one must advance on all three levels, matter, mind, and spirit. So if someone thinks that he or she is just spirit and nothing else, that is a trick of the mind itself. When I probed his views on this, he agreed that these statements of superiority are a device for exerting authority and perhaps domination over others. They are certainly a way to control other people.

I then indulged in a short commercial for our webinar. In effect, many of the recent remarks about mind have related to the traditional insistence on uniformity, whereas our focus is pluralism and diversity: There is not a single answer that is obligatory for everyone; rather there are a variety of views. Reality is diffuse; it is diverse; and it is perfectly acceptable for a variety of views to be expressed. We are pluralistic in our intention. And so if any of you watched our programs in the past, you found that we disagreed among each other. That is perfectly all right, perfectly acceptable. The

attitude of superiority that the other participant and I were just discussing implies that there must be a uniformity of views.

A different participant then stated that unity, not uniformity, is the watchword that more than one of the revelators have expressed. Uniformity certainly leads to an authoritative mode of providing passive religion to individuals, whereas the second paragraph of the excerpt from page 3 of my essay poses the challenge of the religion of personal spiritual experience. This is hard to define, and we may have to come up with new language — as the revelators were compelled to do.

Yet another participant commented that when she connects with someone whom she has met on the street or in some other casual context, the connection must occur on the soul level, on the feeling that the other person needed her help. None of that relates to superiority or inferiority at all. She hopes to be the channel for the spirit, the spirit using her via the harmony of communication and the harmony of language.

I then remarked that based on her comments during this and previous webinars, I inferred that in relation to the communication she carries out with someone who appears to have a spiritual need, the communication does not depend upon whether the person is Jewish, a Protestant Christian, a Roman Catholic Christian, a Muslim, a Hindu, or a Buddhist. To the contrary, it depends on the inner spiritual state of the person, and she is not inhibited or impeded in this ability of hers to communicate with that person. When she confirmed that, I commented that even though I would not wish to hold her up as a model or an example, her experiences confirm the point that it is possible to raise one's own view to a spiritual level that is not limited by particular doctrines or dogmas or ceremonies or traditions, and that none of this prevents her from communicating with someone whose background may be very different. In reply, she stated: "You have to love people. I have learned not to find what's wrong with them, not to be critical, but to find the good in them."

A different panelist remarked that much of what Jesus had portrayed to him in his teachings is that social integration and spiritual development are inseparable. The panelist who spoke immediately before, in his view, exemplified spirituality as she walked by.

Yet another panelist recounted a story involving two Jehovah's Witnesses who came to his front door. He asked them whether they considered themselves to be sons of the Father, servants, or slaves. They replied that they were sons, and the panelist then pointed out that God is their Father and his Father too. This approach served to upgrade the discussion to the spiritual level, no longer confined to mindal or material matters.

I commended the panelist for that experience, commenting that he had drawn on common, shared values. This was an excellent technique of overcoming conventional, inherited doctrines and creeds. What none of us is entitled to do, I said, is to impose our views on others and ask them to obey. This is the flaw in the tradition that humanity must set aside.

A different participant proceeded to read the first paragraph of the next excerpt appearing on page 3 of my essay, remarks of Jesus that come from his second discourse on religion (section 6 of Paper 155):

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Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the superendowment of the religion of the spirit. Racial minds may differ, but all mankind is indwelt by the same divine and eternal spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit — the religion of personal spiritual experience. [*The Midwayer Commission, 1732:1 / 155:6.8*]  
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I called attention to the second sentence, “Never can the religions of authority come to unification,” then asked whether this rebuts the idea of evangelization and conversion, the desire to conquer the religion of others by converting them to yours.

One participant replied that it does, but that he believed the even more effective antidote appears in the second sentence of the paragraph and, in particular, in the phrase “the superendowment of the religion of the spirit.” He called attention to the following paragraph in section 5 of Paper 195:

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Religion is designed to find those values in the universe which call forth faith, trust, and assurance; religion culminates in worship. Religion discovers for the soul those supreme values which are in contrast with the relative values discovered by the mind. Such superhuman insight can be had only through genuine religious experience. [*The Midwayer Commission, 2075:11 / 195:5.8*]  
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Given this superendowment of the religion of the spirit, we experience spirit in our soul and are conscious of it in our mind. This is an additive value that we did not have before; that is the reason for these experiences and also the reason why authority is not going to achieve this, period.

I then drew attention to the relationship between this paragraph of the excerpt from section 6 of Paper 155 and our previous discussion about mind as a channel and an intervening reality. I pointed out words in this paragraph that connote or express mind directly. In the first line, “mental outlook.” In the second line, “the religion of the mind.” Then, I thought, in the fifth line: “Racial minds may differ.” This was an interesting idea, I said, the implication that there are characteristic mind patterns that are associated with different races. Then, almost to the end of the paragraph, “the divergent mind religions of authority.” This means that we are talking about the constraint of organized patterns of mind response that are dictating to others from the perspective of authority and uniformity. Further, these mind patterns become the basis for a particular religion of authority. So, I asked, how does Jesus contrast the reality of the spirit, the superendowment of the religion of the



spirit? On the understanding that personal religious experience is still going to be interpreted through the mind, how does this overcome the mind patterns that have been developed and insisted on by virtue of authority and uniformity?

One participant commented that my questions had reminded him of Jesus' eloquent response in the Urmia lectures:

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The brotherhood of men is founded on the fatherhood of God. The family of God is derived from the love of God — God is love. God the Father divinely loves his children, all of them.

The kingdom of heaven, the divine government, is founded on the fact of divine sovereignty — God is spirit. Since God is spirit, this kingdom is spiritual. The kingdom of heaven is neither material nor merely intellectual; it is a spiritual relationship between God and man.

If different religions recognize the spirit sovereignty of God the Father, then will all such religions remain at peace. Only when one religion assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers.

Religious peace — brotherhood — can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign.

You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level, to God himself. [*The Midwayer Commission, 1486:4-6, 1487:1-2 / 134:4.1-5*]

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So long as a religion presumes to have authority, he said, it cannot come to unification. If a religion is willing to surrender that authority, and simply be a religion among other religions, then, he thought, all religions can come to some kind of unification.

I asked whether we simply need to overcome the idea that leaders of a religion exert authority toward believers, or whether we also need to overcome the illusion that one group of religionists in authority will triumph over another group of religionists in authority.

The panelist replied that both aspects need to be addressed, the first one internally. In regard to the second one, it is a matter of saying that it is okay for people to choose another brand, so to speak — that this choice will not destroy my religion unless that other religion is a religion of authority that seeks to dominate mine. Whenever we see one religion tyrannizing over another, it is not necessary for such a religion to disappear, but it must certainly stop tyrannizing.

## **The religion of the spirit**

We then turned to the second paragraph of the excerpt from section 6 of Paper 155, remarks of Jesus that come from his second discourse on religion (section 6 of Paper 155):

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The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience — uniformity of destiny — making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations. [*The Midway Commission, 1732:2 / 155:6.9*]  
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I asked whether “conscientious array against each other” versus “understandingly sympathetic” represents the difference between religions of authority and the religion of the spirit.

One participant responded that we must surrender authority; this is the key word and the essential problem. After doing that, we will start to understand that other people, with their own experience and culture, think in different ways. We have to go beyond the differences and find something that will create a link, such as the idea of the Father.

I then asked how “unity of experience” contrasts with “uniformity of belief.” One participant replied that if we can go to the common level of values, shared experiences, this is at least a doorway that may enable us to communicate with most people, because most people are looking for similar goals. If we can move away from particular differences in beliefs and find commonality, we are more likely to be successful.

My next question was to inquire about the difference between “uniformity of insight” and “uniformity of viewpoint and outlook.” The participant who responded said he had originally been puzzled about this himself, but had looked up the word *insight* and had found broad definitions such as this one: “Insight suggests the depth of discernment coupled with understanding and sympathy.” From this perspective, he had concluded that insight deals with superconscious values: The mind can experience not only the soul’s connection with the Thought Adjuster in worship, but also the soul’s ability to experience higher supervalues that we may lack, such as altruism.

I then offered an etymological analysis of the word *insight* whereby insight can be understood as “sight in” or “sight into.” This is using the idea of sight, seeing, to express understanding. Therefore in an etymological sense, insight means seeing into something more deeply; and in that event we may reach the level of spirit: We may see more deeply into the spiritual yearnings and desires of the human being, instead of merely confining ourselves to the abstract ideas that are expressed in words of the outer mind.

In relation to ideas expressed near the end of the paragraph, I asked whether the distinction between “lifeless creeds” and “loving service and merciful ministrations” serves to illustrate and explain the phrase “unity of spirit feeling.”

One participant replied that she had experienced interfaith groups seeking to work together. In part, this means that people have to see the dignity of others who are not like them. If you have real faith, you are not threatened by other faiths. Who could be against love, joy, compassion, unselfishness? The most important point was unity of values and the dignity of everyone involved. Instead of attacking each other, the essential goal was to cooperate.

For me, I said, these ideas and examples embody and harmonize with the framework that is highlighted at the end of the paragraph: “the increasing joy and liberty of ennobling deeds of loving service and merciful ministrations.”

In the webinar’s last few minutes, we began discussing the final paragraph of the excerpt from section 6 of Paper 155, remarks of Jesus that come from his second discourse on religion (section 6 of Paper 155):

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Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness — justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty. [The Midwayer Commission, 1732:4 / 155:6.11]  
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In relation to the first sentence, I asked why trying to do the divine will is more satisfying and thrilling than trying to discover what God’s will is.

One participant replied that the question implies that you have already made some part of the discovery and are sincerely striving to do God’s will. He believed that if doing the will of God is nothing more than creature willingness to share the inner life with God, then by demonstrating a willingness to do God’s will, either by striving to worship or by seeking to find some way to serve others, there will be a definite thrill in finding that and doing that.

I probed this response by asking whether we could identify “trying to do” as a form of action, whereas we would then interpret “trying to discover” as an effort of the intellect and mind. Does that help us understand why the first activity is more important than the second?

The participant replied that trying to discover God’s will in the intellect is a first step that usually leads to the discovery that one cannot discover it in the intellect. He believed that the real discovery lies in

day-to-day living wherein one finds that it is not the how of doing something but how to do it better. Then, he thought, one may be able to discover the will of God.

I asked a different participation to interpret the second sentence of the paragraph: **“And fail not to remember that the will of God can be done in any earthly occupation.”**

He replied that God the Mother, the Supreme, has provided all the circumstances, the vicissitudes of life, so that we will be able to discover, recognize, interpret, and choose. In his view, it does not matter where someone is, for the will of the Father will always be something that he or she will need to discover. The person needs to recognize that something in particular is the Father’s will, then interpret it and carry it out.

As a final and partly humorous question, I asked whether or not computer gurus who invent new terms that are puzzling and that confuse the rest of us are nevertheless doing the will of God.

The panelist replied that since he had left that operational environment long ago, it was difficult for him to answer the question. On the other hand, he had no doubt that many individuals laboring in that profession are doing the will of God.

## **Preview of our webinar on November 23**

During our webinar on Saturday, November 23, we will return to the final paragraph of the excerpt from section 6 of Paper 155 cited above, as displayed at the top of page 4 of my essay “Living the Real Religion of Jesus.”

When we finish discussing it, we will proceed to consider the essentially historical narrative appearing on the rest of page 4 and on the entirety of page 5. Although I intend to call attention to certain aspects and promote discussion of them, I believe that we will complete that relatively rapidly, so as to turn to certain complex and rather pointed observations that appear in Papers 92 and 98 of *The Urantia Book*, remarks that are credited to two Melchizedeks (or perhaps the same one):

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**As the original teachings of Jesus penetrated the Occident, they became Occidentalized, and as they became Occidentalized, they began to lose their potentially universal appeal to all races and kinds of men. Christianity, today, has become a religion well adapted to the social, economic, and political mores of the white races. It has long since ceased to be the religion of Jesus, although it still valiantly portrays a beautiful religion about Jesus to such individuals as sincerely seek to follow in the way of its teaching. It has glorified Jesus as the Christ, the Messianic anointed one from God, but has largely forgotten the Master’s personal gospel: the Fatherhood of God and the universal brotherhood of all men. [A Melchizedek, 1084:10 / 98:7.11]**

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The Christian religion is the religion about the life and teachings of Christ based upon the theology of Judaism, modified further through the assimilation of certain Zoroastrian teachings and Greek philosophy, and formulated primarily by three individuals: Philo, Peter, and Paul. It has passed through many phases of evolution since the time of Paul and has become so thoroughly

Occidentalized that many non-European peoples very naturally look upon Christianity as a strange revelation of a strange God and for strangers. *[A Melchizedek, 1011:16 / 92:6.18]*

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## **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, November 23:

- Pacific Time Zone: from 11:30 am to 1:30 pm.
- Mountain Time Zone: from 12:30 to 2:30 pm.
- Central Time Zone: from 1:30 to 3:30 pm.
- Eastern Time Zone: from 2:30 to 4:30 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 our preceding webinars associated with topic 8, live streaming in YouTube began at about ten minutes past the time stated.

Regards, Neal Waldrop.

Chairman, the Committee for the Global Endeavor  
[November 10, 2019 at 10:48 pm]