

GUIDANCE IN TODAY'S WORLD
FOR URANTIA BOOK STUDENTS

QUESTION - "Can we as citizens of today's troubled world find guidance in the URANTIA Book for what we should do?"

First, I submit that the answer to President Lew Clark's question is a resounding and unqualified "YES". And isn't it comforting to know that each of us has in his hands a true and infallible guide for all of life's great challenges? I am delighted to be able to respond with a big "YES" and to provide direct quotations from the URANTIA Book and other responsible sources, who take their comments from the book to support this view.

We, in the Los Angeles area, had been searching for sometime to answer this type of question in planning for the year's program and in preparing our Newsletter, the Agondonter. The following suggestions kept popping up until finally we all knew better after carefully seeking direction:

- "Should we tackle some of the major problems of the current social scene and see what the URANTIA Book has to say about them?"
- "Let's study the present day marriage problem with the steadily increasing divorce rate and then see if we can find a solution in the URANTIA Book."
- "Couldn't we investigate the current issue of abortion, bring in some experts on the problem and then search the URANTIA Book for a clarification of the problem?"
- "Let's consider the present dark political scene and see how we could interpret some solutions from the URANTIA Book."

Then we halted and said, wait a minute! First let's stop and assess our own situation and find our particular course as dedicated URANTIANS! We are each trying to live the Father's will as we are and where we are. And what is the Father's will - how do we know the Father's will? We are told in our great handbook for living - the URANTIA Book, that the Father's will is shown in Jesus' life. Jesus came to show us the Father's will and he lived a complete human life doing just that. He showed us the Father's will or the Father's way in every step of his human life.

That is why the URANTIA Book tells us on page 2090:4, that "Of all human knowledge that which is of greatest value is to know the religious life of Jesus and how he lived it." In that same paragraph we read: "One of the most important things in human living is to find out what Jesus believed, to discover his ideals and to strive for the achievement of his exalted life purpose."

As we speculate upon what Jesus would do if he were in our place, we must remember page 1582:3, "Jesus had little to say about the social vices of his day; seldom did he make reference to moral delinquency. He was a positive teacher of true virtue."

Over and over again, Jesus admonished his followers to stay on the spiritual straight and narrow.

On page 1565:7 we read, Jesus often told Simon that it was proper to want to see the social, economic and political orders improved, but he would always add: "That is not the business of the kingdom of heaven. We must be dedicated to the doing of the Father's will. Our business is to be ambassadors of a spiritual government on high, and we must not immediately concern ourselves with aught but the representation of the will and character of the divine Father who stands at the head of the government whose credentials we bear."

Jesus said further on page 1576:6, "I have not come to legislate but to enlighten. I have come not to reform the kingdoms of this world but rather to establish the kingdom of heaven. It is not the will of the Father that I should yield to the temptation to teach you rules of government, trade, or social behavior, which while they might be good for today, would be far from suitable for the society of another age. I am on earth solely to comfort the minds, liberate the spirits, and save the souls of men."

There is much instruction along this line in the discussion of the Ordination Sermon. Note page 1581:4, "Jesus never intended to formulate economic theories; he well knew that each age must evolve its own remedies for existing troubles. And if Jesus were on earth today, living his life in the flesh, he would be a great disappointment to the majority of good men and women for the simple reason that he would not take sides in present-day political, social, or economic disputes. He would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manifold more competent to attack the solution of your purely human problems."

Note the order in which Jesus places the work to be done - the very problem we are considering today: page 1581:5 we read, "Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social, and economic problems."

Martin Myers stated: "We can all be a Simon Zelotes in one way or another as we go about our daily business. After all, the better citizens we are in the kingdom of heaven, the better citizens we will be in our earthly kingdoms, no matter what occupation we may have chosen. But when it comes to URANTIA matters, we should remember that we are spiritual ambassadors with a high mission, a transcendent mission, and as such we have been given a coveted opportunity to help keep the light of truth alive while we work in concert with innumerable angelic hosts and other spirit personalities as they - and we - set the stage for the spiritual reawakening of mankind and all concomitant political, social, and economic progress which will inevitably and

inexorably flow from the appreciation of the Fatherhood of God and the realization of the Brotherhood of man."

I would like to share another marvelous paragraph on this topic from a faithful member of the book, David Kantor. I asked his permission to quote this from a recent issue of the book. This points up our great need to stay firmly on the "spiritual line" and thus to avoid mixing our URANTIA Book work with secular activities: David writes, "In the face of the incredible psycho-social storm now inundating this planet I feel that it is in our efforts to function as calm directionizing centers for our fellows, that in our mind the ultimate goal, that in our formal gatherings we stress spiritual and to reinforce each other's dedication to doing the will of our Father. I feel that as we begin using the information which has been so graciously put into our hands we will reinforce transient phenomena manifesting itself as part of the storm, we will draw upon the power inherent in the information to guide us through the storm into the promise of peaceful spiritual evolution. Let us attempt to keep the URANTIA Book movement free from any type of alliance with a particular political, economic, or philosophical philosophy which would serve to short-circuit our purpose."

On page 1088:3 we read, "The kingdom of heaven is neither a social nor economic order; it is an exclusively spiritual brotherhood of God-knowing individuals. Again we read on page 1089 five ways from which religion can be kept free from "Unholy secular alliance" one of which is "Freedom from all social, economic and political alliances."

Again we read similar words on page 1091:4, where it says that, "Religion has no chance to function until the religious group becomes separated from all other groups -- the social association of the spiritual membership of the kingdom of heaven. We also bear in mind that the book tells us on page 2076:4, "When there is so much good truth to publish and proclaim, why should men dwell so much upon the evil of the world just because it appears to be a fact? The beauties of the spiritual values and truths are more pleasurable and uplifting than is the phenomenon of evil."

Again the Midwayers point out the need to place our spiritual mission first and then the social and material problems will be resolved by spirit-born leaders. In this, page 2082:10: "Religion does need new leaders, spiritual men and women. Our will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of true teachers of Jesus' religion who will be exclusively devoted to the spiritual reformation of men. And then will these spirit-born souls quickly supply the leadership and organization requisite for the social, moral, economic and political reorganization of the world."

Vern Grimsley has so well expressed this idea in his oft repeated statement "A world with transformed individuals, can we have a transformed world." Let us place spiritual things first, and use this beautiful URANTIA Book as a guide to help us all to become transformed individuals, then it will follow, as the night, the day, that these transformed individuals will transform the world.

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This important learning seems to have escaped the public school systems in general. I searched through all of the available publications and teaching tools to try to find something that taught this important skill, but could find only one company in the United States that had an excellent lesson: Science Research Associates, or SRA, who put out a Reading Box which has an exciting lesson entitled: "Mistakes can be helpful if you learn from them." Much stronger youngsters result from learning how to be a good sport about losing and this isn't hard to learn if they have a good self-concept to begin with and feel secure within themselves.

3. Repetition for Reinforcement. This important learning principle is the immediate reinforcement of new learning. There are many ways to do this but on the Morontia Worlds and on through the long ascension adventure, they teach those just behind them. P. 342:7. Morontia ascenders studied and worked on the worlds of the local universe, so spirit ascenders continue to master new worlds, while they practice at giving out to others that which they imbibed at the experiential founts of wisdom." Parents can use this principle easily by having the older children teach the younger, or often when there is just one child, he can role play by teaching to a doll or imaginary younger child. They often play this way even without much encouragement. However, it's wise to guide this procedure.

This method was formerly used in the early one-room schools of America where the older ones taught the younger. It is currently being reactivated all over the nation in the big brother and sister programs of tutoring. The same method was used in the Garden and in Jesus' home. It is interesting that Jesus was teaching James the alphabet when James was 4 years old. P. 1364

4. Socialization. The URANTIA Teachings point up the great value of socialization as a learning and educational tool, not only for youngsters but for all ages in all of the universe. Jesus' very wise parents utilized this method when Jesus was only 2-3 years old, when he was allowed to play in the garden and home at Alexandria with eight other children about his age. This provided the invaluable experience of adjusting to others, P. 1355:2, and also prevented him from being self-conscious and somewhat self-centered.

We are told further, P. 1363:1, "Jesus received his moral training and his spiritual culture chiefly in his own home . . . But his real education--that equipment of mind and heart for the actual test of grappling with the difficult problems of life--he obtained by mingling with his fellow men." . . . "He made contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop. When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and refreshment. Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors." P. 1362 . . . "Jesus was highly educated in that he thoroughly understood men and devotedly loved them." P. 1363:1

In presenting the many and varied lessons of the URANTIA Book to children, we can consider the following in planning their social experiences: "While your religion is a matter of personal experience, it is most important that you should be exposed to the

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knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals), to the end that you may prevent your religious life from becoming egocentric, circumscribed, selfish and unsocial. P. 1130:3

One of the advantages of having several children in a home is that they are able to contribute so much to their mutual training. They have the advantages of some socialization within the family circle. On the Spheres of Light and Life there are usually five children in a family and the childbearing period is not prolonged so that the children are close together in ages. All of these children are magnificently trained by the competitive system of keen striving. On the Mansion Worlds, the children are also grouped in families of five--two years apart. P. 532-533. On a Neighboring Planet, the average number of children in each family is also five. P. 811. This pattern of five appears to be common in the universe. However, on a planet such as ours where we have not even started selective elimination of inferior human strains I note that there is no mention of family size, only that it is wise to have ^{socialization with} several, not only because this provides a necessary spiritual training ground for parents, but-- "Ethical awareness is simply the recognition by any individual of the rights inherent in the existence of any and all other individuals. Socialization is the only way to practically develop true ethics in children. Every new person a child meets adds one more level of ethics to be recognized and complied with. And this is true all through the inward ascending career of mortals. And your child has something from his own personality and experience to impart to every child he plays with so that everyone is thus made forever different and better for having associated with one another." P. 300:4

Any parent tending to shield his child from social contacts should carefully review "The Cause of Judas's Downfall". P. 2055. In part it reads: "As we look back upon this tragedy, we conceive that Judas went wrong primarily because he was very markedly an isolated personality, a personality shut in and away from ordinary social contacts. He persistently refused to confide in, or freely fraternize with his fellow apostles. But his being an isolated type of personality would not, in and of itself, have wrought such mischief for Judas if it had not been that he also failed to increase in love and grow in spiritual grace. And then, as if to make a bad matter worse, he persistently harbored grudges and fostered such psychologic enemies as revenge and the generalized craving to "get even" with somebody for all his disappointments." P.205!

It is the parent's responsibility, and a serious one it is, to foster habits of confiding in parents or trusted friends, and to help the child increasingly grow in love. When the child is taught "The Believer's Prayer", for example the one line, "Forgive us every one our debts as we also have forgiven our debtors", can be woven into dozens of lessons and stories to really instill in the child the deep importance of not holding grudges nor ever seeking revenge.

Another cause of Judas's downfall is the fact that, P. 2056: "As a child, life had been too easy for him. He bitterly resented thwarting. He always expected to win; he was a poor loser. Wise parents will carefully train a child so that these faults will not have a chance to appear.

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5. Competition. Another motivator and a very strong one is competition. For a long time some educators have been opposed to this technique in a classroom because they feared what it would do to those who did not win. It was argued that this would lower a child's self-esteem and self-concept. However, we note that competition is used throughout the universe. But the art of being a good loser is also taught and learned there while we have almost missed teaching that entirely in our present school curriculum.

In the Annotated Bibliography are many references to examples of the use of competition. One is given, P. 835:6: "The entire purpose of the western school system of the Garden was socialization. The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoons to competitive play." On the Spheres of Light and Life, the children are "magnificently trained by the competitive systems of keen striving in advanced domains and divisions of diverse achievement in the mastery of truth, beauty and goodness." P. 625:7

6. Learning by Doing. This method of actually doing as one learns is used throughout the universe scheme of education. We know from the laws of learning that the child really learns only when he is participating or "doing". On P. 394:6, we read that "Ascending pilgrims pursue studies in practical schools of applied knowledge-- actual training in really doing things they are being taught."

The quest for knowledge and wisdom is the 4th stage of progressive civilization. Every child is provided an opportunity to learn by doing; education is the watchword of these ages." P. 577:#4

Jesus learned by actually doing as a young child. He helped his mother with the various tasks around the house such as caring for the vines and flowers and the ~~feeding~~^{feeding} grinding of the grain in the mill. Later on he worked with Joseph in carpentry and then with his uncles who were farmers and fishermen.

7. Play and Humor. The need for play and humor is emphasized all the way through the universe ascension activities. Children can be taught methods of relaxation and humor from very early years. If work is interspersed with play at intervals, and humor is cultivated in the home, work will be more effective and children will easily adopt these patterns of living. Children delight in humor and it is sad that so few of our present day classrooms really cultivate humor. But note the URANTIA Teachings P. 549:4-- "The need for relaxation and diversion of humor is greatest in those orders of ascendant beings who are subjected to sustained stress in their upward struggles." Also, the higher the mortal species, the greater the stress and the greater the capacity for humor as well as the necessity for it." P. 549:5

One of the big responsibilities of the parents is to help the child develop a good and balanced self-concept. This effort starts at birth and continues. In order to guard against any over-development of the ego by the child, the parent has an invaluable aid in teaching him to view and study the universe--the sky, the stars and moon. At first it's just the development of awe and wonder. An archangel of Nebadon tells us, P. 549, "When we are tempted to magnify our self-importance, if we stop to contemplate the

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infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humorous. One of the functions of humor is to help all of us take ourselves less seriously. Humor is the divine antidote for exaltation of ego." P. 549

VI. DISCIPLINE

The term discipline stems from the word disciple, meaning "to teach". The teaching of self-control, of giving up one's personal wishes for the good of the group, if begun very early and consistently maintained, is comparatively simple.

"Jesus began wise discipline with his brothers and sisters at such an early age, that little or no punishment was ever required to secure their prompt and whole-hearted obedience." When you consider that when Jesus became head of the family after Joseph's death, there were four children under six years of age when little Ruth was born. He really started with these children during their most formative years. He had some problems with Jude and used the Family Council plan to resolve those. He handled all of this procedure so very wisely that even Jude assented to their joint plan. P. 1401. This is the ideal way if we can manage it.

This Family Council method is recommended so many places in the URANTIA Book and also in many current volumes of child training. All agree on the great importance of starting early training and maintaining it consistently.

The Chief of Seraphim tells us, P. 941:7: "Human society would be greatly improved if the civilized races would more generally return to the family-council practices of the Andites. They did not maintain patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally fraternal in all their family government. In an ideal family, filial and parental affection are both augmented by fraternal devotion. Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty."

Wise and orderly leadership must be provided by the parents and it must be consistent just as it is in the universe. This avoids laxness which leads to discipline problems. Our universe is not permissive nor lax in any way. Listen to this: "The divine plan of education provides for the intimate association of work and instruction. We teach you how best to ~~do~~ ^{execute} the things we command you to do." P. 412:5. Not very permissive is it?

This leads up to another strong point in preventing discipline problems and that is a powerful, four letter word not used frequently--and that is W-O-R-K. "Jesus quoted with approval on this afternoon an old Hebrew saying: 'He who will not work shall not eat.'" P. 1579:4. Jesus carried out this policy in rearing the eight children, just as he was taught to work as a very young child by Mary and Joseph. On P. 1394, we read: "Even the little tots had their regular duties to perform in the well-regulated scheme of management which characterized the home life of this Nazareth family."

Duties and tasks around the home and garden can be assigned to very little children and if brought up this way, it is a matter of course. This prevents many, many discipline problems as it is well known that idle children and idle youth are the ones who get into mischief.

Jesus used the positive methods of child training--the positive injunction rather than the negative. The psychology of the child is naturally positive, not negative and sad to relate he only learns the negative attitude. In the absence of wrong teaching the child moves positively, in the emergence of moral consciousness, toward moral righteousness and social ministry, rather than negatively away from sin and guilt. ~~██████████~~

Jesus took a firm stand against overindulgent and lax parental control in many of his teachings. "He warned the apostles against the foolishness of the child of God, who presumes upon his Father's love. He declared that the heavenly Father is not a lax, loose or foolishly indulgent parent who is ever ready to condone sin and forgive recklessness. He cautioned his hearers not mistakenly to apply his illustrations of father and son so as to make it appear that God is like some over-indulgent and unwise parents who conspire with the foolish of the earth to encompass the moral undoing of their thoughtless children and who thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring." P. 1653:3

But love, wise and kind love, is always the greatest preventive of disciplinary measures.

Jesus also said: "Farseeing fathers also make provisions for the necessary discipline, guidance, correction and sometimes restraint of their young and immature offspring." P. 1604:#4. On P. 941:1, we are told the importance of permitting children to take the natural consequences of any foolish act whenever it is possible. If the child is continually late and not ready when the family is preparing for a family outing, simply arrange for him not to go for a time or two. A Brilliant Evening Star says: "It is civilization's protection of the child from natural consequences of foolish conduct that contributes so much to modern insubordination." P. 941:1

VII. RELIGIOUS TRAINING

I placed six areas of home training ahead of this #7 entitled, Religious Training, because all areas of the home life of a little child are inextricably woven into the pattern of religious training of the child. On a Neighboring Planet it is expressed: "Religious training is deemed to be the exclusive privilege of parents, religion being looked upon as an integral part of home life. . . Religion is the striving to know God and to manifest love for one's fellows." You can't separate that, it must be a way of life, and the parents are continually involved in training children. P. 811

On P. 1094:5, a Melchizedek of Nebadon tells us: "Give every developing child a chance to grow his own religious experience; do not force a ready made adult experience upon him." This implies that the parent must provide a rich environment conducive to religious growth. It probably would never come from a weekly lesson in a nearby Sunday School, or even a weekly lesson at home. This same author goes on to say:

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"Love supplies the soil for religious growth" also, "The soil essential for religious growth presupposes a progressive life of self-realization, the coordination of natural propensities, the exercise of curiosity, the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder lure, a normal feeling of smallness, humility. Growth is also predicated on the discovery of selfhood (self-concept) accompanied by self-criticism (conscience).¹⁾ All of this must be planned and guided by the parent, from birth on when parents start to build that self-concept in the child by love and attention. Just as a plant grows from seed when the proper rich soil, water and sunlight are provided, so will the child develop his own religious experience under the correct stimuli provided by the parents. P. 1094.6

Prayer:

How shall we teach our children to pray? Again we are admonished to study the life of Jesus and how he lived it and his teachings. As a child, Jesus always insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. He would say his prayers as he had been taught, after which he would have "just a little talk with my Father in heaven." P. 1360

This method of "having a little talk with my Father in heaven" is very easy to teach small youngsters. It is only a step from their own play habits of carrying on a conversation with an unseen playmate. Often they will converse as with an alter ego. This is very real to small children. I have noted my little granddaughter sitting at a small table with dishes on each side and while she thought I was busy writing, she would carry on endless conversations with this imaginary person across the table. She would pour his tea, pass food and live in a joyous little world of her own. This is shown also in evolution of prayer, P. 996-997. This is the strategic time to teach the child to talk to her Father in heaven. Later, her idea of the Father will grow and develop but the habit will be instilled and encouraged by parents. P. 996-997.

I tried to instill this method in my own children at the table at meal time as this was one of the few times you gather the family together in a busy world. This was family council time and prayer time. Recently my little granddaughter was visiting and I used this method of talking to the Father when returning thanks before the meal. She was so intrigued with the idea that she wanted to talk to Him too. She got completely carried away and talked on and on and on, while the food was getting cold and we were nearly starving.

During Jesus' fifteenth year as he was serving faithfully as a father to five brothers and three sisters, he formulated the "Family Prayer". They had many forms of praise and several formal prayers in this Jewish household. Jesus tried to teach them to say individual prayers but they could not grasp the thought and would invariably fall back on the memorized prayer forms. It was in this effort to encourage them to express themselves individually that Jesus would suggest a line for them to finish, and without intending to, he formulated the "Family Prayer". This later became the "Lord's Prayer" and now is called in the URANTIA Book, "The Believer's Prayer". P. 1389. One evening late in October, he sat down by the little squat lamp on the low stone table and, on a smooth piece of cedar board about 18 inches square, with a piece of charcoal

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he wrote out the prayer which became from that time on the standard family petition.
(Show picture)

It is suggested that we continue to teach children to formulate their own prayers because children in this 20th century have had much more opportunity for self-expression than in the more restricted Jewish homes of Jesus' time.

After Jesus gave his first sermon in the synagogue, he and "James climbed the Nazareth hill and when they returned home, Jesus wrote out the Ten Commandments in Greek on two smooth boards in charcoal. Subsequently Martha colored and decorated them and for years they hung on the wall over James' small workbench." P. 1392. This is something the children can help with and if this is done at home in a family project, it will prove very meaningful to the whole family.

"Together with children, religion is the great unifier of family life, provided it is a living and growing faith. . . During the early decades of the 20th century, family life next to personal religious experience suffers most from the decadence consequent upon the transition from old, religious loyalties to the emerging new meanings and values." P. 1089. However, now that these Urantian teachings are available, those who have them can begin to establish religious loyalties to these new meanings and values, especially with children.

"Religious meanings progress in self-consciousness when the child transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a child is largely dependent upon whether fear or love has dominated the parent-child relationship." P. 1013:2. One great upstepping should occur on this planet in the religious life of this present group of young children whose parents are truly rearing them in the environment and atmosphere so clearly delineated in the URANTIA Book.

At Jericho, the Master spoke further on the environment for the religious training of children. Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to worship, especially with children. The Master, by precept and example, taught the value of worshiping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons. P. 1840:5

"The child should be introduced to worship in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled." P. 1840:6

At Jericho, the Master said: "Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven. Verily, verily, I say to you, whosoever receives not the kingdom of God, as a little child, shall hardly enter therein to grow up to the full stature of spiritual manhood. . . . And then the Master received all of the children, laying his hands on them, while he spoke words of courage and hope to the

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mothers. . . The onlooking intelligences of Nebadon beheld the children of Jericho playing with the Creator of a universe. . . . and so does the sacred oftentimes appear to be the common. P. 1840:1, 2, 3

Jesus said: "Many of your brethren have minds which accept the theory of God, while they spiritually fail to feel the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you, but rather the spiritual simplicity of such an easy-believing and trusting little one." P. 1733. And you young people who have yet to experience the supreme joy of parenthood, will learn as much from the sincere trusting attitude of the little child as he will learn from you. You will also develop and grow in spiritual qualities as you provide the continuous--service ministry necessary to build a true family. Together you will all increasingly grow in the ability to feel the presence of God. Trusting children gain this so readily.

It is startlingly clear that there will have to be a revolutionary change in family life when we, as true Urantians, actually organize our homes according to the Urantian teachings. When we make these teachings an integral part of the home life, as was the case in the home Jesus organized for nearly a score of years, then the two parents can more easily reach the children. We recommend that training guides and courses be prepared to help young people enter marriage and family life with more security from the Urantian teachings.

In closing, I repeat the quotation given earlier, P. 909: "Modern civilization is at a standstill in spiritual development and the safeguarding of the home institution!" What a challenge they give to us with that statement! It is now in our hands--that with this great guide, the URANTIA Book, we reorganize the home and build a solid religious program. That goal of upstepping the spiritual development and the home is worth every effort and every sacrifice. On P. 913, we learned that--"The family is the master civilizer," and there is power inherent in this to change the whole course of civilization! It is up to us!

VII. Religious Training and Spiritual Culture

- 811:4 On a neighboring planet. "These people regard the home as the basic institution of their civilization. It is expected that the most valuable part of a child's education and character training will be secured from his parents and at home, and fathers devote almost as much attention to child culture as do mothers." Government on a Neighboring Planet
- 811:5 "Moral instruction is offered by teachers during the rest periods in the school shops, but not so with religious training, which is deemed to be the exclusive privilege of parents, religion being looked upon as an integral part of home life. Purely religious instruction is given publicly only in the temples of philosophy, no such exclusively religious institutions as the Urantia churches having developed among this people Religion is so entirely a family matter among these people that there are no public places devoted exclusively to religious assembly." Government on a Neighboring Planet
- 836:4 "The public worship hour of Eden was noon; sunset was the hour of family worship. Adam did his best to discourage the use of set prayers, teaching that the effective prayer must be wholly individual, that it must be 'the desire of the soul.'" Adam and Eve
- 835:6 The children of Adam were trained intellectually until they were sixteen with the methods used in the Jerusem schools. "Religious and sexual training were regarded as the province of the home, the duty of parents." Adam and Eve
- 996:8 "Children, when first learning to make use of language, are prone to think out loud, to express their thoughts in words, even if no one is present to hear them. With the dawn of creative imagination they evince a tendency to converse with imaginary companions. In this way a budding ego seeks to hold communion with a fictitious alter ego In time the alter-ego concept is exalted to a superior status of divine dignity, and prayer as an agency of religion has appeared." Evolution of Prayer
- 997:1
- 997:6 "Enlightened prayer must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster Recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father." Evolution of Prayer
- 1013:2 "Religious meanings progress in self-consciousness when the child transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a child is largely dependent on whether fear or love has dominated the parent-child relationship. Slaves have always experienced great difficulty in transferring their master-fear into concepts of God-love." Later Evolution of Religion

VII. Religious Training and Spiritual Culture (continued)

- 1013:3 Children are profoundly influenced by the character of heroes whom they have chosen to honor. Parents can direct this important interest to "the valiant and courageous hero--Joshua ben Joseph." Later Evolution of Religion
- 1089:6 "Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; it can be lived without religion, but such a handicap enormously multiplies the difficulties of this intimate human association. During the early decades of the 20th century, family life, next to personal religious experience suffers most from the decadence consequent upon the transition from old religious loyalties to the emerging new meanings and values." Social Problems of Religion
- 1094:2 "Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth--an objective lure in the place of subjective gratification--yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living." Religion in Human Experience
- 1094:4 "Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance." Religion in Human Experience
- 1094:5 A Melchizedek tells us: "Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him."
- 1094:7 The key word there is "chance." Parents must provide the right environment (soil) conducive to religious growth. The author of the paper goes on to say: "The soil essential for religious growth presupposes a progressive life of self-realization, the coordination of natural propensities, the exercise of curiosity and the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder-lure, and a normal consciousness of smallness, humility. Growth is also predicated on the discovery of selfhood accompanied by self-criticism--conscience, for conscience is really the criticism of oneself by one's own value-habits, personal ideals." Religion in Human Experience
- All of the above environment must be planned for little children by the parents; the listed experiences can be nurtured and organized by the parents. Just as a plant grows from a seed when the proper rich soil, water and sunlight are provided, so will religion grow and develop in the child under the correct conditions. Religion in Human Experience

VII. Religious Training and Spiritual Culture (continued)

- 1094:6 "Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today--grow--and tomorrow will attend to itself. The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole." Religion in Human Experience
- 1095:2 Parents are also greatly responsible for some of the following factors of religious growth in their children. "Religious experience is markedly influenced by physical health, inherited temperament, and social environment There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values." Religion in Human Experience
- 1095:4 Parents are continually setting the stage and providing the correct stimuli for religious habits of thinking and acting. This same author, a Melchizedek of Nebadon points out that: "Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God." These habits may be intentionally nurtured and developed by the parents but the child's religious growth is unvaryingly unconscious. Religion in Human Experience
- 1098:4 "Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each [parent] could only become a focus of dynamic affection[!]" Religion in Human Experience
- 1130:7 "Religion is functional in the human mind and has been realized in experience prior to its appearance in human consciousness But the 'birth' of religion is not sudden; it is rather a gradual emergence You do not enter the kingdom of heaven unless you have been 'born again'--born of the Spirit." (If the parent can help the child to have a normal and natural
- 1131:1 growth of the recognition of supreme values then will the "birthday" of the Spirit be easier and gradual but no religious development occurs without conscious effort and positive and individual determinations.)*
- 1131:2 "But those persons who were so reared by their parents that they grew up in the consciousness of being children of a loving heavenly Father, should not look askance at their fellow mortals who could only attain such consciousness of fellowship with God through a psychological crisis, an emotional upheaval."*

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*From Reality of Religious Experience

1. Religious Training and Spiritual Culture (continued)

- :3 "The evolutionary soil in the mind of man in which the seed of revealed religion germinates is the moral nature that so early gives origin to a social consciousness. The first promptings of a child's moral nature have not to do with sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness--helpful ministry to one's fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals, and crises."*
- :5 "The psychology of a child is naturally positive, not negative. So many mortals are negative because they were so trained. When it is said that the child is positive, reference is made to his moral impulses, those powers of mind whose emergence signals the arrival of the Thought Adjuster."*
- :6 "In the absence of wrong teaching, the mind of the normal child moves positively, in the emergence of religious consciousness, toward moral righteousness and social ministry, rather than negatively, away from sin and guilt. There may or may not be conflict in the development of the religious experience, but there are always present the inevitable decisions, effort, and function of the human will."*
- :7 "Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The Thought Adjuster does not disregard the personality values of the egoistic motive but does operate to place slight preference upon the altruistic impulse as leading to the goal of human happiness and to the joys of the kingdom of heaven."*
- :8 "When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make such a choice."*
- :9 "Very early in life the normal child begins to learn that it is 'more blessed to give than to receive.'"*
- :1 "The impulse of the spirit Monitor is realized in human consciousness as the urge to be altruistic, fellow-creature minded. At least this is the early and fundamental experience of the child mind. When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self."*
- :5 "Remember that in the religion of all ages the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. Religion evolves favorably as the element of magic is replaced by the concept of morals."*

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*From Reality of Religious Experience

1. Religious Training and Spiritual Culture (continued)
- 2:2 "During this year [sixth] Joseph and Mary had trouble with prayers. He insisted on talking to his heavenly Father much to Joseph, his earthly father. This departure from the more normal modes of communication with Deity was a bit disconcerting especially to his mother, but there was no persuading him to say his prayers just as he had been taught, after which he said 'just a little talk with my Father in heaven.'" Early Childhood of Jesus
- 3:2 "Jesus received his moral training and spiritual culture at home." This would have been by Joseph and Mary his parents true in the garden, on a Neighboring Planet and wherever we guide to upstep our own life on this planet and at this time training is given in the home and by the two parents. Early Childhood of Jesus
- 2:6 "As time passed, Jesus did much to modify their practice of such as the family prayers and other customs. And it was particularly such things at Nazareth, for its synagogue was under the influence of a liberal school of rabbis, exemplified by the renowned Nazarene. Later Childhood of Jesus
- 2:7 "Throughout this and the two following years Jesus suffered distress as the result of his constant effort to adjust his religious practices and social amenities to the established customs of his parents. He was distraught by the conflict between the urge of his own convictions and the conscientious admonition of duty to his parents; his supreme conflict was between two great considerations uppermost in his youthful mind. The one was: 'Be loyal to your highest convictions of truth and righteousness.' The other was: 'Honor your father and mother, for they have given you life and the love of God.' However, he never shirked the responsibility of making daily adjustments between these realms of loyalty to one's convictions and duty toward one's family, and he achieved the satisfaction of effecting an increasingly harmonious blending of personal convictions and family obligations into a masterful concept of group solidarity based on loyalty, fairness, tolerance, and love." [His twelfth year] of Jesus
- 9 "During this, Jesus' fifteenth year, he formulated the family prayer which later became known to many as the Lord's Prayer. They had practiced praise and several formal prayers. Jesus had tried to teach them to say individual prayers but they could not grasp his thought. He led them along by suggestive phrases and presently this evolved into a family petition. One evening in October, he sat down by the table lamp on the low stone table, and, on a piece of smooth cedar board 18 inches square, with a piece of charcoal, he wrote out the prayer which became from that time on the family petition which to many

VII. Religious Training and Spiritual Culture (continued)

as the Lord's Prayer and to us is known as the Believer's Prayer. The Two Crucial Years

- 1389:8 "Jesus rightly reasoned that the watchcare of his earthly father's family
1390:1 must take precedence of all duties; that the support of his family must become his first obligation." The Two Crucial Years
- 1391:2 "He continued to work at the carpenter's bench, laboriously making a living for himself, his mother, and eight other hungry mouths." The Two Crucial Years
- 1392:6 The first Sunday after his fifteenth birthday the chazan arranged for Jesus to conduct the morning service at the synagogue. He made his selection of the scriptures and read. "The people went to their homes, pondering over the words which he had so graciously read to them. Never had his townspeople seen him so magnificently solemn; never had they heard his voice so earnest and so sincere; never had they observed him so manly and decisive, so authoritative." The Two Crucial Years
- 1392:7 "This Sabbath afternoon Jesus climbed the Nazareth hill with James and, when they returned home, wrote out the Ten Commandments in Greek on two smooth boards in charcoal. Subsequently Martha colored and decorated these boards, and for long they hung on the wall over James's small workbench." The Two Crucial Years
- 1733:1 Jesus said: "Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God."
Fleeing Through Northern Galilee
- 1839:5,6 That evening at Jericho, Jesus talked privately with the apostles and relieved their minds about questions they had concerning marriage and divorce: "At the same time he did much to exalt their ideals of social union and to augment their respect for women and children and for the home." Visit to Philadelphia
- 1839:7 "That evening Jesus' message regarding marriage and the blessedness of children spread all over Jericho, so that the next morning, long before Jesus and the apostles prepared to leave, . . . scores of mothers came [with their children]
- 1840:1 When the apostles . . . endeavored to send them away, . . . Jesus . . . came out . . . saying: "Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven. Verily, verily, I say to you, whosoever