

Report to the General Council:
Website Development and International Committee Activities
July 2001 - July 2002
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"No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices." . . . *The Urantia Book, 194:3.9*

Respected Kenyan religious scholar, John Mbiti has noted that the centers of the (Christian) church's universality are in the process of shifting from Geneva, Rome, Athens, Paris, London, and New York, to Kinshasa, Buenos Aires, Addis Ababa, and Manila. Philip Jenkins, Professor of History and Religious Studies at Penn State University points out that very soon, the main centers of global Christianity will be Africa and Latin America.

He notes that the churches which are doing best in the world are the ones that stand farthest from Western liberal orthodoxies. He says, "As Third World churches grow and mature, they will increasingly define their own interests in ways that have little to do with the preferences and parties of Americans and Europeans ... there can be no doubt that the emerging Christian world will be anchored in the Southern continents." (See Reference 6)

What are we doing to make sure that the revelation is available to influence and leaven the rapidly changing global Christian-Islamic religious transformation without being encumbered with the legal, political, social, and religious trappings attached to it by the North American readership?

Dear Friends;

This report will describe the integrated work of both the website and the International Committee. An approach to international dissemination is developing which exploits the interaction between international website visitors and the International Committee's desire to foster independent local readership infrastructure around the world.

Preparation of these annual reports is always an occasion for reflection and review. How are we utilizing our limited resources? Are we being effective? How do we measure effectiveness if indeed it can be measured at all? What results appear significant enough to help us determine future direction? What are we doing right -- what are we doing wrong?

A clear answer to these questions is beyond the scope of this annual report. It is my hope, however, that this report will provide context and a description of our activities which will enable you to begin formulating your own answer to these questions.

Context

For many readers, thinking about the context within which the spread of the revelation is taking place is confined to thinking about the philosophical differences between the approach of Urantia Foundation and The Urantia Book Fellowship. This results in a relatively myopic sense of context, a sense which must be expanded and augmented to take in the entire sociological panorama of our rapidly changing world.

One of the most important elements of international development is the Internet. Email response to website content (primarily Guetza and Fellowship websites) puts us in contact with interested individuals in various countries. Over the past year a good working relationship has developed between the Fellowship website and the Guetza website in Mexico. We are able to exchange referrals and information on reader inquiries. Rosey Lieske and Susan Ransbottom have been actively responding to inquiries from both websites. Agustín spends many hours a week responding to email and participating on Spanish Urantian chat lists.

After we identify and establish relationships with individuals we feel have both enthusiasm for the revelation and leadership potential, we try to arrange trips which will allow us to meet with these individuals, bringing as many of them together as possible. We try to get to know them and encourage them in their desire to spread the book in their respective regions. We also try to encourage them to develop workable local and regional readership infrastructure. There is a great deal of interest in the type of civil association which Agustín Arellano has set up in Mexico -- an independent legal entity with governmentally mandated mechanisms for financial and organizational management.

After the initial meeting, we continue to correspond with these people via email or regular mail where necessary, continuing to identify those who are actually doing the work, and provide books, written materials, etc. as needed. 12 to 18 months later we want to follow up with another visit. By this time the original people should have gotten enough other people into reading the book to make possible a conference which will be attended by 20 to 100 or more people. At this first conference visit we then help with the organization of study groups if they don't already exist. We also try to put regional leaders in contact with each other so that they can continue the process of evolving regional social infrastructure.

We are particularly interested in finding young people who can be reinforced and supported, as they have the most time ahead of them to be of service to the world through work with the revelation.

Much of the work which was being doing in this regard from the Fellowship website just a year ago has had to move to other venues. Urantia Foundation has succeeded in preventing the Fellowship from publishing "unauthorized" translations on its website and they are actively working to take away "official" translations from our website as well.

This has meant the elimination of website services in Russian, Croatian, German, Portuguese, French, Korean, and Polish with a correlated drop in website traffic of some 30%. Since these "unofficial" translations are now legal but the Fellowship is still unable to use them, we are losing an entire range of services which are being picked up and continued by other readers and organizations. It is my hope that the Fellowship will be able to find a way around this very serious impairment of our outreach programs which Urantia Foundation is successfully executing. Now that we have the legal right to publish our own translations we need to make sure we can make them available over the Internet. This past year Urantia Foundation continued its erosion of our outreach efforts by forcing us to relinquish to them the www.librourantia.org URL we had used for several years to provide Spanish Internet services. Our Spanish website -- now at www.ellibro.org -- continues to provide a venue for the publication of Spanish language study aids produced by readers in a number of Latin American countries.

Agustín has made initial visits to more than half of the states in Mexico, to at least one city in almost every Central American country and to almost every country in the southern continent. I have accompanied him on several of the larger trips. The spiritual challenge, psychological intensity, social complexity and physical danger of the work is such that there should always be two people involved. These trips are no longer the nice social exchanges of the earlier years of the work of the International Committee. They are now grueling forays into environments characterized by a high degree of uncertainty and complexity.

Agustín also keeps a database of Urantian Internet chatroom conversations and emails. Before going out on one of these trips he reviews this material so that he knows ahead of time the issues and concerns of the people he will be seeing as well as their perspectives on various matters.

When I began my term as chair of International, I decided to try focusing on one region of the world and to see if some approach to dissemination might be developed which would provide an opportunity for experimenting and learning, and which might then lead to the development of a model which might be applied to developing social infrastructure in other parts of the world. I have been fortunate in having a good team to work with on this project -- Susan Ransbottom, Rosey Lieske, Agustín Arellano, and recently, Michelle Klimesh. Our loss of Rosey Lieske is a major setback. She is irreplaceable and we will be struggling to compensate for her absence. Rosey and her husband Bill initiated the first organized book distribution program to Latin America and personally sustained it for many years.

Our basic effort is to locate readers in various countries who are already exhibiting some commitment to the book and to its spread in the world. We want to develop personal relationships with these people, get to know them, and then help provide resources and support for those who appear to be capable of using these resources to leverage their own efforts.

This approach has involved responding to inquiries coming into the websites and developing relationships via correspondence. A lot of initial screening takes place at this level. When we have some active readers in some particular city or country, we go visit them and try to get them more involved in getting new readers and starting groups. These initial visits are followed up with continuing correspondence and, if this initial group is successful in mobilizing some readership in their area, we will return to help organize and participate in a regional conference. This initial conference is intended to provide a lot of orientation to new readers and stimulate them to deeper commitments to the revelation and to its dissemination. These visits are made by Agustín, or by Agustín and me together.

When we attend these conferences we like to help leaders we've identified in nearby countries to attend. The purpose of this is to generate some cultural cross-fertilization and to hopefully help stimulate the long-term development of regional social infrastructure based on personal relationships between leaders in various areas. I refer you here to the quote at the beginning of this report. My goal is to find an approach which provides for communication and mutual support within zones of linguistic and class differences while fostering independence and diversity on local and regional levels.

I feel that we are experiencing success in developing this program. But it is a long-term approach and it may take years before we can really assess its effectiveness. We have made progress in the initial phase of making contact with potential leaders in every country in Latin America and in all the Central American countries as well as Cuba and Mexico. In addition to Colombia and Chile which have groups with which we have been in contact for some time, we have had personal contact with readers in Brazil, Ecuador, Peru, Argentina, Bolivia, Guatemala, Costa Rica, Nicaragua, and Mexico. Strong regional groups with good long-term potential are operating in Brazil, Chile, Colombia, Ecuador, Peru, and Mexico. Initial visits still need to be made to Panamá, Belizé, Venezuela and Cuba. These countries are targeted for 2003 (At present we have no contacts in Haiti or the Dominican Republic). Venezuela is top on the list and I hope we can get there early in 2003. If experience shows that our approach to Latin America is viable, we should begin the process in Africa no later than 2005.

A byproduct of this work has been the development and refinement of introductory materials, talks, and PowerPoint presentations which will have a wide range of utility in the future. These are already being produced on CDs and spread through the Spanish readership to individuals who wish to use them in their own introductory presentations.

Peru

In Peru we worked on the first stage of the process. We went with the names of only a few individuals we wanted to contact. We were looking forward to meeting with an evangelical theologian in Lima originally located by Rosey Lieske, and with whom we have been in contact for a couple of years. Through our correspondence it seemed clear that he not only had a very good grasp on the teachings of the book, but also had a strong commitment to be involved in its spread in Peru.

It was quite a surprise to see him walk into the lobby of the hotel -- a young student in beads and soccer shirt. It turns out that his "evangelical theologian" persona was constructed for use on the Internet because he was embarrassed by how young he was and didn't want anyone to know. He is extremely bright, nearly 18 years old, and discovered the book when he was 15.

He comes from an educated upper class family and is now preparing to go to college where he intends to study theology and business administration. His goal is to be involved in the development of readership infrastructure in Peru and the surrounding region. His knowledge, intellectual and social maturity seem considerably beyond his youthful appearance. He seems to be a careful and critical thinker and has exploited the use of Internet aliases to carefully explore various points of view on readership social issues.

He came with several pages of written questions ranging from Urantian theological issues to questions about readership social structures outside Peru. We met with him several times and had very good conversations. He has a great deal of potential and we will continue to foster our relationship with him. He will likely attend the Mexican National Conference in Mexico in November of this year. (We are encouraging Spanish readers who speak English to attend the Colorado conference with hopes that they will develop relationships with English readers. Those who do not speak English are being encouraged to attend the Mexican National Conference where we hope to bring together a significant number of Latin American leadership people.)

From Lima we went to the Peruvian town of Trujillo. We visited all the local radio stations to try and get public service announcements broadcast about our meeting. From our conversations with producers and directors at these stations it became obvious that we need to prepare some media kits containing cassette tapes which have 30 second and 60 second spots as well as short 3 to 5 minute segments on topics from the book. These stations are anxious for programming materials. Agustín and I are going to follow up and produce some of these which we will not only take with us on future trips, but will make available to readers in various cities who can get them broadcast on local radio stations.

The brochures we took were extremely useful -- trifold Spanish translations of Harry McMullan's "Basic Teachings of The Urantia Book." ("Las enseñanzas básicas del Libro de Urantia")

Our taxi driver in Trujillo was a young man in his mid-20s. We got into the car, greeted him, and Agustín asked him how it was, being a taxi driver in Trujillo. He responded by saying, "Well, it is good because it provides the means for supporting my family, but what I'm really doing is trying to figure out who I am and what's going on in this universe." I couldn't believe my ears. I looked at my watch and thought, "OK, this will be a record. I give Agustín three minutes to have a study group operational in Trujillo." Well, we had a reader in less than three minutes although it took another 24 hours to get a study group going. We gave him a book and it seems that when he took it home his

whole family stayed up most of the night reading it together. He came back to the hotel the next day and insisted that we come to meet his family and have dinner with them and discuss the book further.

On my flight from Miami to Lima I sat next to a Peruvian physician who is the director of the trauma unit at a pediatric hospital in the Peruvian city of Arequipa. He discussed the problems they have getting basic medicines and medical equipment. He was returning from a medical conference at Cancun where it was spring break and the resorts were flooded with partying American college students. He finally commented, "Well, we don't live as long as you folks do up there, but the quality of our family lives is much higher and, isn't that what life is really all about?"

Ecuador

In Guayaquil (Ecuador) during a 36 hour period we had three meetings with some 120 people. These meetings were organized and mobilized by a woman from Guayaquil and an active reader from Argentina. They used both newspaper and radio announcements to attract people to our meetings. Susan Ransbottom had identified these women a couple of years ago through email correspondence. The Fellowship flew both of them to a conference in Chile two years ago where they made contact with other Latin American leaders and from there they returned to Ecuador to continue their work.

There is a very competent man in his mid-30s emerging as a leader in the area. He is not sure he can make it to the Colorado conference because of business commitments but he is planning to attend the Mexican National Conference in November.

The readers in Guayaquil had arranged for Agustín and me to be interviewed on a local radio station run by the Franciscans. The program was rebroadcast on the Franciscan network which reaches most of Latin America. The interviewer was a wonderful man who seemed to take a genuine interest in the book. He was interested enough to continue his interview an additional 10 minutes over the scheduled program time of 30 minutes.

His two primary questions were the same questions which Agustín and I both personally hold with regard to the interaction between the revelation and the contemporary world, so they were questions which had already occasioned a great deal of personal thought and discussion between us. Because of this, we had a good discussion with our host off the air as well as during the program. He seemed genuinely interested in the book and we left him with a copy. His two primary questions were:

1. The environment: How will The Urantia Book help the people of the earth to find a sustainable material level of living with respect to the ecological needs of the physical environment and the equitable distribution of resources?
2. Social Justice: How will The Urantia Book help us to deal with the problems of social justice -- of the political and economic exploitation of the masses in the undeveloped world by powerful, unscrupulous minorities?

Bear in mind that historically, much of the progress in the Catholic church has been driven by individuals in the Franciscan and Jesuit orders.

One of our best opportunities lies in a group of Jesuits in Latin America who are very excited about the book. A leader of this group told me that they view Part IV of The Urantia Book as something which could catalyze spiritual commitment amongst Latin American youth. They have 200 students in their school who were on vacation during the time we were there. He wants Agustín and me to return at a later time so that they can have a special assembly at their school at which they would like for us to present an introduction to the book to their student body. These are students between the ages of 18 and 22.

These orders continue to be at the forefront of the Liberation Theology movements in Latin America. (As do many parish priests and other activists in the church such as the outspoken Archbishop Isaias Duarte Cancino who was assassinated in Colombia while we were on our trip.)

These orders are also deeply involved in education. Agustín and I are both actively fostering relationships within these groups. If we can be successful in this undertaking it could prepare the way for a more widespread and less tumultuous assimilation of the revelation's message in the region.

The readers in Guayaquil had also arranged for our primary meeting to be broadcast on the local television station so a television crew was on site to tape our presentations. They asked for more materials so we are going to look into how we can provide some taped materials for television stations in regional cities such as Guayaquil. There is another tremendous opportunity here. We also had a newspaper reporter present at the meeting who interviewed us and published the attached article. This article is very favorable and essentially is a reproduction of the materials in our "Enseñanzas Básicas" brochure.

In Ecuador a copy of El Libro de Urantia may cost as much as \$70.00. This is in a country with an annual per-capita income of \$1,350. This is roughly 5% of the annual income or, if you do the math given a per-capita income of \$24,000 in the US, the equivalent of us having to pay a little over \$1,000 for a copy of the book. There were 11 books being shared by all these readers -- the existing books were being rotated between readers in the study groups. We took a total of 5 cases of books with us. Two cases were contributed from the International Committee budget, Michelle Klimesh donated a case, and the Mexican readers donated two cases. We left a few of these in Peru but distributed most of them to leaders of groups in Guayaquil and Quito.

From Guayaquil we went to Quito, a much more cosmopolitan city. Guayaquil was a very difficult city and the living conditions were challenging. We arrived in Quito late in the evening, exhausted from our overly ambitious schedule in Quayaquil and happy to have a clean hotel room and hot water. We decided to get a good meal and try to catch

up on our rest. No sooner had we ordered our dinner than the waiter came over with a portable phone with a call from a reader trying to find us. Within 15 minutes this reader had arrived at the hotel. By the time our dinner was served 8 more people had shown up, all wanting to talk about the book, about outreach in Ecuador, about regional problems, etc. By midnight we got back to the hotel room but I think it was 1:00 AM before the phone stopped ringing.

We enjoyed a tour of the city and a lunch in one of the city's nicer restaurants hosted by the core group of readers in Quito. We lingered for nearly two hours talking about various concepts in the book. In the evening we had a public meeting. About 60 people attended. At all of our meetings Agustín and I presented introductions to various aspects of the book, since the majority of the attendees were relatively new readers. We had long and interesting question-answer sessions at each meeting. At the Quito meeting the Foundation representative showed up and was relatively obnoxious. He asked disruptive questions and informed the audience that this was not an authorized meeting. In my presentation I tried to interest people in participating actively in the propagation of the revelation as a means of stimulating a spiritual transformation in our world. He announced that the revelators wanted slow, quiet dissemination and that we had gone against the will of the revelators by advertising the meeting in a public newspaper.

After the meeting he waited outside and as people left the auditorium he passed out his cards and told them that he was the official representative of the revelation in their country and that if they were interested in having study groups they should get in touch with him for official permission. This was the same man who essentially destroyed the existing Quito study group when he was appointed Foundation representative. He apparently was so autocratic and demanding (to the point of trying to establish an official dress code for meeting attendance) that people simply stopped going to the study group. We did nothing to interfere with him and we did not comment on his activities. Our hosts and hostesses were deeply apologetic and obviously embarrassed and we did our best to put them at ease.

Later that night, in the course of a conversation with a physican who attended our meeting, I asked why he thought the book seemed to be generating so much more interest in Latin America than in the States. He responded by saying, "For many people in Latin America the book is a ray of hope in a world where many of them had long ago given up on even the idea of hope. This is something which you folks in the north have not experienced."

Mexico

In April the readers in Monterrey, Mexico, put on a one day miniconference and invited me to speak, providing my air fare. I went via Mexico City and spent a couple of days there with Agustín. This past year the readers in Mexico City received the status of "Civil Association" from the Mexican government, giving them the rough equivalent of our 501 (c3) classification. This gives them the ability to use public buildings for meetings, receive tax deductible contributions, and it affords them some significant legal

status, making it a little more difficult for Urantia Foundation representatives to disrupt their work. Agustín has been encouraging other groups in Latin America to form similar independent associations as a means to achieve a greater range of services to regional readers.

We did a presentation on the book at a large metaphysical bookstore in Mexico City before going on to Monterrey.

The readership in Monterrey enjoys the leadership of a delightful woman who spent 20 years as a Carmelite in a nunnery in Spain. She is an accomplished mathematician and recently published a textbook on differential equations. I first met her two years ago while speaking at the first reader conference in Monterrey. She has since organized a solid group of readers which meets regularly and is growing. They will likely be establishing their own civil association in Monterrey in the near future.

In Mexico City as well as in Monterrey I was pleased to see the quality of some of the young people being attracted to the book, college students who are orienting their careers around being able to dedicate themselves to the work of the revelation throughout their adult lives. We also met young people like this in Ecuador and Peru.

The second Mexican National Conference will be held at the Ahuatepec monastery the first weekend in October.

Brasil

The first week in May Agustín and I traveled to Rio de Janeiro to participate in a regional conference and to officially welcome a Rio de Janeiro group -- "Casa de Fad" -- as a new Fellowship Affiliate. Some 40 people attended the three day conference managed by Dr. Elyr dos Santos Silva, director of the "Casa de Fad." This name was chosen to honor Fad of the Prince's staff. Their group is dedicated to continuing the work of Fad in the Brasil of today -- the conservation and dissemination of knowledge.

I gave a presentation on the theme of the conference, "Transformation." I also gave a presentation on the purpose, structure and function of The Fellowship. Thanks to Dan Massey I had good photos of each committee chair which I included in my slide presentation. So I now have a good slide presentation on The Fellowship in Spanish which will be used in many places.

The Fellowship provided a scholarship to Nina Bravo from the Agape group in Santiago de Chile to attend this conference as a means of trying to build some personal relationships between groups and leaders in the Southern part of the continent. A representative from the new Laberinto group in Santiago also attended.

The Casa de Fad group maintains an office in Rio which contains a small metaphysical book store and a room where they hold their meetings.

With help from Bob Bruyn I prepared a short ceremony welcoming them to Affiliate status. I gave a certificate to each founding member and a plaque to Dr. Elyr dos Santos which contained the names of the founders. These had been translated into Portuguese from wording which had been provided by the Charter Committee. I was also able to take letters of welcome (translated into Portuguese) from Bob Bryun and Avi Dogim.

In addition to this group contact was made with other readers and groups in Rio de Janeiro. We also made contact with some readers in Brasilia, one of them a professional proof-reader who has agreed to help us with producing Portuguese materials. This woman will be attending IC02 in Colorado and I hope that each of you has an opportunity to meet her. I am grateful to have a good contact person in Brasilia. We've received inquiries over past months from several readers in that city and hopefully she will be able to pull them together into a functioning group.

I would like to conclude this portion of my report by sharing a petition created by the Brazilian group which they offer as a prayer before each of their meetings, a prayer which has been translated into many languages and spread to the international readership over the Internet:

Casa de FAD

A Petition of Prayer to the Courts of The Ancients of Days of Orvonton

It is with great respect that we Urantians,
the humans of world 606 of the Planetary System of Satania,
Constellation Norlatiadec, Local Universe of Nebadon,
sons of Master Michael 611,121,
come to petition your Supreme Court for the
readmission of our world into the
full confraternity of spiritual status.

We petition that the precepts of love and mercy
be considered and applied by this
High Assembly of Uversa where JUSTICE always prevails.

We petition the Ancients of Days to constitute
a Commission of Review to analyze and to
judge the re-entry of our world into
the spiritual and morontial circuits.

We petition the powerful messengers,
Van and Fad to intercede in our cause.

May our petition receive the support of all our

spiritual benefactors, our Seraphic Guardians,
our resident Life Carriers, our spiritual rulers,
our Thought Adjusters and our Creator.

We pray that you will treat this
supplication with URGENCY.

Amen.

The Road Ahead

Earlier this year I sent out a paper I had written titled, "Revelation Dissemination in an Uncertain World" which is attached as an addendum to this report. This paper outlines my basic view on how we should be proceeding with our international dissemination efforts. The key element here is translations and an approach to translations which is considerably different than the one pursued by Urantia Foundation. It involves a phased approach to translation in which the basic discourses and parables of Jesus are first translated into the top ten languages spoken on the planet, followed by translations of Part IV in those same languages, followed by the remainder of the book in those cases where this is deemed viable.

The perspective from which this approach is advocated is that of considering the life and teachings of Jesus as the critical element of the revelation which needs to be spread in the world -- parts 1 through 3 being background information for teachers and students interested in additional theological depth. The quotes which I believe support my justification for this view were presented in my paper. I might add that, although this approach could be viewed as a program which should be undertaken by Uversa Press, I could easily argue that it should be undertaken by the International Committee. We should have programs, materials and solid business plans in place and ready to be implemented upon expiration of the book's Berne protection in 2006. We have time to think this through and do it well, but we need to get moving. Unprecedented dissemination opportunities await us in a world whose spiritual problems are increasing at a rapid rate.

Printed materials should contain URLs for our websites. We need to coordinate website development with print media production in such a manner that we can provide a mechanism by which readers of print media materials can easily get in touch with us and find supportive materials. We would continue using and developing our present program of fostering the development of social infrastructure with this method.

We should look toward establishing funds which can be used for subsidizing the costs of books to individuals. The highly successful Mormons and various evangelical groups make Bibles, New Testaments, Books of Mormon, and other literature available at no cost to people who cannot afford to purchase them. We will likely need to find ways of doing this ourselves if we are to aggressively spread this revelation.

We need to create a Spanish Paramony. If we left out Duane's comment fields this could be produced by search and replace methods simply changing the English names for the books of the Bible for their Spanish names. Here again, the costs of publication remain the barrier to providing this reference tool.

Publication of other study media is high on the list. I have just released a CD into the Spanish readership which I created in conjunction with Stephen Beam. This contains a collection of his artwork arranged as an inspirational and worshipful exploration of the book's cosmology. If these materials could be professionally produced, provided with nice artwork on the covers and introduced into the CD marketing mechanism in Latin America I think we could do a great deal to attract more readers. Software, CD, and DVD piracy in Latin America is rampant. It is estimated that more than 70% of the CDs and DVDs sold in Latin America are illegal home-made copies. Thus well-produced CDs with attractive artwork on the cover are self-propagating in this milieu and we should be taking advantage of this. Seeing how these materials propagate through "underground" distribution mechanisms makes me long for professionally produced materials which can be put into legitimate distribution channels.

A critical component of this is having our own translations to work with -- to price, package, and market in accord with our own programs. Is the Fellowship, as an organization, going to be involved in these efforts?

Outside the US and some of Western Europe where social, political and economic structures are dominated by personal interests and corruption, the laws of supply and demand drive thriving black markets which dominate the distribution of everything from imitations of Rolex watches to designer handbags to music CDs. This activity vis-a-vis revelation materials is simply not controllable even though Urantia Foundation has utilized fear and threats in an attempt to do so. They have succeeded only in driving these activities farther underground and alienating themselves from the most aggressive, dedicated, and capable propagators of the revelation outside the US.

Agustín and I have visited radio and television stations in several countries seeking local media promotion for local conferences. We are invariably asked for tapes or CDs which contain promotional materials. I think that some professionally produced tapes and CDs which have 15, 30 and 60 second spots about the book, as well as some 15 minute and 30 minute introductory programs could yield some good results. Particularly in smaller cities in developing countries, local media outlets are desperate for good programming materials. Good quality materials would assure their use in these markets. We can prepare the materials -- the costs would be for studio time to do the recording and production.

We need funding for additional travel which would enable us to put more leadership individuals in touch with each other. I am a firm believer that interpersonal relationships between dedicated readers are catalysts which provide mutual stimulus for greater dedication to the work. They also provide balance and perspective for isolated individuals who tend to develop somewhat eccentric perspectives on the teachings of the

book -- perspectives which tend to be rounded out and adjusted relative to other viewpoints when the opportunity to contact other serious readers is provided. Michelle Klimesh has gotten information on how we can use donated frequent flyer miles to help with this aspect of the work -- cash is needed to help pay for meeting rooms and other expenses associated with conferences.

As the book is published in more languages, our expenses for translation services will rise proportionately. The greatest portion of my International budget is now going for translation services. If we are going to develop a meaningful social infrastructure on an international scale, we are going to need to translate our newsletters, materials from the website, and a lot of personal correspondence into relevant languages. This is a significant expense but also a critical element of building social relationships. Key study aids such as the Index and the Paramony need to be available in every language in which the book is published and these need to be featured at international book fairs if viable distributors are to be found.

The more successful we are with our work the more work there is to be done. We desperately need to get to the point where we have paid staff with basic benefits such as health insurance. Those of us working on the international project are stretching our personal resources, finances and lives to the limits. Last year the Executive Committee recognized the need for a Spanish speaking reader services person but failed to fund the position.

This failure to fund the position (even though money was available to do so) did not mean that the work went away. The work has grown and it is straining volunteers to their limits. Many opportunities are falling through our fingers because we don't have the resources to follow up and develop the potentials which present themselves to us as a result of our successes.

I feel this work is critical and remain fully devoted to it, but there are physical and psychological limits to what we can personally do. We need help and resources. We are unable to keep up with the requests for information, help, and dissemination coordination which come in via email. The scope of the work has grown beyond that which can be accomplished by a few volunteers. If the Fellowship wants to be a part of this work as an organization, significant changes in the financing and administrative support systems are absolutely necessary.

Substantial increases in available funds are essential. A way must be found to awaken the North American readership from its apathy and obsession with Foundation/Fellowship legal and political issues and mobilize it to support desperately needed programs of international dissemination. "Slow growth" may be a fine philosophy for people who need to rationalize their failure to fully mobilize themselves in response to the revelation but it is not a viable approach to bringing a meaningful level of revelational ministry to an increasingly desperate world. How many young suicide bombers or guerilla fighters might have chosen a different level of personal dedication to world transformation had they found The Urantia Book in their language?

I would like for our committee to be involved in training leaders for the future and this means finding ways of encouraging the development of polylingual readers. I would like to be able to provide scholarships, travel expenses, or some other significant incentives for young readers who will commit to mastering additional languages and helping with dissemination. My study of Spanish and Hispanic culture during my tenure on International has yielded returns far greater than I ever imagined. Being able to step into a different linguistic and cultural context and discuss the theology of the book as well as share dissemination visions and plans is a remarkable experience which deepens, strengthens, and supports our common desire to see this revelation propagated in our world.

We are desperate for knowledgeable readers who are fluent in French and would be willing to devote time to dissemination efforts. I do not feel that we can begin serious work in Africa without solid French resources. Our most fluent French speaker is Agustín Arellano -- already working at a level beyond what is reasonable. We could make good use of a dedicated bilingual Portuguese reader (and are in fact cultivating a potentially excellent one). A few dedicated readers fluent in Russian would be a tremendous help -- Lila Dogim has been challenged to find bilingual proofreaders who have a good knowledge of the book. Russian is read throughout Eastern Europe and in much of Central Asia. Great regions of the world would be open to us if we had these resources. Lila continues to labor alone on what may turn out to be one of the most important translation projects of our generation.

I would like for our committee to provide travel expenses enabling at least one foreign leader to attend each Council meeting for purposes of observing our organization inaction as well as stimulating our membership with information about activities far removed from our own. This could be done with an addition of only \$3,000.00 per year to our budget.

It is also important to realize that the International Committee's need for funding is not dollars for one-time projects; we need a sustained and growing level of funding in order to implement and sustain programs whose benefits can only be realized through their application over a significant period of time.

Lastly I want to add a personal note that I consider the implementation of the above programs to be urgent. The world is not becoming an easier place in which to engage in this work. A car bomb went off close to our hotel in Lima only a short time after we left. In Brazil I was engaged in a discussion with Dr. Elyr about how urgent he feels the need for a Part IV and the rest of the book to be available in Portuguese when a gun battle broke out in the streets nearby. I saw an angry Communist party demonstration in Rio with Brazilian military police ominously standing around the outer edges of the crowd. We desperately need to get to Caracas and do some personal work with leadership people there but do not consider it safe at the moment. Last year we visited Bogotá and today the deteriorating political situation and urbanization of the civil war makes such visits increasingly dangerous. There are parents on the streets of some of these cities offering

their children to strangers for sex for pennies. I've seen families living in dumpsters and portions of city parks turned into decrepit villages of street children.

I find myself superimposing these experiences on that of attending a Council meeting in North America on which the community spent roughly \$25,000 to \$30,000 in personal resources and consumed hours discussing whether or not Harry McMullan should be chastized for matters related to his efforts to make the teachings of Jesus more widely available. This is surreal and utterly irresponsible. What will it take to mobilize people and resources in a more effective, reality-integrated and, dare I say "visionary" dissemination effort to a deeply troubled planet?

There are population, economic, health, ecological, political, and social developmental vectors in motion throughout these countries (and most of the world) which are on serious collision courses, rife with implicit political, social and economic instabilities. These concerns were expressed by my radio interviewer in Ecuador whose two most urgent questions had to do with how The Urantia Book would help us deal with political corruption and oppression and how it would help us deal with the ecological disaster unfolding in much of the developing world; these concerns have been expressed to me in quiet conversations with reader-leaders in virtually every country I've visited. There is a sense that communication and the spread of the revelation will become increasingly difficult in the future rather than easier.

There is a sense that we should be making every effort possible to take advantage of the resources, time, and opportunities of the present in order to spread the book far and wide. Each book, wherever its location in the world, can act as a seed, a nucleus around which more spiritualized modes of social interaction can evolve even if communication with the outside world is difficult or impossible. Each group which develops becomes a nucleus for more widespread propagation of those values which lead toward the integration of persons and the coherence of more stable and ethical social structures. But none of this will happen if books are not present.

The adage "Of those to whom much has been given much shall be required" certainly applies to those of us living in this period of history in the developed world where we have the resources to seed the planet with a new vision of life, a vision of hope, a vision of the human family living, growing, and progressing in peace.

In a world in which young women are willing to walk into a crowd of people and blow themselves up to push for a political and social objective, can't the comfortable readers in North America come up with the funding, a practical vision, dissemination programs, and administrative support to enable the propagation of a spiritually saving revelation to this same world?

The day we left Lima a car bomb exploded killing nine people just two blocks from where, just a few nights earlier, we had sat with a promising new reader, thrilled at his excitement with the revelation and grateful that such a capable young man was interested in orienting his life to the task of bringing the revelation to the people of his country. His

young life, vitalized by a revealed ray of hope; nine other people's lives shattered by the act of an individual who no longer had any; a fearless Archbishop who refused to have bodyguards because he thought such an act would demonstrate a lack of faith in the teachings of Jesus, gunned down in the prime years of his service to humanity by ruthless assassins -- My friends, how much longer before we get serious about the dissemination imperatives in front of us?

Respectfully submitted with grateful acknowledgement of the work of committee members Rosey Lieske, Susan Ransbottom, Lila Dogim, Adrienne Jarnagin, and Stepanie Shaefer.

David Kantor, Chair, International Fellowship Committee
June 5, 2002

Addendum

Revelation Dissemination in an Uncertain World

David Kantor
January 2002

"In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment." [195:5.14]

It is the purpose of this paper to review our present situation regarding dissemination of The Urantia Book and to describe an approach which I feel might bear significant fruit in both the short and long terms. Furthermore, this approach provides a means of avoiding the duplication of work in which Urantia Foundation is already engaged, while simultaneously providing a basis from which we could continue that work should such a course be deemed best for the revelation. It provides a means of maximizing revelation ministry to large numbers of people in the short term as insurance against social, economic or political events which might make dissemination to particular population groups difficult or impossible in the future. It simultaneously provides a basis for more extensive long term revelation propagation should world conditions remain favorable to such an undertaking.

Introduction

Author Richard Tarnas has written that, "Revolutions in human thought seldom take place in a single clean sweep. Whether in science or philosophy, religion or art, major advances always emerge in a particular context and with a specific historical background that deeply shape and even constrain the way they unfold. A paradigm shift will often be initiated by a distinct, extraordinary break from the past -- a kind of declaration of

independence -- yet this initial breakthrough will retain from the old paradigmatic structure certain essential and usually unexamined assumptions that limit the success of the new vision.

"The limiting assumptions held over from the past are like a mortgage imposed on the new paradigm by the historical circumstances of its origin. On the one hand, the retained principles make possible the paradigm revolution in the first place, since the intellectual climate and presuppositions of the time could not have successfully supported a more radical break all at once. Yet on the other hand, the unconscious holdover often weakens the power of the new paradigm, and can even threaten to destroy it. Eventually, a crisis is reached. It may then happen that a second intervention will take place, a second conceptual breakthrough virtually as essential as the first, which will emancipate the original revolution from its unconscious limitations and allow the full paradigm shift to be realized."

The shift to a post-copyright paradigm of Urantia Book dissemination provides us with an opportunity to plan and work relative to what the book itself has to say about dissemination priorities. This is a unique opportunity and we should consider carefully the various ways in which we might proceed -- creatively and wisely determine a course which has a high probability of bearing the desired fruit rather than simply replicating what is already being done.

What does the book tell us needs to be accomplished?

It is very instructive to set aside all that we have learned about the origin of the revelation and the conjectured intentions of its authors and look at what the book itself has to say about the most important tasks at hand. If we go through the book and note every point where the authors suggest that we do some particular thing, we find ourselves with a list of tasks which can be divided into three major categories:

1. Tasks related to personal spiritual growth.
2. Tasks related to addressing the spiritual needs of our world.
3. Tasks related to the improvement of world political and social conditions.

The first category of tasks -- those related to personal spiritual growth -- are found throughout the book and are characterized by such quotes as: "God-knowing creatures have only one supreme ambition..." [1:0.3], "The great goal of human existence is ..." [110:3.4], and "The transcendent goal of the children of time..." [1:0.3].

Because the Fellowship is primarily dedicated to the tasks in Group two, I will not list Group one tasks. Neither will I list Group three tasks, many of which may be found in 52:6, 81:6, throughout Papers 70 and 71, and elsewhere in the text. Following are some of the Group two tasks noted in The Urantia Book. Had I included all of Jesus' exhortations to the twelve the list would have been much longer.

"Of all human knowledge..." [196:1.3]
 "A new and fuller revelation of Jesus..." [195:9.2]
 "If Christianity persists in neglecting its spiritual mission..." [195:9.4]
 "One of the most important things in human living..." [196:1.3]
 "The overstressed and isolated morality of modern religion . . . would rehabilitate itself if..." [2:7.9]
 "The real purpose of all universe education is..." [2:7.12]
 "Paganized and socialized Christianity stands in need of ..." [195:9.2]
 "Religion does need new leaders..." [195:9.4]
 "The religious challenge of this age..." [2:7.10]
 "To follow Jesus means..." [196:1.3]
 "Some day a reformation in the Christian church..." [196:2.2]
 "The ultimate goal of society's most advanced achievement can never hope to transcend ..." [196:2.11]
 "The quickest way to realize the brotherhood of man on Urantia is..." [52:6.7]
 "All Urantia is waiting..." [94:12.7]
 "The common people heard Jesus gladly and they will again respond ... if..." [196:1.4]
 "The hour is striking..." [94:12.7]
 "The world needs more firsthand religion..." [195:9.8]
 "What an awakening the world would experience if..." [195:9.8]
 "The religion of Jesus stands as the unsullied and transcendent spiritual summons..." [195:9.9]
 "If the Christian church would only dare..." [195:10.10]
 "What is now most needed is Jesus..." [195:10.1]
 "The world needs to see Jesus living again on earth..." [195:10.1]
 "Modern culture must become spiritually baptized..." [195:10.1]
 "When Jesus becomes thus lifted up..." [195:10.1]
 "Mankind languishes and stumbles . . . because..." [195:10.1]
 "The call to the adventure..." [195:10.1]
 "High-gear spiritual performances must await the new revelation..." [195:10.18]
 "If Christianity could only grasp more of Jesus' teachings..." [195:10.19]
 "The hope of modern Christianity is that it should..." [195:10.21]
 "The great hope of Urantia..." [195:10.16]
 "Mortals in all stages of spirituality ... may find in the life of Jesus..." [196:2.4]
 "Let all mankind benefit from..." [178:1.11]
 "You are commissioned to preach this gospel..." [178:1.11]
 "Your mission among men is to proclaim the gospel..." [193:0.4]
 "That which the world needs most to know..." [193:0.4]
 "The world needs to see Jesus living again on earth..." [195:10.1]
 "Modern culture must become spiritually baptized..." [195:10.1]
 "When Jesus becomes thus lifted up..." [195:10.1]
 "The time is ripe to witness..." [196:1.2]
 "Jesus of Nazareth must not be longer sacrificed..." [196:1.2]
 "What a transcendent service if, through this revelation..." [196:1.2]
 "The religious revisions of Christian civilization would be drastic and revolutionary if..." [196:1.2]

"If Christianity persists in neglecting..." [195:9.4]

"The hour is striking..." [195:9.5]

"This good news . . . must be carried to all the world..." [193:1.2]

"Serve your fellow mortals even as I have served you..." [193:5.2]

"Go to all the world proclaiming this gospel..." [190:3.1]

Could the major concern of the revelators be any clearer? It should be obvious from the foregoing that the authors of The Urantia Book place a very high value on the spread of the religion of Jesus in our world as quickly as possible. Over and over again it is indicated to us that this is a critical priority. It should also be noted that this exhortation was the major theme of nearly all of the Master's post-resurrection appearances.

The Planetary Context Within Which we are Working

World events subsequent to September 11, 2001 should serve to notify even the most optimistic spiritual idealist that the planet is not exactly hovering on the brink of light and life. While we remain devoted to the Group two tasks, we are required to undertake those tasks in a particular social, economic and political context. Understanding this environment and designing an approach to dissemination which takes this environment into consideration is crucial to achieving maximum effectiveness.

The revelators described the time of the mid-twentieth century completion of The Urantia Book as "psychologically unsettled." They characterized it as containing "moral crosscurrents," "sociologic rip tides," "cyclonic transitions," "spiritual stagnation and philosophic chaos." Has this situation improved in the intervening half century?

Since 1955 when The Urantia Book was published, the population of the world has more than doubled. Currently, some 160,000 people move from rural areas into cities each day. Many cities in the developing world have been completely overwhelmed by this migration and are unable to provide governance, financial infrastructure, health care, clean water, sewage systems, or education to their rapidly growing body of citizens, resulting in increasing levels of social and political unrest. 1.2 billion people live on less than \$1.00 per day and fully half of the world's population lives on less than \$2.00 per day.

In addition to the growing populations in the world's cities, there are presently some 22,000,000 refugees displaced by war, economic, and political unrest. In 1998 the number of refugees displaced by environmental degradation alone (28,000,000) exceeded the number displaced by war for the first time in history. The number of people being born each day on our planet exceeds the total number of books put into circulation by Urantia Foundation in half a century.

In the developed world the divorce rate has skyrocketed since the publication of the book along with the number of births to single women and the consequent deterioration of family life. The continuing destruction of family life is further exacerbated by many environmental conditions. One out of every 12 women in sub-Saharan Africa dies from

complications related to childbirth. Slaves are cheaper to purchase today than at any time in human history.

At present rates of growth, an additional 2 billion people will be added to the world population by 2025. The United Nations Population Fund estimates that it would take a 40% increase in world agricultural output to feed these additional people as well as the nearly 2 billion people with inadequate food supplies living today. And yet world-wide some 5 to 7 million hectares of farming land disappear each year. In the US alone, some 400,000 hectares of farm land are being consumed annually by urban sprawl. Since the completion of The Urantia Book in mid-century, some 30% of the arable land on the planet has been lost to erosion. In 1961 there was 1/2 hectare of arable land per person on the planet. By 1992 this had been reduced to 1/5 hectare. This will be further reduced to 1/10 hectare by 2050 when the world population is projected to reach 9.3 billion. (It is instructive here to review the comments made in The Urantia Book about the significance of the land-man ratio which the revelators say "underlies all social civilization.")

Per capita food production has been in decline since 1980, as has per capita water available for irrigation of croplands. Worldwide per capita energy production peaked in 1978 and has been in slow decline ever since. Perhaps most significant is a forecast presented by the International Energy Agency for the G8 Energy Ministers' meeting in Moscow in March of 1998. The agency projected a peak of world oil production to occur between the years 2010 and 2020. Running out of oil is not the issue. The issue is reaching a peak of production following which there is an irreversible decline of output. Oil rich Saudi Arabia is a good illustration of the problem -- the rate of population growth in Saudi Arabia has been so great relative to oil production that it has seen the erosion of the per capita gross domestic product from more than \$12,000 in 1982 to less than \$7,000 today. Oil production peaked in Iran in 1978 and has been declining ever since. Iran will be the first oil-rich Gulf nation that within 10 years will be poorer than it was two generations ago.

In the United States, which at one time produced most of the world's oil supply, oil production peaked in 1970 and has been in slow decline ever since. Today some 500,000 wells in the US produce less than the 1,000 wells with which the Saudis supply 1/3 of the planet's daily consumption.

It is important to appreciate the way in which the rapid population growth of recent decades has paralleled the availability of cheap fossil fuel energy. At the time of the civil war in the US, some 85% of the population was engaged in agriculture. Today it is close to 2%. Fossil fuels have made possible the development of the highly urbanized industrial civilization which dominates the planet today primarily by replacing the human and animal energy formerly used to manage global agriculture with fossil fuel energy. In the early nineteenth century 90% of the calories consumed in the human diet were derived from the agricultural conversion of solar energy. Today 90% of the calories we consume are derived from the the conversion of fossil fuel energy.

The use of fossil fuels in agriculture has increased corn yields in the US from less than 20 bushels per acre to over 130 bushels per acre. Nearly half of the fossil fuel inputs to world agriculture are used to provide pumping for irrigation. About one third are used for the production of fertilizer. The remainder include the provision of fuel for farm machinery, the manufacture of pesticides and the transportation of food to markets. Increasing crop yields requires an increase in energy inputs. Genetically engineering crops for higher productivity -- one frequently suggested solution to the world food shortage -- is based on making the plants more sensitive to fossil fuel fertilizers.

And of course the threat of radical terrorist assaults continues to loom before us. The recent development of recombinant DNA weapons described in New York Times reporter Judith Miller's new book on bioterrorism probably sends shudders of horror through the chakras of every Life Carrier in Nebadon. The point is that we are in a situation in which the environmental and socio-political factors affecting our ability to spread the book around the planet or within specific cultures could change precipitously at any moment. We should be scattering seeds far and wide and wasting no time whatsoever on trivial matters of political concern only to North American readers. The freeing of the copyright provides us with a green light to begin projecting the Urantia revelation beyond its first half century of institutional captivity.

Writing in the the March 1999 issue of "Population and Environment: A Journal of Interdisciplinary Studies," Geologist Walter Youngquist lists four likely changes in lifestyle over the next few generations. These are:

1. The excellent personal mobility of those people now fortunate enough to enjoy the use of automobiles and airplanes will be greatly reduced.
2. The lifestyles of the high energy consuming nations will become much simpler. Nations which do not enjoy high energy use have less to lose and may not experience relatively large changes.
3. The focus of society at large will be much more directed toward securing the basics of existence than is now the case, particularly in the affluent societies where abundance is taken for granted and the good life lived accordingly.
4. Scientists, economists, sociologists, and political scientists will increasingly be concerned with the effects of declining oil production. Mitigating social and economic strains will have high priority.

There are other environmental vectors which should also be included in these considerations, such as the significant decrease in biodiversity, global climatic change, industrial pollution, the AIDS epidemic -- to name just a few. There are also socio-political trends such as the rise of militant Islam, deepening poverty in the developing world, and the emerging political and military struggle of the developed world to maintain economies completely dependent on continuous growth in the consumption of dwindling natural resources.

The points made above should be sufficient to make us realize that there are likely to be some very difficult times ahead for our world consisting of significant social, political

and economic turmoil. These conditions will profoundly affect the environment in which we are attempting to spread an epochal revelation. Yet spread that revelation we must, for it is the gospel of Jesus which we are told will provide the spiritual regeneration which will result in the "leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world." [195:9.4]

Do you think that just possibly the message in The Urantia Book was intended to help our planet through this period of radical change and adjustment? Our challenge is to maximize the return on our available resources to spread the book -- particularly the Group two tasks emphasized by the revelators -- around the planet so that the revelation may be enjoyed by those individuals having the potential to catalyze the desperately needed global changes. Our available resources must be understood to include time and the business infrastructure provided by a highly complex, interdependent, and fragile world order. This infrastructure may be continuously available on into the future. But there is a certain significant probability that it may be interrupted or rendered unavailable.

The physical tasks related to dissemination might be more difficult in the future than they are today. This includes traveling to distant parts of the planet to foster regional social developments, participation in international book fairs, etc. It also includes access to sufficient financial resources to engage in book publication and distribution and the existence of populations in which individuals have sufficient resources to purchase books. I doubt that many books are being published or purchased in Argentina today. Revelation workers in coming generations are not likely to always have access to the revelation propagation resources we have available today. We should take fullest advantage of our situation to accomplish as much as possible to further the project of planetary rehabilitation being promulgated by our unseen friends.

An approach to revelation dissemination in an uncertain world

If we feel that the above assessments of our challenge (engage in Group two dissemination tasks) as well as the above assessment of the planetary situation (extremely uncertain with a high probability of serious difficulty over the next century) are a relatively accurate representation of reality, responsible stewardship of the revelation requires that we develop a dissemination plan which takes all of this into consideration.

The revelator's stated desire is to expand cosmic consciousness and enhance spiritual perception. Their frequently emphasized approach is through the spread of the religion of Jesus. Success would render mortals more receptive to superhuman ministry and hence make the entire planet more susceptible to spiritual uplift.

The statistics cited above all represent the repercussions of free will choices made by individuals. From problems with the ecosystem to difficulties within the human family structure, each situation is the result of free will choices. This is not a situation which celestial personalities are able to enter for purposes of transforming it into something else. Humanity will have to get out of this situation by the same mechanism which created it -- through the making of choices.

Disturbing as the statistics might be, there is a more significant aspect to this situation and that is the array of celestial agencies working behind the scenes to steer the planet on a course toward light and life.

Is there a plan for planetary uplift discernable in the text of The Urantia Book? Yes there is. And all that's needed to put it into operation are a few mortal volunteers.

Going into partnership with God

With the loss of both the Prince's presence and the Adamic regime, evolving civilization on the planet was left without any external links to superhuman influence. When the Prince's regime collapsed, the celestial supervisors opted to let planetary culture drift back to a biologic level, knowing that the Adamic regime would provide a second (and last) chance to establish a mechanism for superhuman guidance on a cultural level. With the collapse of the Adamic regime, the option of allowing planetary culture to return to a strictly biological level of existence was not as feasible due to the genetic changes wrought by the Adamic offspring and the concomitant introduction of many new cultural practices.

The option subsequently implemented by the celestial administrators appears to have been the establishment of an interior base of operations consisting of the presence of the Adjusters and the Spirit of Truth, complemented in the external cultural world by the presence of the life and teachings of the Bestowal Son. These mechanisms should be able to work interactively over time to orient humanity and provide a basis to "expand cosmic consciousness and enhance spiritual perception." The Urantia Book provides a significant reinforcement of this plan, particularly the restatement of the life and teachings of Jesus. I believe that the book refers to this plan when it comments, "The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal." [52:6.7]

The book tells us that one of the repercussions of revelation is that it discloses our capacity for partnership with God. [102:3.7] Studying The Urantia Book leads us to certain conclusions regarding the manner in which we can assist the Gods in their efforts to spiritually stimulate and uplift human civilization. Elsewhere I have described the mechanism by which we can directly work with the Seraphim. Here I would like to focus on assisting the Spirit of Truth. It appears to me that by propagating the life and teachings of Jesus in the planetary environment we can provide direct assistance to our unseen friends by reinforcing the work of the Spirit of Truth -- we can truly work in partnership with God on a very practical level. Let's review a few comments about this spirit.

"The spirit also came to help men recall and understand the words of the Master as well as to illuminate and reinterpret his life on earth. Next, the Spirit of Truth came to help the believer to witness to the realities of Jesus' teachings and his life as he lived it in the

flesh, and as he now again lives it anew and afresh in the individual believer of each passing generation of the spiritfilled sons of God. Thus it appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living and growing spiritual consciousness of the reality of eternal and ascending sonship with God." [194:2.5]

"On the day of Pentecost . . . the Spirit of Truth became the personal gift from the Master to every mortal. This spirit was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom..." [194:3.5]

"The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men." [194:3.19]

"Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of the bestowal Son." [34:5.5]

It seems to me that, if this spirit works by illuminating the meanings and values of the life of the Bestowal Son, by making the account of the life and teachings of Jesus in The Urantia Book more widely available, we would be directly assisting the work of this spirit. Each mortal who reads this restatement of the Master's life potentially increases his or her receptivity to the ministry of this spirit.

View the book as a mortal volunteer's tool kit -- it contains instructions for teachers, a description of the cosmological context within which we are to work, statements of goals and objectives, exhortations to share the gospel of Jesus, and an account of the Life and Teachings of Jesus which the revelators tell us is to be the "inspiration for all lives upon all Nebadon worlds throughout all generations for all ages to come." [120:2.7] The cosmology, theology, and history in the book provide important orientation for "those new teachers who will be exclusively devoted to the gospel of Jesus." The life and teachings of Jesus provides a potentially transformative text which can be easily translated and distributed worldwide. Thus has been delivered to us in The Urantia Book, a complete package for the stimulation of a planetary spiritual awakening -- tools, resources and instructions. It contains a sufficiently clear description of the celestial forces working behind the scenes on this project to enable us to synchronize our efforts with theirs.

The revelators say that, "If the incarnated life of Michael is taken as the background of the revelation of God to man, we may attempt to put in human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Father." [1:0.2] The life and teachings of Jesus are not only primary to the revelation, but are also presented as the most valuable treasure that we could be sharing in our world today.

I believe that experience over the first fifty years of the book's presence substantiates the validity of this perspective. Far more readers are familiar with the Jesus papers than are familiar with the teachings in the rest of the book. In fact, my experience is that relatively few readers know very much about the theology/cosmology of the book. The number of individuals having more than a cursory understanding of this material seems quite small.

I suspect the same is true in the larger culture of Christianity. Most Christians know the stories about Jesus. But relatively few study or know much about their own theology. There are portions of The Urantia Book which are never likely to be accessible to more than a handful of individuals with strong interests and backgrounds in philosophy and theology. To require readers to wade through a complex theology/cosmology as a price to be paid for gaining access to the life and teachings of Jesus seems counterproductive to me.

It is instructive in this regard to review the approaches which both Melchizedek and Jesus took to the management of their revelations. Melchizedek worked from the teachings and methods of the earlier Sethite priests of the second garden. Jesus took over the work of John the Baptist and developed his presentation of the gospel message by evolving what John had already started. We are encouraged to work in a similar evolutionary manner by developing the potentials of the existing story of Jesus. It is within this story already in the possession of humanity, we are told, that the potentials of the kingdom lie slumbering.

"Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development." [170:5.21]

Focusing on the life and teachings of Jesus puts us in a position to complement Urantia Foundation's work of creating complete translations of the book, rather than becoming a competitor. However, if Urantia Foundation continues to be hostile to our dissemination efforts we should have no qualms about changing our name, changing the name of the book, and creating our own logo under which our publications would be marketed internationally. Our objective should be to move forward with our dissemination plan while suffering as little energy loss as possible coping with hostility and interference from Urantia Foundation.

For these and other reasons I believe that the spread of Part IV of The Urantia Book should become the central thrust of our dissemination efforts.

The book indicates that Jesus' life of achieving the Father's will is "man's most real and ideal revelation of the personality of God." [1:6.8] It further indicates that, "The nature of God can best be understood by the revelation of the Father which Michael of Nebadon unfolded in his manifold teachings and in his superb mortal life in the flesh." [2.0.1] We are also told that, "The most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth..." [2.0.2]

Clearly, Part IV of The Urantia Book is a significant resource for addressing the immediate Group two tasks. I therefore put forth the following suggested approach to publication.

Task 1. Publish The Urantia Book in English and make it widely, economically available. This is currently being done.

Task 2. Publish Part IV of The Urantia Book in English and make it widely, economically available. This should be relatively easy following the completion of task 1.

Task 3. Publish the parables and discourses of Jesus in multiple languages, with reference to the English original of Part IV. These should be published in both audio and print media. This task should be started immediately. There is neither complex vocabulary nor difficult metaphysical concepts to translate in these materials, yet they provide spiritual sustenance, a basis for further study, and perhaps would attract the attention of individuals with the ability to assist in the development of further translations. A professional translation house should be able to produce this material for a few thousand dollars per language. The production of low cost volumes for mass distribution should be the objective.

With this approach, instead of a five to eight year production cycle for a single translation at a cost exceeding \$150,000, we could be distributing the core teachings of Jesus in all the languages spoken by more than half of the world's population within a year or two at a fraction of this cost. If these volumes could continue being translated and published in 12 languages per year, in five years we could have these materials into distribution to more than 80% of the world's language groups.

We might consider a regional approach such as publishing in all the main languages used in India and surrounding countries. This would facilitate economies of publication and distribution. We should also consider giving priorities to various cultural contexts. For example, putting a lot of resources into Mandarin translations based on population numbers might not be as effective as Hindi translations, given the open hostility of Chinese authorities to religious materials as contrasted with the deeply religious cultures in India.

Integral with this task would be the presentation of these volumes at international book fairs and the cultivation of a widespread regional distribution and publishing network. This network would become the foundation upon which distribution of additional volumes in the future could be developed.

Task 4. Publish Part IV in multiple languages with reference to the extensive theological and cosmological background provided by the English Urantia Book. Setting a goal of one putting one translation of the Life and Teachings of Jesus into distribution every two years would cover languages spoken by more than 50% of the world's population in just 12 years.

The above translation projects are suggested because they present the least amount of linguistic and metaphysical complexity while providing significant truth value to potential readers. They would result in economical books containing the most immediately useful information from the revelation. This would give us leverage in the task of assisting the revelators with their explicit program aimed at expanding cosmic consciousness and enhancing spiritual perception. It is through this means that our celestial friends can gain input into the decision making processes which are shaping the planetary environment and by this means, expose each choice maker to a more cosmically productive array of values from which to choose.

Task 5. Foster the emergence of independent local and regional leadership and social infrastructure. We are already doing this.

Task 6. Support Urantia Foundation's efforts to publish the entire text in multiple languages. These are long-term high-cost projects. However, if deemed necessary, the Fellowship should proceed with the task of supporting selected grass roots translation efforts. Continuous monitoring of results and repercussions should accompany all publication and distribution efforts and should provide useful feedback for decision making.

"The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh." [195:10.6]

World languages spoken by more than 100 million people

Total: 3,856,000,000 (52.9% of global population)

(Source: See Reference 8)

Language	Country	Speakers	% of world population
Mandarin	China, Taiwan +	999 mil	14.8%
Hindi	India	457	6%
Spanish	Latin America, Spain, +	401	6%
English	UK, USA, Canada, NZ, Australia, +	487	5.7%
Bengali	India, Bangladesh	204	3.4%
Arabic	Middle East, +	230	3.4%
Portuguese	Brasil, Portugal, +	186	3%
Russian	Russia, Former Soviet Republics, +	280	3%
Japanese	Japan	164	1.9%
German	Germany, Austria, +	124	1.3%
French	France, Former French colonies in Africa, +	126	1.3%
Malay/Indonesian	Malaysia, Indonesia, +	164	1.9%
Urdu	Pakistan, India	104	1.2%

World languages spoken by more than 10 million people

Total: 1,622,000,000 (33% of global population)

Language	Country	Speakers (in millions)
Korean	Korea, China, Japan	76
Telugu	S.E. India	75
Tamil	India, Sri Lanka	73
Marathi	Maharashtra, India	71
Cantonese	China, Hong Kong	70
Vietnamese	Vietnam	67
Wu	Shanghai, China	65
Javanese	Java	64
Italian	Italy	62
Turkish	Turkey	61
Tagalog	Philippines	56
Thai	Thailand	52
Min	S.E. China, Taiwan	50

Swahili	Kenya, Azire	49
Ukrainian	Ukraine, Russia	48
Kanada	S. India	45
Polish	Poland	44
Gujarati	W.C. India, S. Pakistan	41
Hausa	N. Nigeria, Niger	39
Malayalam	Kerala, S. India	36
Persian	Iran, Afghanistan	35
Hakka	S.E. China	34
Oriya	Central and East India	32
Burmese	Myanmar	31
Romanian	Romania, Moldova	26
Assamese	India, Bangladesh	22
Pashtu	Pakistan, Afghanistan	21
Dutch-Flemish	Netherlands, Belgium	21
Yorba	S.W. Nigeria, Benin	20
Amharic	Ethiopia	20
Ibo	Low, Niger, Nigeria	17
Napali	Nepal, N.E. India	16
Azeri	Azerbaijan	15
Zhuang	S. China	15
Hungarian	Hungary	14
Uzbek	Uzbekistan	14
Punjabi	Punjab, Pakistan	13
Fula	Nigeria	13
Greek	Greece	12
Cebuano	Philippines	12
Czech	Czech Republic	12
Malagasy	Madagascar	12
Kurdish	Iran, Iraq, Turkey	11
Madurese	Madura, India	10
Byelorussian	Belarus	10
Afrikaans	S. Africa	10
Catalan	Spain, S. France	10

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