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Sent: Friday, August 9, 2019 11:47 PM
To: Neal Waldrop - gmail (nealwaldrop606@gmail.com)
Subject: Global Endeavor / Revelation Revealed / webinar on August 3, plans for August 17
Attachments: 2016-07-17_RR-T08_P088-146_Q059-077.pdf; 2005-07-26_note-added_Uses-of-history_App-B.pdf; 2018-10-05_Cantor_076-079_Donation-of-Constantine.pdf; 2019-06-09_Papal-States_EncyBrit-2015.pdf; 2019-06-25_Pius-IX_EncyBrit-2015.pdf; 2019-06-25_Syllabus-of-Errors_Wikipedia.pdf; 2019-06-25_1864-12-08_v2_Syllabus-of-Errors_Pope-Piux-IX_text.pdf; 2019-06-25_Hasler-book_dust-jacket.pdf; 2019-06-26_Hasler-book_introduction.pdf; 2019-06-15_Küng-Hans_Britannica-2015.pdf; 2019-06-18_Küng-Hans_Wikipedia.pdf; 2019-06-29_Hasler-book_excerpts.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, August 3, we conducted our eighteenth 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.”

NOTE:

We originally planned to continue our series of webinars on Saturday, August 10, but highly unfavorable circumstances compelled me to cancel that webinar. This was because sudden, unforeseen family obligations made it impossible for two panelists to participate, thereby depriving us of anyone whose extensive experience with Zoom would have enabled him to manage the program. Therefore we will conduct our next webinar in this series on Saturday, August 17.

Special status for the clergy: previous discussion (July 27)

During the preceding webinar (July 27), we began discussing the implications of paragraph (d) on page 109 of *Revelation Revealed*:

(d) Special status for the clergy. Institutional Christianity distinguishes quite sharply between professional religionists (the clergy) and ordinary believers (the laity). Here we must note, however, that the clergy’s prestige, privileges, and authority are crucial in the Roman Catholic and Eastern Orthodox branches of Christianity, whereas Protestant denominations are substantially less hierarchical, and some of them come close to being democratic.

At that time, participants exchanged detailed views on the following first tick:

— **Dividing believers into two fundamental categories, clergy vs. laity, whereby the latter are distinctly subordinate and are treated as second-class citizens.**

I made it clear that the points identified under the second tick are particularly characteristic of the Roman Catholic and Eastern Orthodox branches of Christianity, whereas they have nothing to do with the belief or observance of Protestant Christians. Here is the heading of this second tick:

— Five conscious, considered strategies of the organized, institutional church, methods that are clearly intended to enhance ecclesiastical authority and justify insistence that believers obey the clergy in regard to all aspects of Christian belief and practice:

The rest of the webinar on July 27 was devoted to intensive discussion of the first three sub-elements under that tick:

(1) Seizing upon and exploiting the psychological and theological implications of the word “father.”

(2) Describing the initiation ceremony called ordination as a sacrament that imparts an indelible mark on the soul of the man who has just become a priest.

(3) Asserting that ordination as a priest enables that man to change bread and wine into the body and blood of Christ (the doctrine of “transubstantiation”) by means of prescribed statements that he makes during a stereotyped religious service called “the mass.” Here, for comparison, is a relevant quotation from Paper 87:

The early Christian cult was the most effective, appealing, and enduring of any ritual ever conceived or devised, but much of its value has been destroyed in a scientific age by the destruction of so many of its original underlying tenets. The Christian cult has been devitalized by the loss of many fundamental ideas. [A Brilliant Evening Star, 965:8 / 87:7.4]

Special status for the clergy: discussion on August 3

On August 3, panelists continued discussing ideas associated with special status for the clergy. We resumed where we had left off on July 27, thereby proceeding directly to sub-element (4):

(4) Declaring that believers receive God’s forgiveness for errors and misconduct if and only if they confess their sins to a priest by means of a prescribed ceremony that is commonly called the sacrament of penance, confession, or reconciliation.

One participant commented that in a psychological sense, the idea of penance or confession is associated with regret at failing to live up to one’s ideals. From this perspective, that is how some believers deal with their feelings of failure and inadequacy. He compared it with how difficult it was for people living during the third epochal revelation — the mission of Machiventa Melchizedek in Palestine, which occurred approximately 2,000 years before the birth of Jesus of Nazareth — to accept that salvation was available simply by their faith. As a Melchizedek informs us in section 4 of Paper 93:

[S]uch a short and simple declaration of faith was altogether too much and too advanced for the men of those days. They simply could not grasp the idea of getting divine favor for nothing — by faith. They were too deeply confirmed in the belief that man was born under forfeit to the gods. Too long and too earnestly had they sacrificed and made gifts to the priests to be able to comprehend the good news that salvation, divine favor, was a free gift to all who would believe in the Melchizedek covenant. [A Melchizedek, 1017:7 / 93:4.5]

On the other hand, the same participant commented that from the perspective of the organized, institutional church, the ceremony called penance or confession could betoken a desire to maintain spiritual superiority and authority over believers.

Another panelist commented on his experiences as a Roman Catholic believer during his childhood and adolescence in New York City in the late 1940s and 1950s. He had been taught that the ceremony of confession was not essential to salvation and that he could confess to God personally, especially in an emergency situation. (He mentioned that the Korean War was going on at the time, thereby implying that a soldier in combat could benefit from the concept of confessing personally without a priest present.) In relation to his own recourse to the actual ceremony of confession, the penances he had received had mainly consisted of prayers he was instructed to say.

In contrast, however, he discussed spontaneous, voluntary behavior associated with the Spanish cultural tradition in the southwest part of the United States on the part of certain persons who called themselves “*penitentes*.” The underlying idea was to inflict deliberate bodily pain on themselves, perhaps by carrying a heavy cross or even by whipping themselves on the back. This, in their view, enabled them to identify with Jesus by sharing his pain.

I followed up by inferring that these were voluntary observances on the part of those particular believers, not penances that the church hierarchy had inflicted. The panelist confirmed this, stating that these practices had arisen in circumstances when there were few clergy available, or none at all.

Another participant explained the ceremony of confession from the perspective of Roman Catholic theology. The priest, he said, is not acting out of personal authority of his own, but *in persona Christi* (in the person of Christ). Therefore the believer is actually confessing his sins to Christ, and the priest is representing Christ’s power to forgive. This means that the priest is acting as a passive channel for forgiveness. In the Eastern Orthodox tradition, he said, the priest does not even have to listen to or hear the confession, which could occur during a group gathering; the priest is present more as a witness.

Yet another participant called attention to remarks by a Brilliant Evening Star in the section of Paper 89 entitled, “Sacrifices and Sacraments”:

The human sacrifice, throughout the course of the evolution of Urantian rituals, has advanced from the bloody business of man-eating to higher and more symbolic levels. The early rituals of sacrifice bred the later ceremonies of sacrament. ...

Thus are the sacraments of modern religions the legitimate successors of those shocking early ceremonies of human sacrifice and the still earlier cannibalistic rituals. Many still depend upon blood for salvation, but it has at least become figurative, symbolic, and mystic. [A Brilliant Evening Star, 983:7, 984:3 / 89:9.1,4]

On the other hand, he said, the ceremony or sacrament of confession still amounts to a slippery slope, for it continues to entail the view that some specific practice or procedure is required in order to obtain God's favor.

Like a previous speaker who had described his experiences as a Roman Catholic believer growing up in New York City, I indicated that I attended a Roman Catholic high school administered by priests and scholastics of the Jesuit order. At the time, however, what struck me most of all was the psychology of classmates who declared that they could do whatever they wanted and then go to a priest, confess, and be absolved for their sins. That, in their view, would return them to good standing with God.

(5) Claiming the authority to declare that a deceased former human being has found particular favor with God and can now be called a "saint" (canonization), or that he or she is entitled to the lesser honor of being called "blessed" or "venerable." An integral part of this assertion is the authorization for believers to pray to anyone whom the Roman Catholic Church has declared to be a saint.

One participant stated that from his experiences as a person raised in the Roman Catholic faith, reverence for saints was completely routine. The yearly calendar of observances was marked with celebrations pertaining to various saints, in some cases their birthdays. Many persons ended up picking a particular saint as his or her channel to salvation, while believing that the saint in question would exert spiritual influence on the believer's behalf.

The same panelist commented that during the bulk of the Middle Ages, from 500 to at least 1300 CE, saints and reverence for them were very important aspects of Christian belief and practice. The church established formal procedures for recognizing a deceased human being as a saint, a process requiring formal acceptance of the supposedly miraculous character of three separate events wherein a believer had been cured of some disease. If the believer (or other persons concerned about his or her situation) had prayed to the deceased human being, and if the believer had subsequently been cured, these events could be considered one of the three miracles that would justify the church in recognizing the deceased human being as a saint.

I remarked that even if these events had occurred as described, the conclusion involves a gap in logic, a fallacy expressed by the traditional phrase in Latin "*post hoc ergo propter hoc*" (after something,

therefore because of it). Another participant remarked that although he would not wish to impugn the spiritual beliefs of others, as a matter of logic one cannot argue from effects to causes.

Another participant called attention to a paragraph in which the members of the Midwayer Commission express their own views on what really is miraculous:

Urantia mortals have varying concepts of the miraculous, but to us who live as citizens of the local universe there are few miracles, and of these by far the most intriguing are the incarnational bestowals of the Paradise Sons. The appearance in and on your world, by apparently natural processes, of a divine Son, we regard as a miracle — the operation of universal laws beyond our understanding. Jesus of Nazareth was a miraculous person. [*The Midwayer Commission, 1331:5 / 120:4.5*]

Yet another participant stated that while preparing for the webinar, he had researched the topic of Christian saints and had found no evidence of a relationship with previous worship of anthropomorphic pagan deities in the Greek or Roman world. On the other hand, he said, there appears to be a strong connection with venerating ancestors and venerating the dead in general. In his view, there is a strong human need to remember the dead, celebrate the dead, even venerate the dead. It was not until the 5th century that the organized, institutional church acquired any control over the spontaneous tendencies of Christian believers to venerate the dead, especially Christian martyrs. Augustine and Ambrose both complained about these practices.

CONCLUDING COMMENT. The traditional Roman Catholic view that prayer to some deceased individual can cause the miraculous cure of disease implicitly involves the belief that spiritual energies (supernatural power) are available to effect practical results in the physical realm. This is one aspect of the ideology whereby spirit is thought to control all aspects of finite reality, so as to exert dominance over matter as well as mind. That ideology made a profound contribution to ecclesiastical totalitarianism in the Middle Ages, whereas the opposite philosophy is a key ingredient of secular totalitarianism — the illusion that matter dominates the other two realms of reality, mind as well as spirit.

Civil authority of the popes

When I asked the panelists to turn to the next topic listed in the discussion program that I had circulated in advance, I requested that one of them read a statement by a Divine Counselor that appears in section 1 of Paper 19:

The true perspective of any reality problem — human or divine, terrestrial or cosmic — can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, **history**, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status. [*A Divine Counselor, 215:3 / 19:1.6 — emphasis added: the word in bold type*]

I explained that a key reason of mine for calling attention to these remarks by a Divine Counselor relates to the character and inclinations of my fellow countrymen, citizens of the United States. I said I was rather concerned about a tendency to focus intently on current circumstances, emphasizing the present moment. In contrast, I believe that we cannot understand the reality of institutions associated with Christianity (in this case, the papacy) unless we understand what came before.

One participant replied that its is extremely helpful to expand the immediate moment so that our discussion will include previous events. On the other hand, he emphasized that the Christian church also had an origin that is worthy of consideration; neither should we neglect its destiny.

In reply, I pointed out that in early phases of this series of webinars, we had indeed talked about the church's origin, in part by discussing the apostle Peter's speech on the day of Pentecost and the evangelical work and writings of the apostle Paul. After that we went on to talk about the teachings of Augustine of Hippo, but it is probably more accurate to call those teachings a part of history. From time to time, we have exchanged preliminary ideas about destiny, and we will continue to discuss these aspects during future webinars associated with topic 8 of *Revelation Revealed*. I then read the introductory remarks that follow below.

Introduction

If we launch our analysis by examining the years during which Christ Michael of Nebadon bequeathed his bestowal life in the human form of Jesus of Nazareth, it is important to point out that Jesus stated quite emphatically that his kingdom is not of this world. Nonetheless, the popes — who have traditionally claimed to be “the vicar of Christ” — proceeded to establish a kingdom that definitely was of this world; and in order to promote this cause, they exerted intense political and diplomatic effort aimed at maintaining and exerting civil authority in central Italy for far more than one thousand years (until 1870).

REFERENCES. Chapter 18 of the gospel according to John records Jesus' statement that his kingdom is not of this world:

“Jesus answered, My kingdom is not of this world ...” (*John 18:36 / King James Version*).

This is the beginning of Jesus' reply to a question from Pilate, whereas the revelators report the complete discussion [*the Midwayer Commission, 1991:3 / 185:3.3*]. To put Jesus' reply in a broader context, I also found 14 other passages in the fifth epochal revelation in which the Midwayer Commission reports or calls attention to Jesus' statement that his kingdom was not of this world. Here is the list of all 15 paragraphs:

- (1) 137:8.7
- (2) 138:7.1

- (3) 152:3.2
- (4) 153:2.4
- (5) 157:6.12
- (6) 158:6.2
- (7) 162:5.3
- (8) 171:2.5
- (9) 171:8.3
- (10) 172:3.6
- (11) 176:2.3
- (12) 181:2.9
- (13) 182:2.3
- (14) 185:3.3
- (15) 190:5.4

Yet another statement that Jesus made repeatedly is also highly relevant for our current purposes: [“Render unto Caesar the things which are Caesar’s and unto God the things which are God’s.”](#) The Midwayer Commission reports this statement in four different passages: (a) 1474:3 / 133:4.3; (b) 1580:4 / 140:8.9; (c) 1899:2 / 174:2.2; and (d) 1929:4 / 178:1.3. In addition, this statement appears in two verses of the Christian New Testament: [Matthew 22:21](#) and [Mark 12:17](#).

By implication, the two halves of this sentence establish that religion and government constitute realms that should be entirely separate, and that a religious leader who claims to speak for God (in this case, the pope) should not *also* seek to assert political authority (i.e., [“the things which are Caesar’s”](#)). Further, a Melchizedek warns us that [“Union of church and state”](#) is one of the grave dangers that human beings must avoid if we wish to maintain our freedom [[a Melchizedek, 798:16 / 70:12.17](#)].

(NOTE: Since subsequent discussion drew on the documents that I have attached to this message, it seems appropriate to list them here.)

[Complete list of attachments](#)

1. Topic 8 of *Revelation Revealed*.

[Attachments pertaining to the kingdom that the popes established](#)

2. [“Appendix B: The Donation of Constantine.”](#) (This is an appendix to a memorandum dated July 26, 2005 in which I maintained quite strenuously that Urantia Foundation — the sponsor and chief publisher of *The Urantia Book* — should not use images or symbols drawn from the traditions of Christianity, for in my view this would leave an inaccurate and misleading impression.)
3. [“Civil authority from the chair of Peter: Papal ideology rooted in ‘the Donation of Constantine’”](#) (excerpted from pages 176-179 of *The Civilization of the Middle Ages* by Norman F. Cantor, a book published in 1993).
4. [“Papal States”](#) (Encyclopaedia Britannica, 2015).

— Pope Pius IX

5. “Pius IX” (Encyclopaedia Britannica).
6. “Syllabus of Errors” (Wikipedia).
7. “The Syllabus: Pope Pius IX” (the text, downloaded from an Internet website).

— Infallibility / First Vatican Council 1870

[Source: *How the Pope Became Infallible* by August Bernhard Hasler (1981)]

8. Biographic information about the author appearing on the dust jacket, along with excerpts from a review.
9. Introduction by the German theologian Hans Küng.
10. “Küng, Hans” (Encyclopaedia Britannica).
11. “Hans Küng” (Wikipedia).
12. Excerpts from the book.

Additional attachment, a new essay of mine that was not available to the panelists who participated in the webinar on August 3

13. “Living the Real Religion of Jesus” (June 24, 2019).

Questions that we began discussing on August 3

X1. The fact that the popes exerted civil authority by establishing and maintaining a kingdom in central Italy for over 1,000 years has nothing to do with the true teachings of Jesus and appears to be an obvious and palpable contradiction. Do you agree? In any case, please provide your net appraisal of these political arrangements that finally ended in 1870.

One participant stated that he would begin his response with what he called “counterfactual history,” history that did not happen but might have. He wondered what the path of the Christian church would have been if the western half of the Roman Empire had not collapsed in the 5th century. It is possible that church leaders believed that the church was the only institution still existing that could fill the power vacuum. He conceded, however, that church authority operated through the actions of human beings who may have taken advantage of the opportunity to enhance their own power.

Another participant commented in much the same vein, calling the church’s authority over civil matters a necessary evil that, in his view, had its origins in the power vacuum that began in the 5th century. On the other hand, the organized, institutional church eventually became a victim of its own success, turning totalitarian. Individuals were tempted to exercise power. This is nothing new in the

history of humanity, and it does not mean that believers did not benefit from the church's activities. He knew many Roman Catholic, Eastern Orthodox, and Protestant Christians who have acquired a real sense of peace as a result of their active association with the organized, institutional church.

I pursued these issues by stating that I do not know enough about the circumstances of the 5th and 6th centuries, the idea of the relative disorder prevailing then, in order to be able to comment on the apparent view of other participants that the pope had to exert authority at that time. In contrast, however, I asked whether these factors required the papacy to continue to exercise political authority for the rest of the one thousand years, doing so in eras when other civil rulers in Europe had established relatively stable authority. I also asked how this exercise of political authority on the part of the popes of that entire period fulfilled their duties and obligations to promote the real teachings of Jesus.

One participant replied that these actions of the popes were certainly a distraction and also a contradiction. On the other hand, they may have been necessary in order to provide the possibility of maintaining and promoting the teachings of Jesus.

Another participant remarked that some church leaders may have thought they were doing the best they could. Some were motivated by power, and some had a mixture of motivations. The Most Highs rule in the kingdoms of men, and the higher celestial beings have their own plans, plans they are pursuing. It seems entirely possible that they will take a leader who is selfishly motivated and try to move him toward the goals they have in mind.

Yet another participant said he was not sure it was necessary for the church to take over the government of a country for Christian religious teachings to survive. He cited the following comments by the Midwayer Commission that appear in section 10 of Paper 195:

But there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master. And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to smother newborn faith and persecute truth bearers who chanced to appear in unorthodox raiment. *[The Midwayer Commission, 2085:5 / 195:10.13]*

Plans for our webinar on August 17

On August 17, panelists will proceed to consider and answer the following additional questions about the kingdom that the popes established.

X2. The historian Norman Cantor refers to the so-called "Donation of Constantine" as "the best-known forgery in history." How does this misrepresentation of historical events for the sake of one's own personal, organizational, or institutional advantage compare with the practices of historical revisionism, deception, and deliberate falsehoods that were standard techniques of the totalitarian

regimes that operated in the 20th century (i.e., Nazi Germany, the former Soviet Union, and Communist China)? Does there seem to be a broad parallel to the deceptive practices that George Orwell caricatured in his celebrated novel *1984*?

X3. Although there is little reason to infer that Michael Cerularius, the Patriarch of Constantinople, was impressed when Pope Leo IX mentioned the so-called Donation of Constantine in an official document that he sent to Cerularius in the year 1054, Christians living in Western Europe appear to have accepted the validity of the so-called Donation for quite a few centuries (until the Renaissance). Why did the popes of those centuries get away with these palpable falsehoods?

X4. In effect, the Syllabus of Errors (December 8, 1864) consists of a series of analytical statements and opinions that Pope Pius IX formally condemned (attachments 6 and 7). On the understanding that the church's assertion of authority over marriage — and the enactment of many ecclesiastical laws and regulations constraining marriage and regulating it — did not occur until after the year 1000, please comment on the following paragraph and its implications.

65. The doctrine that Christ has raised marriage to the dignity of a sacrament cannot be at all tolerated. — Apostolic Letter "Ad Apostolicae," Aug. 22, 1851.

X5. In the introduction to the book by August Bernard Hasler written by the German theologian Hans Küng, he repeatedly mentions the Roman Catholic teaching called "the magisterium." In brief, the word *magisterium* comes from the Latin word for "master," the same concept that is the basis for a master's degree. From a theological perspective, the idea of "the magisterium" amounts to asserting that the Roman Catholic Church is the master of all Christian doctrine and has the authority to insist on conformity, uniformity, and obedience. Please comment.

X6. If we combine the introduction by Hans Küng (attachment 9) with the excerpts from the book by August Bernhard Hasler (attachment 12), we find repeated references to the Vatican's tendency to release information about the First Vatican Council (1870) slowly and selectively, as well as tactics that deserve to be considered high-handed or even tyrannical (e.g., censorship, punishment of dissenting bishops). If you find these accounts convincing, who bears the primary responsibility? Can the events of that Council be considered valid and fair? Please explain your conclusions.

X7. Please comment on the doctrine of papal infallibility that was adopted during the First Vatican Council.

X8. In December 1979, Pope John Paul II disciplined the German theologian Hans Küng by stripping him of his ecclesiastical teaching privileges, so that he could "neither be considered a Catholic teacher nor engage in teaching as such" (page 3 of attachment 12). Further, in the year 2000, the same pope beatified Pope Pius IX (i.e., by presiding over a formal ceremony in which Pius IX was given the title

“blessed”). How do these two official actions of John Paul II compare with his carefully cultivated public image as a kindly and congenial grandfather?

X9. Although the preceding eight questions serve to explore key aspects of the documents that I attached, I am confident that examining this detailed and complex material led you to additional insights. Please permit me to offer you the opportunity to comment on any factor that you may wish to identify and focus on.

Living the Real Religion of Jesus

If panelists finish discussing my nine questions about the kingdom that the popes established, I will request that they turn in a very different direction, so as to discontinue discussion of the characteristics of Christianity that are identified on page 109 of *Revelation Revealed*, at least for the time being. In other words, I will ask participants to begin discussing a new essay of mine, “Living the Real Religion of Jesus,” one that I completed on June 24. Please permit me to explain.

When I wrote *Revelation Revealed* in 2015 and 2016, I thought that the ideas and ideals portrayed in topic 7 (“The extended transition from institutional to personal religion”) would remain an active influence during consideration and discussion of topic 8 — especially in view of the reading assignment on page 79 of *Revelation Revealed* that called for participants to read Jesus’ two discourses on religion out loud and discuss them in depth (i.e., sections 5 and 6 of Paper 155).

To my disappointment, however, this did not happen. To the contrary, Jesus’ teachings about personal (individual) religion seemed increasingly missing in action as we conducted phases 1 through 3 of our webinars on topic 8: “Comparing and contrasting the true teachings of Jesus with the traditional tenets and practices of organized, institutional Christianity.” As a result, I became concerned that the first two pages of topic 8 had not been sufficiently thorough, for they did not seem to have created a conceptually complete baseline that will permit us to do justice to our task of “Comparing and contrasting”

In close consultation with the two members of the Committee for the Global Endeavor who provided cogent comments and recommendations while I was drafting *Revelation Revealed* in the first place, I decided to write new material that will eventually be inserted immediately after formal question 59 on page 89.

(Note: The actual insertion will occur when we issue an updated version of the long document that will include my essay “Romanità.” On the other hand, it will not make sense to issue this update until participants in our webinars finish discussing topic 8 as it stands, an achievement that seems rather distant since the existing text extends through page 146.)

I began drafting the new material shortly after phase 3 ended on May 18, and did not finish the task until June 24. The effort was arduous, for my essay “Living the Real Religion of Jesus” embodies several shifts of focus. From time to time, I had to pause to gather my thoughts and work out a strategy for the next few pages. (When phrases or even complete sentences start running through my mind spontaneously, I know I am ready to sit down at my keyboard and begin applying my fingers.)

The new essay consists of 18 pages and is subdivided into four major segments:

- Finding God for oneself (*pages 1-2*).
- The religion of personal spiritual experience (*pages 2-6*).
- The presence of God (*pages 7-11*).
- The mission and the time line (*pages 11-18*).

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

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, August 17:

- 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
[August 9, 2019 at 11:47 pm]