

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?

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## Addendum

### Revelation Dissemination in an Uncertain World

David Kantor  
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"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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