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Sent: Thursday, August 22, 2019 10:15 PM
To: Neal Waldrop - gmail (nealwaldrop606@gmail.com)
Subject: Global Endeavor / Revelation Revealed / webinar on August 17, plans for August 24
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 17, we conducted our nineteenth 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.”

Special status for the clergy

During two preceding webinars (July 27 and August 3), 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.

On August 17, we had turned to a specific application of this general set of issues, **the civil authority of the popes** and, in particular, **the kingdom that the popes established** — a kingdom whereby the popes ruled the middle one-third of Italy for over one thousand years (until 1870). To put this discussion in context, I 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 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 cited two explicit statements of Jesus that are prominent in the New Testament and in *The Urantia Book*:

— [“My kingdom is not of this world”](#) — verse 36 in chapter 18 of the Gospel According to John, and reported or referred to in fifteen paragraphs in Part IV of *The Urantia Book*.

— [“Render unto Caesar the things which are Caesar's and unto God the things which are God's”](#) — as recorded in two verses of the New Testament (Matthew 22:21 and Mark 12:17) and in four paragraphs in Part IV.

In addition, I pointed out that a Melchizedek has warned 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 \[a Melchizedek, 798:16 / 70:12.17\]](#).

These references, taken together, establish that the political authority that the popes exercised in central Italy for a period of over one thousand years directly contradicted the teachings of Jesus, as recorded briefly in the New Testament and in greater detail in *The Urantia Book*.

Specific questions on the kingdom that the popes established

(Note: These questions draw on ideas expressed in the many documents that I circulated in advance and have also attached to this message. For a complete list, see the end of this message.)

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.

(Note: This question was discussed during our webinar on August 3; I summarized that discussion in the wrap-up that I circulated on August 9.)

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*?

Discussion of this question was quite vigorous and certainly did not betoken any agreed conclusions. (As I have previously emphasized, pluralism and diversity are hallmarks of our entire series of webinars, and this is most assuredly not an accident.)

— Several participants commented that in their view, the wording of this question of mine was anachronistic, exaggerated, and/or overdrawn. In part, these participants believed that the references to Nazi Germany, the former Soviet Union, and Communist China were inappropriate and unfair, pointing out that the massacres of millions that these totalitarian regimes conducted during the 20th century did not correspond to any events associated with the Roman Catholic Church in general, nor with the pope in particular. Two participants referred to a passage that appeared in one of the documents I had circulated, a document consisting of excerpts from an historical work by Norman F. Cantor:

(from pages 1 and 2 of the PDF file, corresponding to pages 176 and 177 of the book)

The papacy was furthermore not concerned about the introduction of theocratic monarchy into western Europe because it had formulated its own ideology of the papal suzerainty over the kings of western Europe, and it obtained from Pepin the apparent recognition of the validity of this doctrine. The idea of papal authority in the western world was formulated in the famous medieval document, the Donation of Constantine, the best-known forgery in history. There is some doubt about the date of the authorship of the Donation of Constantine in the form in which it has come down to us. It is probable that the surviving version was drafted in the middle of the ninth century, but there is ample evidence that the original Donation of Constantine, substantially the same document that has come down to us, was drawn up in the papal chancery in the 750s, personally presented by the pope to Pepin at Paris in 754, and accepted by the Frankish king as a true statement of the valid powers of the papacy.

The papacy thought it necessary to express its ideology through the medium of a forged document attributed to the emperor Constantine because of the nature of legal concepts in the early Middle Ages. The good law was the old law; law was virtually equivalent to custom, and new claims had to have some customary or historical basis. Given also the respect that men in a largely illiterate society accorded written documents, it is easy to understand the propensity of churchmen in the early Middle Ages to forge documents to establish a legal basis for their claims. The forged character of the Donation of Constantine does not convict the eighth-century popes of moral turpitude; the document was merely a legal way of expressing papal ideology. It is furthermore probable that the papacy actually regarded as true the peculiar interpretation of the history of Constantine's reign upon which the Donation was predicated and that is summarized in the prologue to the document. The papal court in Rome was not able to find a copy of the document that they really believed Constantine had issued, so they forged their own version in much the same way as many medieval monasteries forged new copies of genuine charters that had been lost.

— One of these participants called attention to the stabilizing role of Pope Gregory the Great (who reigned from 590 to 604 CE) and his contributions to the development of Western culture and civilization, including aspects associated with Benedict of Nursia and the role of monasteries (e.g., Benedict's rule and the monastery that he established at Monte Cassino). In his view, the popes of that general era lent order and stability in the context of the troubled circumstances that followed the fall of the western half of the Roman Empire in 476 CE.

— I replied that the intent of my question centered on deceit, falsehood, and disinformation for political advantage, techniques that had certainly been practiced by the totalitarian regimes of the 20th century. The massacres of many millions of human beings that they also carried out were certainly not the point, and I had not meant to refer to any of that. The concept that the popes functioned as a force for order and stability during the 5th, 6th, and 7th centuries seemed to me to have a plausible basis, whereas there did not seem to be any logical reason for asserting that this assumption of political authority on the part of the popes needed to last for more than one thousand years, thereby extending through many centuries when the civil rulers of other parts of western Europe had established stable regimes.

— In regard to this latter issue, two participants cited the justly famous remarks of the 19th century British statesman Lord Acton (1834-1902): "Power tends to corrupt, and absolute power corrupts absolutely." (COMMENT: By citing this statement of Lord Acton's, these two participants effectively conceded that the political rule of the popes during the subsequent centuries leading to 1870 stemmed from their desire to maintain and exercise political power — motivations that certainly had nothing to do with the true teachings of Jesus, nor with their spiritual responsibility to promote and advance them.)

— In another part of this vigorous discussion, I pointed out that in 1440 CE, a Renaissance humanist (Lorenzo Valla) had used linguistic analysis of the text of the so-called Donation of Constantine, demonstrating that it was clearly a forgery because the vocabulary and literary style in Latin were inconsistent with the wording of imperial edicts that actually were issued in Constantine's era. Nonetheless, in 1520, the pope commissioned the celebrated artist Raphael to paint a mural in the Vatican showing the Emperor Constantine on his knees before the pope of that time, an event that was entirely imaginary and that never happened. (**Note:** Raphael designed the entire Hall of Constantine in the Vatican, but his sudden death enabled him to escape the ignominy of actually painting the fresco. After Raphael died on April 6, 1520, his 37th birthday, his assistants completed the work on his behalf.)

— Another participant cited insightful remarks by the late historian Howard Zinn: "He who controls the past controls the future." He had not been shocked by the wording of the question, for we were indeed talking about revisionism, deception, and falsehood. In addition, he believed that the reference to the novel *1984* by George Orwell was a profound part of the question. Until Gutenberg began operating his printing press in around 1430, the practice of ecclesiastical totalitarianism made it easy for the leaders and theologians of the Roman Catholic Church to advance and promote any ideas that they chose to focus on. As the revelators tell us in section 8 of Paper 195, "It required a

great power, a mighty influence, to free the thinking and living of the Western peoples from the withering grasp of a totalitarian ecclesiastical domination” [the *Midway Commission*, 2081:4 / 195:8.4]. This mighty influence was secularism, but it eventually entailed other consequences that were far less favorable.

— Yet another participant remarked that during the first three centuries of the Christian faith, it had been essentially a spiritual movement focused on brotherhood, love, and mercy. Thereafter, however, motivations that related to power became very prominent. (COMMENT: This transition was closely linked to the decision of the Emperor Constantine in the early years of the 4th century to patronize and subsidize the Christian faith. As we previously discussed in relation to my essay “Romanità,” the net result was to cause four aspects of Roman society and culture to become fused with the Christian faith: (1) authority; (2) hierarchy; (3) uniformity; and (4) explicitly defined responsibilities and roles.)

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?

— One participant replied that it is human nature to be sheep-like and to follow blindly those who are wealthy and politically powerful. The vast majority of people living in western Europe during the Middle Ages could not read.

— Another participant responded that the question has to do with power and the general lack of education. It is not difficult to pull the wool over people’s eyes when they did not have any way to look into the question. In early medieval Europe, the monasteries were the main source of education, and the papacy did not have direct authority over them. On the other hand, he said, the leaders of the Roman Catholic Church eventually helped establish major universities, institutions that supported serious and intensive study.

— Yet another participant also commented on the importance of monasteries, especially those of the Benedictine order. She stated that monastic schools taught about 90 percent of the people who were literate.

I then explained that in order to consider the next question, we would be obliged to zoom forward into the middle of the 19th century, so as to evaluate one aspect of a document whereby Pope Pius IX resolutely attacked many opinions and theories that represented independent views of society and culture, views that no longer centered on the traditional teachings of the Roman Catholic Church.

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.

— One participant responded that there was nothing unusual in the assertion of the Roman Catholic Church of complete authority over marriage. This is an example of what totalitarian organizations do; they always overreach because they cannot stand the fact that there are important aspects of human life that they do not control.

— Another participant declared that he is not comfortable with the church inserting itself into aspects of human life that he believes to be the rights of citizens. On the other hand, he noted that the New Testament does include statements ascribed to Jesus whereby he prohibits divorce. In reply, I paraphrased what the revelators tell us: Jesus never actually made these statements, whereas various followers did not hesitate to attribute their own views to him. (Reference: [The Midwayer Commission, 1581:1 / 140:8.14.](#))

— Yet another panelist commented on documents she had found containing very detailed and extremely intrusive restrictions on sexual relations between husband and wife, restrictions issued by certain Roman Catholic officials that related not only to the timing of sexual relations, but also the manner and positions. Their underlying view was that sex was solely for producing children, and they enacted rules that reflected these attitudes. I replied that all these rules were created by males who ostensibly practiced celibacy, although that was not perfect. In any event, women were not consulted.

— In addition, a different participant called attention to unfortunate effects of the prohibition of all forms of artificial birth control, a prohibition that Pope Paul VI identified and reinforced in his encyclical *Humanae vitae* (July 25, 1968). In part, this panelist cited remarks by the German theologian Hans Küng appearing in the introduction he wrote (i.e., attachment 9) to the book by August Bernhard Hasler:

(excerpt appearing on pages 17 and 18 of the PDF file, corresponding to pages 25 and 26 of the book)
Pope Paul’s rejection of every form of contraception was based on the Roman concept of the authority, continuity, universality, and therefore de facto infallibility and irreversibility of traditional doctrine. ... This teaching, which forms the basis of *Humanae vitae*, has laid a heavy burden on the conscience of innumerable people, even in industrially developed countries with declining birthrates. But for the people in many underdeveloped countries, especially in Latin America, it constitutes a source of incalculable harm, a crime in which the Church has implicated itself. High birthrates are linked in a cause-effect relationship with poverty, illiteracy, unemployment, malnutrition, and disease.

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.

Before offering the panelists an opportunity to answer, I explained that my remarks about the word *magisterium* were intended as a broad and general description of the underlying idea, not as a technical definition.

— One participant stated that he is not a fan of the idea and practice of the magisterium, but compared it with the ideas and principles that might constitute the rules of a club. He conceded that the Roman Catholic magisterium is more dictatorial than the rules of most clubs, while stating that this is certainly not a club that he would wish to join, especially with the idea of infallibility thrown in for good measure. He thought, however, that in the middle of the 19th century, traditional Roman Catholics felt the need to define themselves.

— Another participant stated that the collection of doctrines and the authority to insist on belief amounted to an integrated whole; one principle goes with the other. Authority, hierarchy, and obedience are meant to be used, and it would still be possible for the Roman Catholic Church to excommunicate someone, or to chastise him or her publicly or privately. Galileo, he said, was put on house arrest, but the Church no longer has the authority to impose any penalty along these lines.

— Yet another participant explained the Roman Catholic magisterium as what one has to believe in order to be a member of that Church. In contrast, he said, the reformers who led the Protestant Reformation in the 16th century overthrew all that, enshrining the right to form a personal view of the ideas and concepts expressed in the Christian scriptures.

— I asked a different participant whether the Roman Catholic idea of the magisterium may implicitly amount to a one-word paraphrase of the four aspects of Roman society and culture that we had discussed in connection with my essay “Romanità”: (1) authority; (2) hierarchy; (3) uniformity; and (4) explicitly defined responsibilities and roles. He said he had not previously considered this question, but believed that there is a close connection. From his perspective, there are three legs to the stool that supports the tenets and practices of the Roman Catholic Church:

- (a) The authority structure;
- (b) Traditional teachings and interpretations; and
- (c) The magisterium, an expression of the pope and bishops operating in unity, a sacred codification of all aspects.

Therefore, he said, one ends up with conformity, uniformity, and obedience, and the game is over.

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.

Before giving the participants an opportunity to answer this question, I read the following biographic information about the author of the book:

(biographic information appearing on the rear flap of the book’s dust jacket)

August Bernhard Hasler, before his untimely death in July 1980, served for five years in the Vatican Secretariat for Christian Unity, concentrating on work with Lutheran, Reform, and Old Catholic churches. It was during this time that he was given access to the Vatican Archives and discovered diaries, letters, and official documents relating to the first Vatican Council that had never been studied before.

In addition, I asked participants to take turns in reading five excerpts from the book, those that follow below.

(Excerpt 1 taken from page 1 of the PDF file, corresponding to page 27 of the book)

Paul VI laid aside his tiara. Both his successors, John Paul I and John Paul II, dispensed with the throne and crown. But the popes’ claim to infallibility has remained, and hence so has their position of power. For power was the issue in 1870, when the First Vatican Council ascribed to the pope inerrancy in matters of faith and morals, together with direct sovereignty over the entire Church.

(Excerpt 2 taken from page 3 of the PDF file, corresponding to page 29 of the book)

Hardly anyone thought it could still happen, but it has: Papal Rome is once again branding as heretics those unwilling to believe in its infallibility. Of late, events have been following each other in rapid succession. On December 18, 1979, Professor Hans Küng was stripped of his ecclesiastical teaching privileges. In the future he can “neither be considered a Catholic teacher nor engage in teaching as such.” A final “attempt at reconciliation” between Küng and the bishop of Rottenburg, Georg Moser, on December 30, 1979, proved to be a failure. The Congregation of the Faith justified its action on the express grounds that in the introduction to this book and in another piece Küng had disputed the pope’s infallible magisterium.

(Excerpt 3 taken from pages 10 and 11 of the PDF file, corresponding to pages 237-239 of the book)

At first the Infallibilists complacently entertained the hope that their goal was achieved. Bishop Claude Plantier said they had succeeded in bringing about the apotheosis of authority. This was for him the most important result of the Council. The Roman pontiff's new authority, it was hoped, would also benefit the Papal States. But only two months after the definition of infallibility such expectations were cruelly disappointed. The day after the Council ended the Franco-Prussian War broke out. Shortly thereafter the last French troops left the papal harbor of Civitavecchia and the Italian Government in Florence was finally free to settle the problem of Rome. On September 20, 1870, the forces of a newly united Italy, under General Raffaele Cadorna, stormed the Porta Pia. To the very end Pius IX had thought it impossible that the Piedmontese would ever tread upon Roman soil. As in other matters, here, too, the pope believed, in his mystical extravagance, that he had been granted a special divine illumination: There is no other way of explaining the imperturbable confidence of his statements during those last days. Full of inner contentment, he could even find the time to work out a rebus which was quite popular then. But finally he ordered his general, Hermann Kanzler, to put up a token resistance — which nevertheless caused seventy human lives to be sacrificed to *raison d'état*. (During fighting at the city walls, forty-nine soldiers were killed on the Italian side, while twenty died on the papal side.) But this symbolic protest against violent and unjustified Italian aggression could not prevent the loss of Rome once and for all. The situation was not without a certain irony: The dogma of infallibility, which was supposed to prop up the secular power of the pope, only hastened the process of its disintegration. The new doctrine irritated the governments of Europe and made them apprehensive of church interference in their affairs. Neither France nor Austria nor Germany displayed any willingness to lift a finger to win back his lost territories for the pope. The whole episode reveals how completely the Infallibilists had lost their sense of political reality.

(Excerpt 4 taken from page 13 of the PDF file, corresponding to pages 244-245 of the book)

The Council's disregard for history was pregnant with consequences. The Church not only missed its chance for a rapprochement with the scientific scholarship of the day but began more and more to look like an obstacle to cultural evolution and an enemy of the unprejudiced search for truth.

It is hard to deny the justice of such complaints — the way the dogma came to be defined would be proof enough. But the anti-Infallibilists had a still more pointed objection: The dogma of infallibility was not just one more doctrine among others. It took a comprehensive position on the issue of truth. It involved a very broad claim, namely, that the pope could pronounce on questions of faith and morals with guaranteed certainty. The faith was no longer to be brought to light by laborious research and investigation but by the determination of an infallible authority.

(Excerpt 5 taken from page 19 of the PDF file, corresponding to page 277 of the book)

The new dogma taught that the pope was infallible in matters of faith and morals — a uniquely ideological thesis. This claim extends not to one doctrinal statement but to all of them; it covers every single one. It shields the entire doctrinal structure of the Catholic Church from criticism. Papal infallibility — the formal principle, as it were, of Catholicism — becomes the crowning conclusion of

the system. The insurance policy is flawless: There can be no appeal from the pope to any other authority. Infallibility in this context functions as a meta-ideology, the ideologizing of an ideology. The many ideological elements in the system are protected by a single, constitutive, all-encompassing ideology. The aim of all this is stabilization and integration. Presupposing the fundamental principle of infallibility, the Church's entire operation can run smoothly.

— One participant chose to interpret the First Vatican Council of 1870 from the perspective of origin, history, and destiny, as embodied in the Divine Counselor's remarks that I had cited at the outset [*a Divine Counselor, 215:3 / 19:1.6*]. In his view, the whole process traces back to the Middle Ages when the Roman Catholic Church had a totalitarian grip on society and all believers. The history of its incremental but progressive loss of control is part of this inexplicable foray into infallibility. The Roman Catholic Church felt tremendously threatened by the secular turn of civilization, considering it an even larger threat to Catholicism than the Protestant Reformation had been. There is some legitimacy to the idea that they were afraid of being overwhelmed and thought that the doctrine of infallibility was the only way to address this crisis of faith and belief.

— Another panelist commented that when he attended Roman Catholic schools from 1949 to 1956, the doctrine of papal infallibility was taught by the nuns and priests as a given, a natural reality that was unassailable and that left no room for criticism. The First Vatican Council of 1870, in his view, had occurred in the very thicket of the emergence of the modern world, amidst the forces that created the 20th century. Pope Pius IX was completely opposed to modernity, although he did not anticipate secular totalitarianism or even parliamentary democracy. His views, however, do not speak for all of Christianity.

— Yet another panelist commented on Pope Pius IX by reading the second last paragraph of the Encyclopedia Britannica biography that I had circulated (attachment 5):

The exact responsibility of Pius for the events of his pontificate is still a matter of controversy, but it may be said that Pius IX took the first steps toward the modern papacy. Church and state were increasingly separated, authority in the church was centralized in Rome, and the church was ranged in opposition to some of the dominant movements of the modern age, including liberal capitalism, communism, extreme nationalism, and the racism that culminated in Nazism. Under the direction of Pius IX the papacy abandoned the political preoccupations and responsibilities imposed by the temporal power it once possessed and concentrated on spiritual and religious issues.

I replied that Pope Pius IX had accepted the separation of church and state because he was defeated militarily by the forces of the Kingdom of Italy. In the process, quite a few people died unnecessarily, for there was no prospect of any other outcome.

CONCLUDING COMMENT. Italian patriots were intent on unifying their country, and the pope was no longer able to prevent this. In political and military terms, his position was hopeless as soon as the Emperor Napoleon III withdrew the French army that had been protecting the Papal States.

In effect, Pius IX failed to take heed of a principle that had become second nature to the military and political leaders of European countries for at least the preceding 200 years: Since walls composed of stone and brick cannot withstand heavy cannon, the arrival of a superior military force on the periphery of some city was conclusive evidence of the need to surrender peacefully, especially when there was every prospect of negotiating humane or even generous treatment for everyone who lived there.

Pius IX did not do this, and the account by August Bernhard Hasler hints that the pope may have been operating under the illusion that supernatural forces would protect him. (See excerpt 3 above.)

Plans for our webinar on August 24

On August 24, panelists will proceed to consider and answer three additional questions about the kingdom that the popes established, questions that likewise draw on ideas explained in the many documents that I had circulated to the participants. *(A complete list appears at the end of this message.)*

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

After the panelists have responded to these three questions, I will ask them to 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 the 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.)

As you will see, 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 24:

- 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 22, 2019 at 10:15 pm]

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.

A new essay of mine that I completed on June 24, 2019

13. "Living the Real Religion of Jesus."
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