

How To Share
The URANTIA Book

[Proposed to be]

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URANTIA Brotherhood is the fraternal organization of readers of *The URANTIA Book*. Please feel free to contact us at the above address or telephone (312) 327-0424.

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PREFACE

The premise of this booklet is that *URANTIA Book* readers need an effective outreach program to succeed in disseminating the good news the book brings us. We have been reticent about developing outreach programs for fear we intrude upon another's prerogative to evangelize in his own way, and this has prevented the development of systematic approaches. Our fuzzy call to outreach has been an "uncertain trumpet" which, lacking clarity and vividness, has failed to mobilize the willingness of many of our readers to help the world learn of the fifth epochal revelation.

We cannot succeed without effective organization. *The URANTIA Book* says that the *first* of the reasons for Christianity's triumph was due to: "Organization. Paul was a great organizer and his successors kept up the pace he set." (2070) Paul didn't rely on haphazard, when-we-feel-like-it evangelism. If we expect to succeed we must organize ourselves for outreach as well.

This booklet is intended to describe a number of proven, successful methods of introducing God and/or *The URANTIA Book* to others, and in closing to suggest an ambitious outreach goal we might set for our movement. In no way can any such booklet be comprehensive, but for those of you who have asked, "What can I do?" this booklet can suggest several places to start. Not every approach will appeal to you, but perhaps you can find at least one that you feel comfortable with and have at it!

For those of you who would just as soon skip the theory and learn about the nuts and bolts of sharing the book, go directly to chapter XI.

I. RECOVERING OUR SENSE OF AWE

It's easy to overlook how wonderful something is that we have, and to take it for granted. Perhaps we need to recover our original sense of awe about having been given such a complete account of Jesus' life on earth. Fifty years ago a Midwayer wrote, "The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity -- the real life and teachings of Jesus." (2083) Where is the world likely to rediscover these true and original foundations other than in *The URANTIA Book*? On page 2090, a Midwayer wrote, "The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life...." Where are these common people likely to find this presentation of Jesus' human life other than in *The URANTIA Book*? On that same page, the Midwayer also wrote:

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries.... What a transcendent service if, *through this revelation*, the Son of Man should be recovered from the tomb of traditional theology and presented as the living Jesus to the church that bears his name, and to all other religions! (2090, emphasis added)

If anyone believes that this revelation is going to be presented to the world without effort on our part, he should reread the book. The revelation will certainly be presented, but the time and place must await the coming of individuals willing to work to bring it about. Such things don't happen automatically in God's universe, and they never have, and they never will.

We need to face up to some of the demanding statements Jesus made to his apostles on this subject. During Jesus' thirteenth appearance, to the apostles in Galilee, he said to Philip,

"Philip, do you obey me?" Philip answered, "Yes, Lord, I will obey you even with my life." Then said Jesus: "If you would obey me, go then into the lands of the gentiles and proclaim this gospel.... There is but *one law to obey* -- that is the *command* to go forth proclaiming the gospel of the kingdom. Cease to fear men; be unafraid to preach the good news of eternal life to your fellows who languish in darkness and hunger for the light of truth.... And I will go before you and be with you even to the end." (2049, emphasis added)

Clearly, evangelism is something Jesus told us to do. He said, "Remember that you are commissioned to preach this gospel of the kingdom ... *and you must not allow anything to divert your devotion to this one duty.*" (1931, emphasis added)

One can sympathize with the reader who admits that he isn't active enough in outreach due to fear or laziness, because everyone experiences those feelings. But often people try to dress up their inactivity with pseudo-theological rationalizations. Transported into the presence of the Master after this life, can any of us really imagine him saying, "My child, you have tried to obey me but you failed because you were too active in telling others about the gospel. You were too enthusiastic; you tried too hard"?

Truly, kings, prophets, and wise men have desired what we have been given. Believers down through the ages have strained every cell of their being attempting to perceive less spiritual truth than we might gain by reading almost a random page out of *The URANTIA Book*. We need to be more thankful for what we have been given, and help others find it too.

II. SEVEN RATIONALIZATIONS FOR INACTIVITY

The first month after you found *The URANTIA Book*, weren't you so thrilled that you immediately told all of your family and friends about it, maybe even acted a little silly, out of sheer joy over what you had found? If you have been reading the book for at least a few years, are you anywhere near as active now? Have you shared the book with as many people in the entire past year as you did during that first month?

It may be that some of your introductions during that first month appear a little foolish in retrospect, but undeniably, you did it with an enthusiasm derived from your personal experience of what *The URANTIA Book* had done for you. It added something powerful to your life, and you were close enough to the discovery to remember the difference. As time passed, possibly you became more accustomed to the ready availability of such a feast of spiritual truth, perhaps to the point that it seemed, well, normal, to have *The URANTIA Book* around. Combined with disappointing results in your personal evangelism, perhaps you began to keep the book more to yourself. Perhaps you began to tell others about the book only when you felt pretty sure that they would not personally reject you or think you odd for having brought up such a thing.

Rationalization #1

As time passed, you might even have heard the premier outreach-neutralizing theory: "Those who are ready for the book will be given it." Since those who are truly ready find the book, as it were, automatically, any effort on our part to expedite the process would be pointless. Why risk embarrassment if your

friend doesn't take to the book, because after all, if he is truly receptive and if the angels want him to find it (as if the angels might not!), they will find a way to cause it to happen.

Rationalization #2

The second rationalization is our variation of the chosen people delusion, which is normally stated in the guise of a search for excellence: "We want quality not quantity in our membership." Implicit in this assertion is the belief that we are somehow spiritually superior to our non-reader brothers, and that God has less interest in the masses than in people such as ourselves. This belief conveniently permits us to bypass most of those we might contact, who probably lack "quality."

Rationalization #3

The next rationalization is, "The world is not ready for the book." If this is true, it almost violates God's will to disrupt natural evolutionary processes by introducing the book to someone who is not "ready." Moreover, why bother telling others about *The URANTIA Book* when such a low percentage are likely to be interested in it anyway? Well, Jesus was rejected by his countrymen, so they obviously weren't "ready," but that didn't stop Jesus from trying. Said Jesus:

"I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation." (1608)

The fact that not everyone will accept *The URANTIA Book* shouldn't stop us either. Our Master was so bold and emphatic in his outreach to those unready souls that sometimes "even Peter, James, and John were tempted to think he might possibly be beside himself." (1594)

Rationalization #4

The fourth rationalization is, "I must first become more spiritual, then others will automatically ask me about God." This was certainly true about Jesus; it was unnecessary for him to evangelize in the normal sense of the word, for he *was* the living truth manifest in the flesh. "Multitudes would follow him for weeks, just to hear his gracious words and behold his simple life." (1672) Virtually all of us, however, will be dead long before we attain anything like that degree of spirituality, and if we want to get anything done we had better get on with it. We grow by serving. (1095)

Rationalization #5

The next rationalization is a variant on the fourth, only dealing with intellectual rather than spiritual readiness: "I don't yet know enough about the book to talk to others about it. When I know more I'll go to work." Well, Mary Magdalene and Nalda were highly effective evangelists very shortly after they met Jesus. (1680, 1614) People are much more interested in the effect the book has had on us than in our mastery of its details. Most of us will die without feeling that we have a good understanding of *The URANTIA Book*; after all, it's intended to help our planet for the next millenium.

Rationalization #6

The sixth rationalization is that only those qualified with a deep working knowledge of the religions practiced by those they intend to contact have any business talking to them. "Once I know more about others' religions, I'll be able to talk with them more effectively." There's another lifetime excuse for not evangelizing. The Pharisees made fun of Jesus' unschooled apostles, but our Master chose them in part to demonstrate that the average person can take part in his outreach ministry.

The common people marveled at the teaching and ministry of Jesus and his apostles. The rabbis had long taught the Jews that the ignorant could not be pious or righteous. But Jesus' apostles were both pious and righteous; yet they were cheerfully ignorant of much of the learning of the rabbis and the wisdom of the world. (1545)

Rationalization #7

The last rationalization is, "If we go out and introduce the book, we will run into some people who will not accept it and who may become openly antagonistic, which could hurt us in the long run." If that negative attitude became generally adopted, civilization's progress would be stopped dead. No one would ever try anything new or different for fear of backlash.

There are elements of truth in each of these rationalizations, and that is what gives them such pernicious power. The bottom line, however, is that each of them discourages us from fulfilling our Master's direct command to be active in sharing the good news with others.

III. OUR FIRST STEP

We all want to help others know the Father, but most of us have a virtual horror of talking to others about God. What could be more embarrassing? We know that it's important, we want to do it, and when the situation falls in our laps, when someone asks us about God or the book, there's nothing we enjoy more. However, to "go forth" proclaiming the gospel is something most of us cannot picture ourselves doing. To be able to do so, we must first become intellectually convinced that it is

something we should do. If we cannot put more enthusiasm into telling someone about *The URANTIA Book* than we do in describing the movie we saw last weekend, perhaps we should reexamine our values.

If we are embarrassed to tell someone about *The URANTIA Book*, consider how much more embarrassing it would be to meet that same person on the mansion worlds, and hear him say: "Since you knew about *The URANTIA Book* for so many years, why didn't you ever tell me about it? I thought you were my friend?" So there is our choice: we can risk embarrassment now for a cause which might even save the soul of a friend, or we can wait to receive our embarrassment when we are asked on the mansion worlds why we withheld knowledge of the truth from our brother in a need.

Into our hands has been given a talent of incalculable worth and soul-changing power. To paraphrase a Midwayer from page 1917, "What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of *The URANTIA Book*: 'Here, Master, are the words you committed to us fifty years ago. We have lost nothing; we have allowed no changes to be made in that which you taught us; here is the truth you gave us.'" And here I am quoting: "But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of Truth require a reckoning."

Later on in that same section, Jesus said, "Freely have you received; therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it." (1918)

In that short sentence, Jesus summed up the positive attitude we should strive for. Nothing should give us greater joy than to help a brother or sister learn of the Father, and *The URANTIA Book* is an unparalleled aid in accomplishing this. We

know that the riverbed is not the river; that before the truths in *The URANTIA Book* can exercise their life-changing power, they must be incorporated into a person's life. While we cannot change anyone, we can introduce them to Someone who can.

IV. SIX TYPES OF OUTREACH

Survival vs. Spiritual Growth

The most basic level of evangelism has to do with the survival of the soul, and involves us persuading others to put their faith in God, but the more usual level of evangelism has to do with spiritual growth. Here, the question is not survival, but helping someone grow closer to God, to inspire him to seek to follow God's will, and to enlist him in the service of humanity. Jesus took it for granted that those he was talking with believed in God (1855), and used his efforts to encourage people to more fully enter into the divine inheritance God had prepared for them. This is our task as well.

We have all heard scores of ideas, mostly not well developed, about how we might help others find *The URANTIA Book*. Get almost any three progressive-minded *URANTIA Book* readers talking together late into the night, and the subject will turn to the disappointment they feel about the slow rate of our fellowship's expansion, and what we ought to do about it. Such late night ruminations generally produce some mass outreach project which will supposedly produce quick results.

Mass vs. Personal

Compared to personal outreach, mass outreach is rarely as demanding, and in many ways is less effective. In personal outreach, money cannot be substituted for time. In personal outreach we lack the safe distance mass media provides, and risk

being scorned by those we approach. Who wouldn't prefer to avoid that sort of embarrassment and be removed to arms-length by the power of money to multiply a message? If we are supposed to evangelize, who wouldn't prefer to hold back from the sorts of personal disclosures which are often necessary to show the depth of our love for God? The raw truth is that such disclosures force and demand of us a difficult level of spiritual commitment. The situation may be more than uncomfortable, because our pride is stripped away and we stand challenged by the very exhortations we make of our listeners. This becomes embarrassing unless we are doing our best to live the spiritual life.

But the spiritual life and personal evangelism are mutually reinforcing. The stronger our spiritual life, the greater our desire to share it with others, and the more we tell others about God, the more compelled we feel to share our inner lives with God daily.

All forms of evangelism have their place in our efforts to help our spiritually hungry world hear about God. We can reach our fellows in six basic ways, through: 1) mass media evangelism, 2) public meeting evangelism, 3) placement evangelism, 4) "letting our light shine" evangelism, 5) enlistment evangelism, and 6) personal sharing evangelism.

1. Mass Media Evangelism

In mass media evangelism, we use the multiplicative power of print and broadcast to spread our message to large numbers of people.

The Advantages

An important attribute of mass media evangelism is its ability to perform a screening function. We can take it for granted that only a minority of those introduced to *The URANTIA Book* will be interested; what mass outreach can do is

sieve out the better prospects with less effort. Possibly the greatest strength of mass evangelism consists in its ability to reach large numbers of people with minimum effort -- money can be substituted for time; far fewer volunteers are necessary. Problems can be solved by hired technicians. Careful editing and testing can insure that the message will be better thought out, more sophisticated and refined. The message can be made more attractive by using visual aids, and to a large extent we can select a specific audience. We can precisely target our message with TV, radio, and specialized magazines, and with direct mail we can zero in on almost any combination of demographic characteristics. Our message can be replayed if the interested party recorded it, or if printed, the recipient can review it at leisure.

The Drawbacks

The main drawback of mass evangelism is its inherent impersonality, since the gospel we are trying to convey is personal by its very nature. It is hard to impersonally proclaim something personal. Like the cheaper horticulture books which depict flowers with black ink drawings, there's no color. The listener cannot interact with a person. There is a loss of spontaneity; reading this booklet (hopefully) does not greatly resemble talking with its author.

It is inherently riskier to conduct *URANTIA Book* evangelism using the mass media, since so many more people will view the product. If I make a mess of introducing the book to one individual off by myself, at least a thousand others haven't been offended in the process. We need to recognize how little experience we have in this field, and be careful not unwittingly or unnecessarily to alienate the very people we are trying to help. Even though we can target our message to a narrowly defined group, at this point no one seems to know what demographic characteristics we need to look for. Since someone else's mass media evangelism lacks our personal participation, a last drawback is that we miss the benefits of carrying out our Master's command.

There is so much mass media beating upon the average person, pitching goods, services and ideas, that in self-defense people automatically discount much of what they hear in that manner. Its impersonal nature lacks the power of a direct interaction of one person sharing the gospel with another.

2. Public Meeting Evangelism

In public meeting evangelism, our speaker spreads the message before an assembled group.

Public meeting outreach can be an excellent method of introducing *The URANTIA Book* and its life-saving teachings. The technique is low key, specific in its targeting to a selected audience, and cost-effective in both people and financial resources. This form of outreach requires skill, courage, and group participation. It can use modern communication tools such as video, slides, and music. This technique needs aggressive pursuit by people qualified to make quality presentations.

Some study groups have had success holding worship services open to their local communities, where the gospel is preached from a pulpit, along with prayer, worship and song. They have something resembling a church, which we should remember is the preferred form of spiritual community throughout the world.

Other public meeting opportunities are available in making presentations about the gospel and/or the book to receptive Sunday school classes, comparative religion classes at colleges, book clubs, and interested civic clubs or conferences where varying religious viewpoints may be presented. Well conceived and delivered presentations before selected groups are one of our most important means of spreading the gospel.

3. Placement Evangelism

In placement evangelism we put the book, or pamphlets designed to interest people in the book, where people might find or stumble across them. URANTIA Brotherhood's library placement program is our best example of this. Each of these first three types is a type of *impersonal* evangelism, since there is no one-to-one contact between the giving and the receiving person. This is not to say that types can't be mixed, which they would be, for example, if someone spoke to a church group and later talked individually with some of its members, or where the group addressed is so small that it is essentially personal.

The last three types of evangelism are personal, which is to say that they depend on us directly contacting someone for the purpose of sharing the book and/or the gospel.

4. "Letting Our Light Shine" Evangelism

This type of evangelism is the most passive, but unquestionably the most effective type. It results from the natural spiritual fragrance of a God-directed life which leads others to inquire about the Father. It is the by-product of a life saturated with love. "Most of the really important things which Jesus said or did seemed to happen casually, 'as he passed by.'" (1875) Regardless of how else we might try to advance the gospel, we should all aspire to live lives of that beauty.

5. Enlistment Evangelism

Enlistment evangelism occurs when we invite others to our study group or conferences. Here we are not directly sharing the gospel with others, but inviting them to come with us to a place where the gospel may be heard. This is what Philip did when he told Nathaniel to "Come and see." (1527)

6. Personal Sharing Evangelism

The last type is plain-old personal sharing evangelism. This occurs whenever we share with another person what we know about God or spiritual truth, whether or not contained in *The URANTIA Book*.

V. WE MUST BE SUCCESSFUL

It is not enough to reek with sweet good intentions; we must actually be successful in our efforts to spread the gospel. Whether any particular individual is receptive to the gospel as we explain it is in God's hands, but truth is powerful, and if we are only willing to contact enough people, success with a respectable percentage is assured unless there is some fatal deficiency in our method.

Those who meet consistent rejection in their outreach, and receive no positive reinforcement, soon tire of the exercise, and before long come up with justifications to cease or greatly scale down their activities. If there's no success, there's no fun, and without fun it might be just as well that they not persist, rather than become tight-sphinctered, grim-faced martyrs. Only those who meet with some success will persist. Therefore, if we are to develop systematic personal outreach programs, more than the hit-or-miss, as-the-spirit-leads, happenstance types, it is imperative that we develop simple programs the average reader can be successful with.

In discussing experiences of sharing the book with others, mostly people hear about what hasn't worked, because most *URANTIA Book* readers' outreach is ineffective. The typical new reader, flush with excitement about finding *The URANTIA Book*, goes out and tells everyone he or she knows about it, and that enthusiasm is often successful in enticing others into looking at the book. However, with the inevitable

percentage of rejection that accompanies any genuine evangelistic effort, uncertainty soon sets in, and before long most new readers cease talking about the book, perhaps with the help of one of the seven rationalizations discussed in Chapter II. These may be good for a two or three year delay, by which time the new readers' initial enthusiasm has often been lost, and the habit of *not* evangelizing has set in.

This booklet is written for those readers who have gone through the rise and fall of that initial enthusiasm, as most of us have, and who now wish to resume it in a more effective and sustainable way.

Many readers who have not experienced success in sharing the book with others grow to assume that evangelism isn't their calling, and don't do any. This is utterly wrong. Because you may not be personally charismatic, or particularly outgoing, or a glib speaker, you are not thereby doomed to ineffectiveness in sharing the book or your spiritual experience. What impresses others is sincerity, enthusiasm, and (for those who see us over a longer period) spiritual growth. It may be more true to say that those who appear polished and glib are less effective in sharing on a personal basis with others, because they come off sounding less authentic. We need only use the right methods to be successful.

VI. FOUR TYPES OF PERSONAL EVANGELISM

Jesus and his disciples were in the business of evangelism, and he called every believer to join him in that work. (2044) Jesus and his disciples used a variety of methods to reach the people of his generation, and while public evangelism was often profitably used, personal evangelism was always practiced.

Let's look at Jesus' methods, and apply to our situation four basic settings where he and his followers engaged in personal evangelism:

1. As We Pass By

The first type could be described as the "in the channel of life's natural flowing" type of evangelism. This occurs when we talk about God to those whom we contact in the normal course of life, without going out of our way. Because of its naturalness, it is very effective. This type of outreach requires the least effort of any, and (for that reason?) is probably the predominant method used by *URANTIA Book* readers.

2. In the Marketplace

The second type of personal evangelism occurred when Jesus took his apostles out to where people were, such as to the temple or marketplace. Here they placed themselves in a locale where people were standing around talking. They went where there was an opportunity to speak to people, and told them about Jesus, the love of the Father, and the joys of the kingdom. Readers who set up booths at fairs, universities or shopping malls are engaged in this type of personal evangelism.

3. Accompanying a Public Event

The third type occurred in conjunction with some public event, such as after Jesus or Peter preached, or at one of the camps they established. This is personal evangelism resulting from opportunities created by a public event.

4. House to House

The fourth type of personal evangelism occurred when Jesus sent his apostles and disciples into villages with instruc-

tions to visit every house. The women evangelists were even sent into brothels. Following Jesus' instructions, the apostles and disciples conducted systematic outreach which evangelized *every last person* in a given village. His method was simply for them to go from house to house. This method was often combined with a ministry to the sick, the downcast, the downtrodden, and the afflicted. (1595, 1605, 1642, 1688)

It is interesting that the Bible's description of the early activities of Jesus' followers and the plan followed by the Apostle Paul is identical with the method *The URANTIA Book* says Jesus used. Acts 5:42 says "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." In Acts 20:20 Paul says, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house...." The Apostle Paul would set up shop in a town, and go from house to house. We should give special weight to Paul's methods, since *The URANTIA Book* credits him with being one of the most amazing teachers of all time, and almost single-handedly the founder of Christianity. (1339, 1412)

Jesus' methods might seem cumbersome in our electronic age, but the book warns us that we must establish the kingdom by the same natural, ordinary, difficult, and trying methods he used. (1521) In addition to all of the other things we can and should do, there may be no acceptable substitute for house to house evangelism if we are to succeed in adequately disseminating the fifth epochal revelation of God to our planet.

VII. WHAT MESSAGE DO WE BRING?

Let's move now from the sorts of situations in which we share to what we share. Due to its size, weight, complexity, strangeness, and cost, a clear majority of the American people will not consider reading *The URANTIA Book*, no matter in what

favorable circumstances it is introduced. Most people hardly read anyway, hardbacks in particular. They simply will not read *The URANTIA Book*. This problem is obviously more serious for that large part of the world's population who cannot read, or cannot read languages *The URANTIA Book* has been translated into. Yet every soul on our planet can be given the story of God and Jesus Christ, and how he or she can enter the kingdom. Jesus gave his commission to go into all the world and proclaim the living truth almost 2,000 years before *The URANTIA Book* existed. We must never get our priorities confused and become dependent on *The URANTIA Book* to the exclusion of telling our fellows what God has done for us.

There are at least three subjects or approaches which *URANTIA Book* readers may profitably employ and combine in spreading the gospel:

1. We may tell what God has done for us, without any mention of *The URANTIA Book*;
2. We may introduce *The URANTIA Book*; or
3. We may not bring a particular message, but rather invite the person to attend our study group, where he will hear about God and the book.

No matter what we say in our work for the kingdom, we must always remember to depend on God's spirit. It is his kingdom we are trying to help build, not ours, and spiritual work cannot be done without spiritual power. (1758) We must allow the Spirit of Truth to do his own work. (1932)

VIII. TELLING OTHERS ABOUT GOD

It is normally far more difficult (and more effective) for people to talk about their spiritual experience than it is to introduce even so wonderful a book as *The URANTIA Book*. One doesn't risk personal rejection if a friend doesn't cotton to a book we've recommended. Introducing someone to a book doesn't get to the core of things. Introducing people to *The URANTIA Book* definitely produces results, and is far more than most readers do on a regular basis, but nothing has the power of simply sharing one's relationship with God. To talk to someone about our heavenly Father may involve such intimate things as being willing to lay bare before another how we recognized the spiritual emptiness of our lives, admitted our powerlessness to correct our personal shortcomings, forgave others who wronged us, accepted God's forgiveness and spiritual eradication of our misdeeds; how by faith we committed our entire lives to the Father, and how as a result we have come to know God and have begun to experience inner peace and the certainty of eternal life.

A chief reason for the dearth of personal evangelism is our natural human unwillingness to lay ourselves open to others' ridicule on such intimate matters. In our age, it's terribly unfashionable to be *committed* to anything, much less to be so "weak" as to be *held* by it. (see 2083) We want to impress others with our mastery of life, not admit our total dependence on God. We can mouth formulas or slogans, but we simply cannot effectively share the gospel with others apart from exposing our true inward state.

The Woman at the Well

We can talk theology all day without getting into the personal dimension, but real spiritual results come when we pierce the veil of role-playing and talk soul-to-soul to another. Remember Nalda, the woman at the well? Jesus had been offering her the water of life, but she kept avoiding the subject. Here's the story:

And she was just about to seek direct and personal help from the Master when she did what so many have done before and since -- dodged the issue of personal salvation by turning to the discussion of theology and philosophy. She quickly turned the conversation from her own needs to a theological controversy. (1613)

Nalda digressed into a discussion of where people ought to worship, and Jesus refocused the conversation onto worshipping God in spirit and in truth.

But Nalda would make one more effort to avoid the discussion of the embarrassing question of her personal life on earth and the status of her soul before God. Once more she resorted to questions of general religion, saying: "Yes, I know, Sir, that John has preached about the coming of the Converter, he who will be called the Deliverer, and that, when he shall come, he will declare to us all things" -- and Jesus, interrupting Nalda, said with startling assurance, "I who speak to you am he." (1614)

Compared to Jesus' technique, think how milque-toasty and nambypamby our witnessing normally is. To introduce someone to *The URANTIA Book* or to invite him to a study group is in no way comparable to talking with that person about the necessity of dedicating his life to God.

At this point you may involuntarily cringe at the implicit parallel with the fundamentalist asking, "Are you saved?" The problem is, that fundamentalist is probably closer to the mark in his witnessing than we are. While the abruptness and the canned-slogan nature, not to speak of the theology, may offend many of us, at least the fundamentalist is out there doing it and has put the conversation on the level of salvation.

Priming the Pump

Our sharing with others differs fundamentally with Jesus', in that he was God. When Nalda looked into Jesus' eyes, her whole life flashed before her. (1615) With us, a little pump-priming is necessary, and the technique most certain to cause our brother to open up is for us to open up. We may assume that, as in Jesus' day, many people languish in spiritual darkness (2049), that they don't like that condition, or at least wouldn't if they were aware that there was an alternative, and that, properly approached, they would love to open up to someone. They just have a hard time doing so since, not depending on God, they have no one to depend on but themselves. To succeed better at that hopeless task, they have built layers of self-protection which must be pierced for the soul to communicate. Theology rarely has the power to break through, because it deals at the level of the mind where the hearer is adept at wrangling, instead of on the plane of the soul and spirit. Stronger measures -- spiritual weapons -- are needed, and when we expose ourselves to others by admitting our own shortcomings, we are acting so out of the ordinary as to compel attention and challenge our hearers to do likewise.

When we talk to others about the real gospel, about what God will do if we allow him into our souls, and of the necessity to dedicate our entire lives to him, we are speaking to the soul of our listener and challenging him, at least implicitly, to do likewise. The results are unpredictable. After Jesus gave his crisis sermon at Capernaum, where he said that many of his listeners had come to the parting of the ways, the revulsion of feeling against him became general. (1714) We can pussyfoot

around without much danger, but if we talk about the real gospel, we should not expect better results than Jesus'. If we challenge people to a life of commitment as Jesus did, we should not expect to be popular. Those who respond will love us, but those who shut off their hearts from the love call of God's spirit will be uncomfortable around us, and hate us for making them so. (1681-1682, 1905, 1946-1947)

Stale Bread

Our first hurdle in becoming evangelists is to be willing to humble ourselves by revealing our dependence on God. The next consideration is how difficult it is to share one's spiritual life with another unless it is going somewhere, growing. It isn't a particularly compelling story for someone to hear that, fifteen years ago, we found God. That's stale bread. What is interesting and convincing is what happened last week, or yesterday, or this morning. If we give Jesus control over our lives, we have constant inner renewal, progression, and discovery. With our heavenly Father we daily challenge and vanquish the circumstances of life. When this is not happening, no one is more painfully aware of it than we are, and we feel awkward and hypocritical in telling others to enter into that joy of the kingdom which we are not then ourselves experiencing.

If we are growing spiritually we stay in a state of humility, and have no appearances to keep up, since God constantly strips away the sense of false dignity which prevents us from telling others about him. The excitement of our growing spiritual experience makes it almost automatic that we share his love with those we contact. When we have a vibrant relationship with God, evangelism becomes irrepressible, the overflow of our experience of the Father's love. Conversely, for us to pretend about a growing inner spiritual life when it isn't happening is awkward, difficult, and fraudulent. Thus an active spiritual life is a prerequisite for successful spiritual sharing, for when our inner life is not in order, it is the last thing we want to talk about with others.

Even if we did manage to overcome a natural disinclination and reluctance to talk about God when our spiritual life was not going well, who would be fooled? As salespersons for the kingdom of heaven, we are subject to far more intense scrutiny than the used car salesman who, in his enthusiasm for the old clunker, must attempt to dismiss from his mind any secret doubts he harbors about the old girl's transmission. When we go through periods of spiritual stagnancy, it may be best for us not even to attempt to sell others on the spiritual life, lest we compound our problems by becoming hypocrites as well.

Four Principles to Remember

How we manage to maintain this vibrant spiritual life is beyond the scope of this discussion, but perhaps it might be rewarding to summarize the basic principles. It's a simple but demanding fourfold formula:

First, by faith and through grace we have to maintain a total dedication to doing our Father's will regardless of the cost or consequences.

Second, we must daily share our inner lives with God through prayer, worship, and spiritual communion. If we also have this relationship with Jesus, all the better, because he is the human lens that makes God real. (1857) He stands at the door of our hearts and offers each of us a relationship which makes the love and spiritual power of the Creator personal in our experience. He embodies all of God we can know, and through our study of his life and by the inspiration of the Spirit of Truth we can gain that indispensable feel about the kind of person he is. We can know him. *The URANTIA Book* describes this relationship as the secret of Jesus' followers' enthusiastic evangelism after his resurrection:

And on the day of Pentecost this new teacher comes, and they go out at once to preach their gospel with new power. They are the bold

and courageous followers of a living Lord, not a dead and defeated leader. The Master lives in the hearts of these evangelists; God is not a doctrine in their minds; he has become the living presence in their souls. (2066)

Third, to maintain a vibrant spiritual life we must regularly share our spiritual lives and aspirations with our fellow spiritual seekers, and receive reinforcement. We all require the help, support and encouragement of our friends to succeed in the battles of life. (1776)

Fourth, we must share what we have received with those in need, and serve them. We cannot bottle up God's love; we have to pass it along.

IX. INTRODUCING THE BOOK TO OTHERS

The second method of personal evangelism is for readers to introduce *The URANTIA Book* to others. During those times (which we all have) when our spiritual lives are not so hot, should we cease all evangelism to avoid being hypocritical? Definitely not. Of all times, that is when *we* most need to be trying to help others spiritually, even from a selfish standpoint and quite aside from the good it will do, because helping others will work to get us back on track. During those times, rather than talk about our low-ebbed spiritual life, we can always do the next best thing, which is to tell others about *The URANTIA Book* and/or to invite them to attend our study group. In doing so we pull ourselves out of our slump by engaging in spiritual effort. If we can't at that moment conveniently talk about the spiritual life ourselves, we can at least direct people to something that can, by introducing them to a source for the whole story, the whole gospel. If they accept our invitation to attend our study group, even if we are not then particularly inspiring, we can hope someone else in the group will be.

As we know, the person who wouldn't ever pick up *The URANTIA Book* is indwelt by a fragment of God, attended by angels and surrounded by the Spirit of Truth. While such a person might not respond to *The URANTIA Book*, Jesus taught that the spiritual approach always has an excellent chance for lasting success. (1705) But there is a drawback to the usual exclusively spiritual approach: its brevity. A person might be inspired by hearing the story of your experience with God, and want to enter more fully into his own spiritual search, yet after you leave he doesn't know what to do next. Fortunately, we can offer both: we can tell our story and introduce him to *The URANTIA Book* as well. We can offer both personal inspiration and spiritual food for life.

Jesus' Life

Our personal witness can never compare to *The URANTIA Book's* presentation of Jesus' life. We can tell others about the Jesus we know, but the details of his life from the book makes him more real to their souls. The book makes it clear that it is Jesus' *life*, and not his teachings, that has the power to save our souls (1856), and the full story is available only in *The URANTIA Book*.

Our Reasoning

In telling others about the book, our motive is no less to tell them about God, for we hope that the book will be a helpful instrument for them to find God. We are not introducing the book to them for any other purpose. The reasoning is as follows: Our fellows need to hear the good news of our Father's love, and our Father is best revealed by Jesus' life. While *The URANTIA Book* is not the only source, it is by far the best we have for learning how the Master lived as a man among men. Also, the book is unique in its ability to help us understand the divine symmetry of God's dealings with us. It supplies us with a historical

and philosophical framework for understanding life here, and gives us a vision of life in the hereafter. It is therefore important that this information, expressly packaged for our world by divine personalities, reach the largest possible number of people in a manner calculated to facilitate their acceptance of the spiritual truth it contains. We have no desire to trouble those with settled opinions about their religious beliefs, but our knowledge and love of God has been so aided and expanded by *The URANTIA Book* that we believe many if not most of our fellows would benefit from it.

Even if people may be more impressed and challenged by hearing a personal story, we must never discount the ability of the Spirit of Truth to act upon the words of *The URANTIA Book*. Even if introducing *The URANTIA Book* is a substitute for directly telling someone how our lives have been changed by the power of God, it is nevertheless the best one ever invented, and in some ways such an approach may be even more effective than the genuine article. Many individuals may respond better to such a low-key approach which does not implicitly challenge the way they live. It's easy to introduce others to *The URANTIA Book* or to invite people to a study group apart from any personal sharing of one's spiritual experience. Probably, most of us found the book in just that manner.

X. INVITING OTHERS TO OUR STUDY GROUP

The third basic method of personal evangelism is to invite others to our study group. The primary source of church members in the United States is through individuals inviting others to attend church or Sunday school. This is known in the trade as "enlistment evangelism." The Sunday school discussion setting gives people a chance to socially participate in a group that cares about them and with whom they may worship God. It

gives them the opportunity to express their innermost convictions in a wholesome setting. People might leave a church for theological reasons, but oddly enough, that is seldom a factor in joining a church. The warmth and love they experience makes them feel at home and a part of things, and makes them want to return. In theory at least, our study groups are ideally constituted to capitalize on this universal human longing. We study the greatest source of truth available to man on written page, and meeting in each other's homes, our groups have the friendliest possible setting, usually with the tolerance that ensues from rotating the moderator's responsibilities among the group's members. Most groups try very hard to make newcomers feel welcome.

XI. LOCATING EXISTING READERS

For any evangelical work you undertake, your first task is to gather together fellow readers to work with you. Going it alone is a last resort. All of your work will be much easier if you first assemble a group of at least semi-dedicated readers. If you live in a town of any size, there *are* willing readers already there, whether you know them or not, and most likely they want someone to work with as badly as you do.

One of the great mysteries in the URANTIA movement is, where have all the books gone? As of 1987, over 170,000 *URANTIA Books* have been sold, and that number is being added to by 10,000 books per year. Due to the investment the buyer made in *The URANTIA Book*, it is doubtful that many of them have been thrown away. Books given away or resold by their original owners are still out there somewhere. Even ones taken off library shelves have found new owners through clearance sales.

We should be able to assume that at least 140,000 books are still out there. Dividing these numbers into the population of the United States, where virtually all of the English version books have gone, there is roughly one book in distribution for every 2,000 people. Therefore, if you live in a city of 100,000, all other things equal, there are approximately 50 books in your city, generally owned by people who thought enough of it to have gone to the expense of buying it. Your problem is how to locate them. Many of these readers are in the same predicament, wanting to find you. Think of it this way: what could one of those unidentified readers in your town do to make you aware of his presence? Think that through, and do the same thing to find him. But let's go through a few straightforward techniques:

Call URANTIA Brotherhood

URANTIA Brotherhood maintains a mailing list which now has approximately 4,000 people on it. Why not write or call them to inquire if they know of any readers in your vicinity? The telephone number is (312) 327-0424. If they don't know of anyone in your town, possibly they do in a nearby town. That nearby reader might in turn know a reader who lives near you. Once you discover his name, make an immediate effort to get in touch. Call him and say that you'd like to get together for coffee this afternoon or tomorrow, not next week. Show enthusiasm.

Bulletin Boards

Another cheap and easy means of contacting unknown readers in your area is to put notices on the community service bulletin boards of local grocery stores. Be creative in doing this. You could say something like:

"I will be starting a *URANTIA Book* study group. Care to join me? Call Sam at 555-1234 after 5 p.m."

Remember that these bulletin boards have their messages changed out periodically, so get the details and renew your notice from time to time. To improve your response fill in the bottom of your notice with your phone number repeatedly typed in vertically, and cut between the numbers for people to pull off as reminders, as is commonly done.

Study Group Announcements in Newspapers

Another means of locating readers is to run short ads in the personal section of your local newspaper's classified ads. These are quite cheap and well read. Also, your town probably has a local advertiser-type free newspaper which charges almost nothing to run an ad. Be creative!

But what should you do if, after an honest effort, you simply cannot locate any existing readers? In that event, you will have to create some by introducing the book. If you go about your sharing with any aggressiveness at all, you will not be alone for long. To begin with, why not use the two ideas just mentioned?

XII. RECRUITING NEW READERS

Every person you contact is a potential reader, but how to approach him depends on your relationship.

Recruiting Friends

The best approach for friends, relatives, neighbors, and work associates is entirely different than for strangers. Your friends see you on a daily basis, and probably know you quite

well. With them it is normally advisable to take your time and wait for a good opportunity to tell them about the book, or wait for them to inquire.

To stimulate any such inquiry, however, you must be totally open and forthright about your belief in and appreciation of *The URANTIA Book*, be prepared and on the lookout for situations in which you can mention the book to these friends. When those situations arise bring the book into the conversation, but without trying to "sell" them on it. Friendship isn't enhanced when one friend feels that the other is trying to talk him into something. Your friends should know that your friendship is not conditioned on how they feel about *The URANTIA Book*. There must be no pressure, but at the same time we must never be apologetic, minimize our belief in *The URANTIA Book*, or avoid the subject. If your friend or relative seems at all receptive, at an appropriate time you might ask him if he would like to hear more about *The URANTIA Book*. If so, make an appointment so that you and he can get together undisturbed for one or two hours. When the time arrives, open up your book and give him the whole story. Select subjects in the book you believe will interest him and read some passages out loud. By limiting your intense discussion of the book to this pre-arranged appointment, you will avoid appearing pushy about the book during your everyday contact. Do not neglect to occasionally invite your friends to join you at your study group.

Recruiting Strangers

When introducing the book to strangers, we have no alternative than to try to get across the important elements of what we have to say when we have the opportunity. With strangers we should:

1. Be brief -- get to the point. If a lengthy discussion ensues, let it be only because they clearly desire it. When they have heard all they care to, stop right there.

2. Be friendly. Be enthusiastic, but never argue. Never be apologetic about what God and the book have done for you. We are sharing something that has been important in our spiritual growth, but we have no desire to compel anyone to believe anything. Be humble; remember that many people have good religions and faith in God.

3. Convey the idea that the book has helped you know God and changed your life. People are far more interested in *why* you believe as you do than in *what* you believe. It is very important to be able to effectively tell your personal story. Write out both a short (i.e., two-minute) and a longer (i.e., 15-minute) version, and develop a list of key points that, according to the situation, you can choose to share. You should practice sharing your personal story with the members of your study group until you can do it naturally. To do this well is a more complex task than might at first appear.

4. Make sure they know that you're not trying to talk them into anything, or trying to get them to buy or contribute to anything.

5. Leave a pamphlet with them describing the book, or write down for them the words "*URANTIA Book*" together with your name and address, or that of URANTIA Brotherhood. This will give them a way to follow up on their interest if they choose to at some later time.

XIII. GIVING PRESENTATIONS TO GROUPS

Civic and social groups have programs at most of their meetings, and if you've ever been a program chairman you know how difficult it can be to come up with good speakers on a monthly or weekly basis. Many of these groups will be grateful

for your offer to give a presentation on *The URANTIA Book*. Examples of possible groups are book clubs, adult education classes, church groups (particularly from liberal denominations), comparative religion classes at universities, and civic groups that do not have a rule against religious topics.

A slide show can make your presentation more interesting. Several excellent slide shows have been produced for this very purpose. Whether or not you have audiovisual attractions to enhance your talk, a presentation before a group can be an excellent means of introducing *The URANTIA Book*.

It is altogether different to attend a group as one invited to give a presentation on *The URANTIA Book* than to infiltrate it with the hidden agenda of winning converts to the book or its teachings. If you join a Sunday school class, do so because you want to profit from it yourself, and not with the idea of making converts.

Preparation

Those who introduce the book before groups take on a special responsibility to do it well, to be a credit to *The URANTIA Book* and the URANTIA movement. Before you make final arrangements with any group, be sure that you have your presentation polished up. The excuse "I'll let the Spirit speak" is no substitute for adequate preparation. Prepare *and* be attentive to the Spirit. If you have not done much public speaking, practice your presentation with friends and fellow readers ahead of time, and take to heart the advice they give you. A good talk is enthusiastically and competently delivered, friendly, factually accurate, interesting to the audience, within the time allotted, and appropriate to the occasion. There is no substitute for actual experience in public speaking, and groups such as Toastmasters can help you gain such essential experience if you wish to get involved in this and lack a group of willing readers on which to practice your skills. Don't neglect to pray for guidance at all stages of preparing and delivering your talk.

Establish Your Credentials

Unless you are an officer of a URANTIA Society or URANTIA Brotherhood, or have been specifically authorized by them, as a part of introducing yourself explain that you are not representing any organization, and that you are only a student, reader, and believer in *The URANTIA Book*, speaking from your own opinion.

You might explain briefly when and how you came upon *The URANTIA Book*, the effect it has had on your life, and that you are giving talks such as this one in the hope that others might be helped by the book as you have been. You might add that while you will do your best to accurately portray it, there is no substitute for reading the book itself. Don't forget the obvious: when you are giving a talk about *The URANTIA Book*, be sure to bring along a copy to show to your audience and pass around the room.

Comparing Bible Passages

At some point in your talk, you may want to illustrate how *The URANTIA Book* expands the story of Jesus' life given in the Bible by actually reading a well-known Bible selection and then comparing it to the *URANTIA Book* account of that same incident. Duane Faw's *Paramony* will be invaluable in helping you choose appropriate selections, and the very fact that the *Paramony* exists might be of great interest to Bible scholars in your audience. Examples of good selections to compare portions of might be:

THE WOMAN OF SYCHAR and THE SAMARITAN REVIVAL beginning on page 1612 with John 4:5-42;

THE EPILEPTIC BOY and JESUS HEALS THE BOY beginning on page 1755 with Mark 9:14-29;

THE WOMAN TAKEN IN ADULTERY beginning on page 1792 with John 8:1-11;

THE RICH YOUNG MAN AND OTHERS and **THE DISCUSSION ABOUT WEALTH** beginning on page 1801 with Matthew 19:16-30;

DIVIDING THE INHERITANCE beginning on page 1821 with Luke 12:13-21;

THE TEN LEPERS beginning on page 1827 with Luke 17:11-19; and

ON COUNTING THE COST beginning on page 1869 with Luke 14:25-35.

These selections are illuminating, beautiful, and not particularly controversial. If you don't wear your audience out by reading too much, such a technique of direct comparison can give them an interesting and positive demonstration of the manner in which *The URANTIA Book* can expand their knowledge and appreciation of the Bible. It is also most people's experience that the book is a better spokesman for itself than we are. Use your *Paramony* and select passages that you feel are striking comparisons.

Answering Questions

Encourage questions and answers after your talk, and be sure to keep the discussion under control. There probably won't be any hostile questions, but if there are, answer them briefly or else admit that you don't know the answer and move on. Do not allow things to "free-flow," as they will probably free-flow into lunacy.

Throughout your presentation be friendly, enthusiastic, and humble. Don't be afraid to admit that you don't know the answer to a question; you are just another reader, no more, no less. Go over "Questions You May Be Asked" in Chapter XXI and become comfortable with answering them in your own words. If you are asked about an inflammatory subject, dispense with the question in a broad stroke. Avoid distracting details. If you are asked a question like, "Does *The URANTIA Book* say that angels are real?" simply answer, "Yes." Avoid a quicksand

of details which only lead to more details. Your audience will not be enticed into reading *The URANTIA Book* by your elucidation of the differences between primary midwayers, secondary midwayers, and seraphim.

Don't Be Apologetic

Never permit yourself to be brow-beaten. Be humble, but not apologetic. You are defending God and the revelation he gave you, and your life has been blessed to have been associated with it. Do not allow *The URANTIA Book* to be slighted, downgraded, or lumped with evil, eccentric, bizarre, or obnoxious cults. It is an exquisite masterpiece which glorifies our Father and is not to be associated with any "new age" nonsense. Do not try to appear more acceptable by underemphasizing *The URANTIA Book* as merely one good book among many: *The URANTIA Book* is unique. It is the Fifth Epochal Revelation, and there is nothing else remotely comparable. This does not mean that you have to give the group a "hard sell," or leave your audience with the impression that you were trying to convert them. You are trying to make them curious about the book, which you do by letting the audience know what it is, that you believe it, and that it has done good things in your life.

XIV. RADIO AND TELEVISION TALK SHOWS

The URANTIA Book has occasionally been introduced to listeners through radio and television talk shows, with mixed results. On several occasions, where *The URANTIA Book* reader was unusually skillful, and where the talk show host pitched only softballs, the results have probably been positive. Be aware, however, that that is not necessarily going to be the case. A talk show host makes his living as an entertainer, and he continues to

be employed because he is good at it. Controversy is his stock in trade. Normal entertainment is often for him to make the supposed guest expert look silly. He hones his skills of deft questioning and argument more hours in a day than most of us do in a year. The talk show host controls the agenda and the microphone. The studio is his turf, and he is comfortable there. You are a guest in his house, and by presenting yourself there, you subject yourself to whatever he cares to dish out.

Quotations Out of Context

If the talk show host has gone to the trouble to study the book ahead of time, he will be able to cite passages for you to justify which do not quote well out of context. He can cut your throat so quickly that, as the saying goes, there won't be any blood on the knife. For example, what if he quoted the passage from page 585, "[Y]ou ought to be able to agree upon the biological disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks," and started pounding on the desk demanding to know what kind of neo-Nazi group you belong to? Could you handle that adequately in, say, 30 seconds, with him shouting at you, grabbing the microphone away from you in mid-sentence, and calling for a commercial break just when you were making headway? Or if he interrupted your answer to ask whether murder or castration was your preferred method of "biologic disfellowshipping"? [Answer: Neither.]

The danger of appearing on a radio or T.V. talk show consists in our lack of control over the situation, the host's need to entertain his audience, and the higher stakes inherent in the risk of alienating a large number of listeners if things do not turn out well. All in all, the average radio or television talk show is not an attractive forum in which to introduce *The URANTIA Book*.

Reluctant Suggestions

If in spite of the above you are determined to appear on a radio or television talk show, the following suggestions may be helpful:

Do your best to prevent your host from constantly changing the subject to talk about everything except *The URANTIA Book*. Try to keep the discussion under control. Cut off hostile questioners with statements like, "I'm not interested in arguing beliefs or theology; I am simply describing *The URANTIA Book* as best I can. If you have an argument, it is with the book, not me."

If another panelist or a person phoning in raises an extraneous topic, say something like, "What you're saying may have merit, but this time segment is about *The URANTIA Book*, and if you would like to talk about gnosticism (or whatever), could you do that at another time?" If someone says that they don't believe something or other, you might say, "Hey, I'm not trying to convert you. I'm here on my own to help those few who may be searching for what *The URANTIA Book* teaches and at least to let them know that it exists. Everyone can read it for himself and make up his own mind. If it's not for you, no problem!"

XV. MASS MEDIA ADVERTISING

Anyone with the money to pay for it can purchase time on television or radio, space in newspapers or magazines, or send out direct mail to selected groups. It's a free country and anyone who wants to undertake these may do so, provided he does not infringe upon URANTIA Foundation's trade and service marks, or their copyright of *The URANTIA Book*. In that regard, URANTIA Foundation has published a set of "Copyright Permission Guidelines," which you may obtain by writing 533 Diversey Parkway, Chicago, IL 60614.

What is legal, however, may not be expedient. It is the policy of URANTIA Brotherhood at this time to strongly discourage mass media advertising of *The URANTIA Book*, in the belief that our movement is best served by personal efforts. Your cooperation in this matter would be deeply appreciated. There are lots of ways to share the book which do not risk unnecessary adverse reaction if they are done unsuccessfully.

If in spite of this request you are nonetheless determined to advertise *The URANTIA Book*, please keep it on the smallest scale possible, and please discuss your plans ahead of time with URANTIA Brotherhood, so that our national organization will at least be informed.

XVI. FREE UNIVERSITY CLASSES

One method of introducing *The URANTIA Book* which has shown promising results is to offer courses on the book at the "free universities" which exist in most large cities. All that you have to do is get in touch with the curriculum director of the free university, give him your topic, and then drum up the minimum required number of students to attend. Pick an intriguing title for your course and publicize it with bulletin board announcements. Find someone who has taught a course there and spend several hours with him getting a feel for how it all works. If possible, attend such a course yourself. If you are financially able to do so, acquire a stock of loaner *URANTIA Books* for students who are unable to afford one themselves.

Your students will likely expect more structure than is normally found in the typical *URANTIA Book* study group, and you should go to the trouble to fully plan your lessons before the semester begins. Be prepared to give at least short lectures at the

beginning of each class. For helpful materials, you might borrow some slide shows, or use some of the many maps, charts, and booklets which have been put together through the years to facilitate study.

XVII. PLACING URANTIA BOOKS IN LIBRARIES

Placing *The URANTIA Book* in libraries is probably the most popular outreach activity of the URANTIA movement. All of us agree that the book should be in every library, of which there are many more than just public libraries -- don't forget the libraries in high schools, colleges, technical institutes, hospitals, nursing homes, military bases, etc.

You can simply buy the books and place them, or there are two ways to proceed with free books. You can arrange to get a supply of free books from URANTIA Brotherhood and take one to your local library personally, or you can have your librarian write URANTIA Brotherhood directly to request a free book.

URANTIA Brotherhood's project of individuals placing free *URANTIA Books* in libraries has been responsible for placing thousands of books over the years. If you are interested in this approach, contact the Brotherhood and sign on as a volunteer.

Your first step is to make an appointment to see the materials selection coordinator or whoever is in charge of new acquisitions for the library. Look sharp and use your best sales techniques. Show the librarian *The URANTIA Book* and inform him that it has sold over 170,000 copies in English and over 10,000 in the French translation, and that Spanish and Finnish translations are in the works. Give him the brochure "A Description of *The URANTIA Book*," which you can obtain free of charge from URANTIA Brotherhood.

After obtaining approval from the librarian, give the book to him if you have one along, or have him fill out a free book request and send it to URANTIA Brotherhood. Efforts at library placement are seldom unsuccessful. Librarians rarely turn down a free book, especially one which is so attractive and which has amassed such a sales record.

Stop by the library from time to time after placing the book to see if it has been checked out. If not, check it out briefly yourself. Libraries have "spring cleanings" for books that have not been checked out, and dispose of them.

It isn't uncommon for *URANTIA Books* to be stolen from libraries. If this happens at your library, don't be discouraged; suggest to the librarian that he keep the book in the reserve section as well as in general circulation. Go ahead and offer him another book, and keep replacing it as necessary. If the library will accept two books, offer them.

XVIII. URANTIA BOOK BOOTHS AT FAIRS

One of the most economical and productive methods yet discovered to share *The URANTIA Book* is at municipal, county, and state fairs and conventions. People come to these fairs for the specific purpose of looking at new things, and the setting allows them to pick and choose what they are interested in. Working at a fair booth you will have the chance to talk about the book with scores or even hundreds of people, every one of whom has approached you!

Here's what you'll need:

1. Leadership. As in everything else, things don't just fall together. Someone has to be in charge and take overall responsibility.

2. Permission to have a booth. Research ahead of time what available location at the fair would be the best for you, and what is required to rent the space. Be prepared to describe your plans in detail to the fair officials.

3. People -- lots of 'em. Based on the size of the fair and the hours it will be open, determine your manpower requirements. Never have less than two people present; you may need up to half-dozen or even a dozen if things get busy. Work out the shift schedules and get everyone on your team committed to do their share far ahead of time.

4. Training for your people. Almost everyone you encounter will be polite, but it won't hurt to be ready for the exception. Your people should practice answering questions like those listed in Chapter XXI until they can do so naturally in their own words. Your people should be open-minded and good listeners, asking visitors at least as many questions as they are asked.

Training will largely pertain to problems that we hope will never arise, such as what to do if you are yelled at by some bigot. In that situation, understand when to apply the principle of "A soft answer turns away wrath" (1673), and when to apply "But when the willful unbeliever attacks you, do not hesitate to stand in vigorous defense of the truth which has saved and sanctified you." (1932)

5. The booth. At its most informal, all that you need is a card table and a few folding chairs, but try to do a quality job. Get a feel for what other groups will be doing and at least look better than average. If your location is susceptible, make provision for the possibility of rain or wind. You'll want some sort of banner behind your booth, with some catchy phrase like "WANT TO KNOW MORE ABOUT JESUS' LIFE?"

Slightly understate your message -- don't be gaudy. With respect to your banner and other materials, unless you are officially representing a URANTIA Society, please remember

not to use the blue three-concentric circle emblem, or the term "URANTIA" apart from the phrase "*The URANTIA Book*." URANTIA Foundation reserves these registered marks for its licensees.

6. Hand-outs. You'll need plenty of pamphlets to give away. People stop at your table because you and your booth are attractive, and to see what free information you're offering. Once they've glanced at what you have, they'll decide if they want to talk. Get your brochures from URANTIA Brotherhood or from other organizations that produce them, and keep a stock of *URANTIA Books* on hand to sell or loan if the occasion arises.

7. Booth logistics. To give people a creature-comfort reason to stop by your booth, you might consider offering free ice tea or ice water. This involves little cost, but some trouble (buying the cups and ice, and carrying the water), but it will pay off. One member on each shift should be assigned as the "angel to the angels" and run whatever errands are necessary to keep your booth workers happy and the whole affair going smoothly. Keep your area neat so that the fair officials will want you back next year.

8. Money. Budget out your cash needs for space rent, constructing your booth, *URANTIA Books* for resale, pamphlets and handouts needed, and a reserve for contingencies. Booth outreach is very economical, but all the little things add up. Get pledges ahead of time to cover your costs.

XIX. ANSWERING MACHINE EVANGELISM

One creative way to locate new readers is to place a small ad in the personal section of your local newspaper's classifieds announcing a free recorded message, saying something like:

"Interested in more details about Jesus' life?
For a two minute recorded message about
The URANTIA Book call 555-1234."

One reader put the following message on her recorder with good results:

"*The URANTIA Book* is a 2097 page book whose contents are staggering in their scope and diversity. *The URANTIA Book* has thousands of readers the world over. If you haven't heard of it it's probably because it isn't publicized or commercialized. *The URANTIA Book* is not a cult with any strange rules or practices; there are no dues to pay and there is not any human being exalted in connection with the book.

"The book has a very straightforward, commonsense approach to God, the universe, our planet, and mankind. *The URANTIA Book* answers just about any question you've ever had, like: What happens when we die? Are we the only intelligent beings in the universe? Can religion, science and philosophy be unified and harmonized? Who are we and where are we going?

"You will find the answers in *The URANTIA Book* revealing beyond your imagination. No writing on earth has so reconciled science and religion. No matter what religion you belong to, *The URANTIA Book* may interest you. It does not restrict God to any denomination.

"As you read *The URANTIA Book* you will gain the conviction that you are the child of a benevolent, loving Father, and -- inescapably -- that we are all brothers and sisters. It doesn't attempt to set you apart as a saint in an unsaintly world. You will find in *The URANTIA Book* the simple formulas which can give all people on earth spiritual freedom and unity without requiring uniformity. This is Jesus' way. There is no end to the stimulating and provocative wisdom in *The URANTIA Book*.

"The URANTIA Book is available in bookstores and libraries. If you would like more information about *The URANTIA Book* leave a message at the tone along with your name and address, and phone number if you'd like. This message will change every two weeks. Thank you for calling."

If you are interested in doing this, you will probably want a separate phone line put in and a good quality answering machine that can handle a long message. Those who call in and leave their names and addresses obviously are interested in knowing more. Your answering machine can provide you a list of potential study group members to talk with.

XX. GOING HOUSE TO HOUSE

Hour for hour, introducing *The URANTIA Book*, house to house may be our most productive means of telling large numbers of people about *The URANTIA Book*, which we can undertake most any time and most anywhere. In going house to house, the biggest problem is undoubtedly how to get started.

The method suggested here is low-key. It is simply to convey the fact of *The URANTIA Book's* existence in a format that permits a deeper spiritual discussion to take place if the prospect desires it.

The Procedure

The procedure is simply for you to introduce yourself and identify yourself as a member of your local URANTIA Society or study group. You say that your group is trying to introduce others to the book, since it has meant so much to you, and ask if you might leave them a pamphlet describing it. After giving them the opportunity to continue conversation if they care

to, you thank them and leave. That's it. The person visited should have received a good enough impression of you to read your pamphlet at a convenient time, and be led to want to know more about *The URANTIA Book*.

Carry with you a *URANTIA Book* and pamphlets with your group's name and phone number written in. Keep several *URANTIA Books* in your car to be able to sell or loan if someone wants one right then.

Be sure to dress neatly and look cheerful. Don't wear sunglasses. When you come up to the person's door, don't crowd it; ring the doorbell and back up a step or two. Be careful not to do or say anything which might appear threatening. One or two people is best; three is too many. One man and one woman is the ideal team. Women should not go door to door alone, and no one should go before midmorning or after dark.

If you are alone, don't automatically accept an invitation to come into someone's home. Use common sense. Don't talk with children or leave pamphlets with them, only with high-schoolers and older. If someone is obviously not interested, thank him and leave immediately. Don't leave pamphlets where they are not welcome.

Where To Visit

Certain neighborhoods will be far more conducive for door to door work than others, although you probably won't find negative responses anywhere. Almost everyone is polite even when not receptive. As common sense would suggest, people in high-crime neighborhoods, with bars over windows and so forth, don't want anyone at their doors, so don't waste your time there. Pick an average middle income tract development in the suburbs. You won't have far to walk between houses and virtually everyone will accept a pamphlet.

Avoiding Misconceptions

Be alert as to whether the homeowner might think you a salesperson; that's an understandable misconception on his part which you can clear up by saying that the pamphlets are free, and that you're there as an unpaid volunteer solely to help others share in what has helped you so much.

You may wish to check in at the local police station before you start going door to door in a neighborhood. Identify yourself to the duty officer, and if you have a business card give it to him. Say that you are with a religious group and plan to be passing out pamphlets about *The URANTIA Book* in the neighborhood from time to time over the next few weeks, and ask if there are any permits required to do so. For religious groups, not soliciting, there should not be any required. Leave a sample pamphlet with him. Before going through an apartment complex ask the manager's permission. Don't get into a situation of violating ordinances -- there are ample places to go where you may do so without being criticized for breaking the law.

Don't be scared of going door to door. No one is going to bite you or be rude to you. The biggest problem is simply the time and effort required, but then, should it surprise us that helping to build the Father's kingdom requires effort?

The Follow-Up Visit

Dropping off pamphlets on the first visit is routine work, and it's difficult to get conversations going then. The most productive phase is the follow-up visit, where you only go to homes that previously accepted pamphlets. The conversation you'll engage in on the second visit is based on the pamphlet you left on the initial visit, and will get to the heart of things.

Carry with you a few samples of the pamphlet you handed out, and your *URANTIA Book*. Your objective in this second visit is to engage the person in a conversation about *The*

URANTIA Book and his personal relationship with God. Create and reproduce copies of a Follow-Up Form and attach them to a clipboard. Your form might contain script/questions like the following:

"Our records show that your household received a pamphlet about The URANTIA Book on _____. Could I ask you several brief questions about it?"

1. *"First of all, did you personally see the pamphlet?"*
(yes / no)

Hold up the pamphlet. If no one is at home who has seen it, thank the person and leave. Don't attempt to go inside unless the prospect volunteers an invitation -- if then.

2. *"Did you read it?"* (yes / no)

3. *"What was your impression about The URANTIA Book as a result of reading the pamphlet?"*
(favorable / neutral / unfavorable)

4. *"Based on what you read, how do the religious beliefs of The URANTIA Book compare to your own?"*

If the person is at all interested in talking about his spiritual life, this gives him the opportunity, and you get a chance to tell him about the book and the kingdom. The next question would only be asked if you received a positive response on 4.:

5. *"Based on what you read, do you feel that The URANTIA Book might be worth following up on?"*

Depending on his answer, you can send him additional information, offer to come back to visit with him, invite him to your study group, or lend or sell him a book. In this situation introduce yourself and leave the interested person a means of getting in touch with you.

XXI. QUESTIONS YOU MAY BE ASKED

There are special questions and comments you may encounter in sharing *The URANTIA Book* which arise due to natural human suspicion about any book claiming to have been written by super-mortal beings, which anyone telling others about the book should be prepared to answer. You will work out your own way to answer these questions, but here are some answers you can use in the meantime:

Typical Questions and Comments

1. *What is The URANTIA Book?*

a) "It's an anthology of religion, philosophy, science, and history that was published in 1955"; or

b) "It's a book of Christian philosophy"; or

c) "It claims to be a revelation from God"; or

d) "This is it right here." [If going door to door, pull out the book from under your arm. Give the prospect a chance to hold it and look through it if he cares to. This question may be the single hardest one to answer, but if you are carrying the book, by showing it you can give a brief but full and complete answer without getting entangled in too much detail.]; or

e) "Are you familiar with science fiction? Well, this is religion fiction -- unless you believe it."

2. *What is The URANTIA Book about?*

"It's about lots of things, but primarily about our relationship with God, and how we can come to know God better. For example, this first section describes who God is, our Universal Father. [Open the book and show him p. 21. Any time you can open the book and let your prospect read a passage, do it! The book is its own best salesman.]

"Most people's favorite part, however, is the section on Jesus' life. It gives an almost day-by-day account of Jesus' life." [Show Part IV.]

3. *Who wrote the book?*

a) "I don't know who wrote it. It was published anonymously by a non-profit foundation in 1955"; or

b) "It claims to have been written by spiritual beings sent here by God to help us."

4. *Does it contradict the Bible?*

"The section on Jesus' life is almost 800 pages long, and gives a lot more detail on Jesus' life than there is in the New Testament. There are differences, but people who read *The URANTIA Book* almost always feel that it greatly improves their understanding and appreciation of the Bible. Reading it has caused me to know and love Jesus more."

5. *Does it teach that the Bible is the Word of God?*

"It teaches that the Bible was inspired by God, but that no book is infallible, if that's what you meant. It teaches that God can speak to any generation, and that we always have to look to him to know the truth, not just to ink on paper. The Bible itself teaches that the word of God is Jesus, not something printed." (John 1:1)

6. *Does The URANTIA Book teach that Jesus died for our sins?*

"It teaches that he lived his entire life for us, but that evil men, not God, caused Jesus' death on the cross, and that it didn't take Jesus' death to make God love us. Jesus didn't die to appease a bloodthirsty God. He died for us, but first he lived for us. If you're interested, I can show you two sections from the book on that topic: MEANING OF THE DEATH ON THE CROSS and LESSONS FROM THE CROSS." (2016-2019) [Reading these sections together gets great results!]

7. *What does the book say about Jesus?*

"It teaches that he came to earth, God incarnate, to live for our sakes."

8. *Does The URANTIA Book teach that Jesus is the Second Person of the Trinity?*

"Jesus himself never made that claim. The Bible itself never mentions the Trinity; it is a theological doctrine which some scholars find support for and some don't. *The URANTIA Book* does teach, however, that for all practical intents and purposes, Jesus is God. (367) It teaches that he is a divine being, the actual creator of our part of the universe, and that he embodies as much of God as we can possibly comprehend." (1856)

9. *I already belong to a church.*

"Many *URANTIA Book* readers do. Reading the book doesn't take anyone away from what he believes, but adds to it. Our study groups have people attending from most every denomination; anyone is welcome. It's informal; there aren't membership cards to sign."

10. *I'm not interested.*

"Okay, thanks very much." [If going door to door, leave. Make no effort to leave a pamphlet.]

11. *If The URANTIA Book is so great, why haven't I ever heard about it before?*

"The foundation that publishes the book has always had a no-advertising policy, and for that reason *The URANTIA Book* isn't well known, even though 170,000 copies have been sold. Someone would have had to have told you about it, like I'm doing now, or else possibly you might have seen it in a library or bookstore."

12. *Where can I get one?*

"They are sold at _____ bookstore. Or, you could check one out at _____ library." [If you recommend a bookstore or library, first make sure that they have books in stock or on their shelves to avoid disappointing or frustrating a prospect who goes off looking for one. If you are financially able to do so, you could operate a loaner program yourself.]

13. *Why are you doing this?*

"Because *The URANTIA Book* has helped me to know God, and that has changed my life." [If it appears appropriate you could go into your personal story a little here, which might lead into the next question.]

14. *What does The URANTIA Book mean to you?*

[This question is very personal; as previously mentioned, be sure to think it through ahead of time. If it represents your experience, you might say:] "It has changed my life by bringing me closer to God. It has given me a better understanding of who I am, why I am here, and where I am going. It isn't so much that the book itself has changed me, but it has helped me know Jesus better, and he has changed my life. Dedicating my life to him has given me more emotional stability, intellectual conviction, and spiritual peace."

Hostile Questions and Comments

Such questions won't often arise in the course of introducing *The URANTIA Book* to others. However, in order to give you a better foundation should a lengthy discussion develop, more detail is given here than you would probably want to use.

15. *Is this some cult?*

"No. The main definition of a cult is 'a system of outward forms and ceremonies used in worship, religious rites, and formalities.' (Webster) In that sense, there is almost a total absence of ritual connected with the URANTIA movement -- nothing remotely comparable to the average church or synagogue. We don't hold standardized services, for example.

"The second definition is 'devoted attachment to, or extravagant admiration for, a person, principle, etc., especially when regarded as a fad.' (Webster) The URANTIA movement has no human leader who interprets the divine way for the faithful, and has no exclusivity of membership. Anyone can join. We go out of our way to avoid being cultish. Also, there are many highly intelligent people who have been committed readers for 30 years or more, so I don't believe it can be considered a fad. We have no saints, no charismatic leader, and no dogma."

16. *Is The URANTIA Book occult?*

"Absolutely not. The first two meanings of the word 'occult' are 'hidden, concealed' and 'secret, esoteric.' (Webster) We have no secret rituals or secret knowledge reserved to anyone. I will tell you anything that I know about *The URANTIA Book* or the URANTIA movement.

"It's true that the manner in which the book came to us is unknown, but it's not a *secret*, because no living person knows how it happened. It took place back in the 1930s and the people involved are all deceased. No one is *withholding* knowledge on the subject; there just isn't any. The people originally involved

were sworn to secrecy about the way the book came to us because the celestial authors believed that the book should be taken for what it is, and not for what it might be based on the manner of its transmission. That seems reasonable to me.

"The last definition of 'occult' is 'beyond human understanding, mysterious.' (Webster) *The URANTIA Book* and the URANTIA movement are neither of those, but of course God

himself is beyond human understanding and mysterious to finite beings like ourselves. According to that last meaning, any religion which describes a Supreme Creator would be 'occult.' My point is that the URANTIA movement does not have any hidden, unrevealed, secret, dark, or unknown aspects at all, which is what 'occult' is usually taken to mean in its pejorative sense."

17. *The book is obviously sexist since it refers to God as "he" and to humankind as "man."*

"That's not true if you are implying that *The URANTIA Book* teaches anything other than equality between the sexes. Here are two selections that prove it:

[T]he Master countenanced only those teachings which accorded women equality with men. (1839)

After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man.... No longer can man presume to monopolize the ministry of religious service. The Pharisee might go on thanking God that he was "not born a woman, a leper, or a gentile," but among the followers of Jesus woman has been forever set free from all religious discriminations based on sex. (2065)

"Along a different line, beginning on page 1 of the Foreword the authors of *The URANTIA Book* stress that it is exceedingly difficult for them to convey concepts about our In-

finite Creator using the circumscribed language available. The book teaches that the love of the Universal Father is more like the love of a human father, while the love of the Supreme, the Oversoul of Creation, is more like the love of a human mother. (1288) However, it repeatedly makes the point that the sex gender human terms available are in no way adequate to describe our Creators.

"A last point to remember is that this book was written in 1935, and uses the English language as it was then spoken. If it had been written fifty years later, after our sensitivity to gender references had been heightened, possibly other words might have been used. Who is to say? But is it fair to criticize a book written in 1935 for its failure to use 1980's language?"

18. *Aren't you acting like a bunch of Nazis or racists with this race improvement business?*

"I make no apology for anything *The URANTIA Book* says, but the quotes you are referring to must be understood in context. *The URANTIA Book* not only describes the spiritual path whereby all souls can find God, but also gives us a program for the advancement of civilization here on earth, an important part of which is for each race to improve itself. It should be obvious that civilizations which permit seriously debilitating genetic defects to spread through their population's gene pool will be weakened. People don't mind talking about genetically improving their cattle herds, but when it comes to applying those same principles to humans, as far as I know only *The URANTIA Book* has the courage to say anything. It is not filled with sappy weak-kneed sentimentality, but in no way does anything it teaches even remotely resemble nazism.

"*The URANTIA Book* teaches the unqualified love of God for each person, regardless of abilities or inheritance, and points out what we all know, that there are differences between people, that people are not all equally capable. It further asserts that such differences are *good!* Would we really want everyone

to be an Einstein? God could easily have created all of us with the same set of capabilities, or made us all the same race, but he chose not to, because his way of diversity was better. The following are several quotes which make that point:

The evolution of ... colored races ... provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. (584)

There are many good and sufficient reasons for the plan of evolving ... colored races on the worlds of space...

1. Variety is indispensable to opportunity for the wide functioning of natural selection, differential survival of superior strains.

2. Stronger and better races are to be had from the interbreeding of diverse peoples when these different races are carriers of superior inheritance factors....

3. Competition is healthfully stimulated by diversification of races.

4. Differences in status of the races and of groups within each race are essential to the development of human tolerance and altruism.

5. Homogeneity of the human race is not desirable until the peoples of an evolving world attain comparatively high levels of spiritual development. (726)

"We are also told in great detail of God's unqualified love for every one of us, regardless of our inheritance, and that no hereditary handicap ever prevents eventual spiritual achievement. (1199)

"So, as you can see, *The URANTIA Book* has a common sense view toward the improvement of our earthly estate while it teaches that God's plan provides for equal opportunity for all

those who, through no fault of their own, experience deprivation of heredity or environment. If you have read enough to understand the teachings of *The URANTIA Book* on these matters, can you honestly say that there is anything wrong with them?"

19. *The URANTIA Book advocates the death penalty and I don't believe in it.*

"Like most such issues, *The URANTIA Book* leaves the death penalty issue for us to decide for ourselves. The closest it comes to expressing an opinion on the matter is seen in Jesus' words to a condemned criminal in Corinth. He said:

"My brother, you have fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know that you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have determined that you shall die. You or I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrong-doing. Your fellows must judge you by what you did, but there is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts." (1475)

"This statement by Jesus makes two important points: that the state has a right of self-defense, and that our eternal life will never be put in jeopardy by anything anyone does to us down here. Both of those concepts seem reasonable to me.

"Jesus saw life as existing in two realms, the material and the spiritual. In the spiritual kingdom, *The URANTIA Book* teaches that there is a death penalty: 'The wages of sin is death.' (529, 612) But Jesus said, 'My kingdom is not of this world,' and accordingly took no position on capital punishment by the state."

20. *The URANTIA Book teaches world government, which I believe is communistic or pacifistic.*

"*The URANTIA Book* teaches the benefits of world government, but it is not communistic or pacifistic. Let's look more closely at the reference to world government you are probably referring to, contained in a series of talks known as the Urmia Lectures which Jesus gave:

Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a *representative government* of all mankind. (1489, emphasis added)

"Notice that such a world government is described as a 'representative' government which communism decidedly does not provide. The world would obviously be better off without war and the need for huge and burdensome defense budgets based upon the threat of war, but *The URANTIA Book* clearly teaches that freedom must be protected. It teaches:

Idealism can never survive on an evolving planet if the idealists in each generation permit themselves to be exterminated by the baser orders of humanity. And here is the great test of idealism: Can an advanced society *maintain that military preparedness which renders it secure* from all attack by its war-loving neighbors without yielding to the temptation to employ this military strength in offensive operations against other peoples for purposes of

selfish gain or national aggrandizement? *National survival demands preparedness*, and religious idealism alone can prevent the prostitution of preparedness into aggression. Only love, brotherhood, can prevent the strong from oppressing the weak. (804, emphasis added)

"This is no pacifistic prescription for surrendering our freedoms!

"On page 802 *The URANTIA Book* elaborates on a list of ten steps to the evolution of a practical, efficient form of representative government: freedom of the person, freedom of the mind, the reign of law, freedom of speech, security of property, the right of petition, the right to rule, universal suffrage, control of public servants, and intelligent and trained representation. Dictatorships do not measure up to any of those standards. No, *The URANTIA Book* in no way advocates communism."

21. *I don't believe in evolution.*

"*The URANTIA Book* definitely teaches that God is our Creator, and that we are all his children, but it says that evolution is one of the techniques he uses to create. Of one thing I am sure: however God chose to create us must have been the right way, since he did it. However, there is hardly a scientist on the planet who doesn't believe that life has evolved, and I have touched dinosaur bones in museums myself, so I believe in it quite aside from *The URANTIA Book's* support. However, I certainly grant you your right to believe whatever you want to about it, and wish you well in it."

22. *Does The URANTIA Book contain any errors or contradictions?*

"If you have ever written even a ten page paper, you know how difficult it is to avoid a few typographical errors, and there are some of those. No one is claiming infallibility, but there are astonishingly few errors in this 2097 page, million

word book. In any event, even though *The URANTIA Book* is the most cohesive work I've ever read, my faith isn't based on the inerrancy of it or any book, but on my experience with God."

23. How does *The URANTIA Book* differ from *Oaspe* and other channelled works?

a) "Let me answer that with a question. How do you tell the difference between an autobiography and a work of fiction written like an autobiography?"

b) "First of all, to help me understand what you mean by a 'channelled' work," do you consider the Bible to be a 'channelled work?' Do you consider anything inspired by God to be 'channelled?'"

24. Does *The URANTIA Book* teach that Mary was a virgin?

Interestingly, the only mention of the virgin birth doctrine in the Bible is in two books, Matthew and Luke. It is missing in the earliest gospel, Mark, in the latest one, John, and in all of the epistles.

That Bible scholars' opinions about the doctrine are divided is shown by the fact that Jesus' genealogy (Luke 3:23-38 and Matthew 1:1-16) runs through Joseph's family, not Mary's.

Matthew 9:27 and 21:9 refer to Jesus as the son of David, and in Luke 1:32, Gabriel told Mary that Jesus would be given the throne of his *forefather* David. The New Testament's assertion that Jesus was the son of David depends on him being the son of Joseph.

It's revealing that Jesus never mentioned anything about *not* being Joseph's son. In his presence people said, "Isn't this Joseph's son?" (Luke 4:22, John 6:42) and Jesus didn't feel it important enough to deny.

According to Mark 6:3, Jesus had at least four brothers, as well as sisters, so Mary and Joseph must at least have had normal relations after Jesus' birth.

The URANTIA Book teaches that Jesus was (is) a divine being, and that Gabriel did appear to Mary. The mystery of the incarnation consisted in the fact that our Creator's *personality* manifested in human form. Otherwise, *The URANTIA Book* teaches that Jesus was born in the normal, natural way.

If someone asks you a question you can't answer, admit as much. To sustain his interest, you could refer him to a pamphlet if you have one, saying that it might help. Or, you could offer to look up the answer and get back with him if he would like you to. Generally people won't take you up on it, but you can demonstrate openness by making the offer.

XXII. RESULTS OF AN EVANGELISTIC CAMPAIGN

What if only 100 readers committed to be active in telling others about *The URANTIA Book* during the next year, on a one-to-one basis?

If they were willing to talk to at least 7 new people a week, that would come to 365 people per person per year. Even if only one out of ten contacted responded, that volunteer would have given rise to 36 new readers in a year -- more than most do in a lifetime. Times 100 people involved would give us 3,600 new readers that year. To give you some feel for the magnitude of that number, it is approximately triple the number of people who now regularly attend study groups. Translate that to your own study group. Wouldn't it be fun? All of this would result from the personal evangelistic activities of only 100 people.

If such a campaign got going successfully, many others would jump on board. Undoubtedly others would jump off. I don't doubt that a serious campaign of personal evangelism would quickly sort out those who were embarrassed to be associated with individuals actually carrying out the Master's evangelistic imperatives. That might be the best thing that ever happened to us. Remember what Jesus said to his bewildered disciples after the king-making episode and the Capernaum crisis, after 90% of his followers deserted?

"Why is it that you are filled with fear and consternation when you see the kingdom being divested of the lukewarm multitudes and these half-hearted disciples? Why do you grieve when the new day is dawning for the shining forth in new glory of the spiritual teachings of the kingdom of heaven?" (1715)

It might be that a large percentage of the nominal membership of URANTIA Brotherhood would become very uncomfortable and cease being involved if a personal evangelism campaign along the lines of what Jesus taught were carried out. And while that might decimate our already minuscule numbers, it might be a good thing, because we would be left with a committed core, unencumbered by the demoralizing presence of the half-hearted. After the above-quoted remarks, Jesus encouraged his disciples, saying, "Be of good cheer!... From the beginning I knew that these half-hearted believers would fall out by the way." (1715)

A vigorous campaign of personal evangelism could mark a decisive turning point for URANTIA Brotherhood. Those who aren't committed anyway would sift themselves out, and we could become outwardly directed in the service of our fellows as Jesus taught us. A campaign of personal evangelism needn't be splashy or fancy, and wouldn't be based on money, but rather on the personal involvement of our members. For the campaign to continue we would have to pay all the more attention to our lives in the Spirit, since spiritual effort requires

spiritual recharging. Our entire fellowship would be invigorated by the continual infusion of new readers, all excited about the new life they were beginning to experience, and the new truths they were discovering.

Having done this for a year or so, our greatest amazement might be why we waited so long to systematically begin doing the things which our Master clearly and repeatedly told us to do.

Above anything else, our movement needs more of us to tell others about God and the revelation about him. We need to do more ourselves, and we need to convince others to do more. *The URANTIA Book's* remark about the Christian church on page 2085 is no less true of us:

If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.