

ANNOTATED BIBLIOGRAPHY FOR PARENTS

Selected URANTIA Book References

Orientation for Children's Training

I. Introduction

This Annotated Bibliography has been prepared with far more detail than usual, in an effort to save parents' time in looking up these references. However, even more details can be found by checking the listed pages on the left margin of each page.

In beginning the preparation of children's materials it was found imperative to first provide a background for the parents. This is in answer to many requests from parents. By understanding the philosophy presented in the URANTIA Book regarding the place of children in the home and in society, parents will be better able to present the URANTIA Book teachings to their children. This will also provide information about the parents' role and responsibilities and methods of teaching the spiritual truths to their children.

The URANTIA Book was given to us with one stated purpose of improving life on this planet, and another, of enhancement of personal religious experience both of which could begin to be implemented at once by parents in the home.

All of the quotations are included with the intent of providing specific guides to be used by parents in the home. They were given to us for the purposes stated:

- 820:2 - "This recital of the affairs of a neighboring planet is made by special permission with the intent of advancing civilization and augmenting governmental evolution on URANTIA."
- 821 - The Garden of Eden was established to upstep life on this planet. Much of the home life and training of children was copied from that of Jerusalem and was above even today's civilized world.
- 1328#7 - Immanuel's Instructions to Jesus: "In all that you may perform on the world of your bestowal, bear constantly in mind that you are living a life for the instruction and edification of all your universe. . . You are to live such a life for the spiritual inspiration of every human and superhuman intelligence."

See listed pages for  
more information

II. The Essential Experiences of Parenthood

- 516:3 Consider that parents are rearing cosmic citizens! "No surviving mortal, mid-wayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality, without having passed through that sublime

II. Parenthood (continued)

experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children. Therefore does such an experience become indispensable to the experiential training of all ascenders." Local System Administration

- 516:5 "All mortal survivors who have not experienced parenthood on the evolutionary worlds, must also obtain the necessary training while sojourning in the homes of the Jerusem Material Sons and as parental associates of these superb fathers and mothers. This is true except in so far as such mortals have been able to compensate their deficiencies on the system nursery located on the first transitional-culture world of Jerusem." Local System Administration
- 516:6 "This probation nursery of Satania is maintained by certain morontia personalities on the finaliters' world, one-half of the planet being devoted to this work of child rearing." Local System Administration
- 531:2  
1389:5 "On the first mansion world all survivors must pass the requirements of the parental commission from their native planets. The present URANTIA commission consists of twelve parental couples, recently arrived, who have had mortal experience in rearing three or more children to the pubescent age." (Note that Jesus served as an earthly father to his brothers and sisters far longer than this--he served "for almost a score of years.") Seven Mansion Worlds
- 531:4 "No ascending mortal can escape the experience of rearing children--their own or others--either on the material worlds or subsequently on the finaliter world or on Jerusem. Fathers must pass through this essential experience just as certainly as mothers. It is an unfortunate and mistaken notion of modern peoples on URANTIA that child culture is largely the task of the mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers." Seven Mansion Worlds
- 531:5 "The infant-receiving schools of Satania are situated on the finaliter world, the first of the Jerusem transition-culture spheres. These infant-receiving schools are enterprises devoted to the nurture and training of the children of time, including those who have died on the evolutionary worlds of space before the acquirement of individual status on the universe records." Seven Mansion Worlds
- 555:2 "The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring--these are the artistic triumphs of truth." The Morontia Life
- 616:2 "Parents, those who have borne and reared children, are better able to understand why Michael, a Creator-father, might be slow to condemn and destroy his own Sons. Jesus' story of the prodigal son well illustrates how a loving father can long wait for the repentance of an erring child." Problems of the Lucifer Rebellion
- 811:2 (Recommended for Urantian Parents) "Attendance of parents, both fathers and mothers, at the parental schools of child culture is compulsory. Even the agriculturists, who reside in small country settlements carry on this work by correspondence, going to nearby centers for oral instruction once in every ten days--every two weeks, for they maintain a five-day week." Government on a Neighboring Planet

## II. Parenthood (continued)

- 811:3 "The average number of children in each family is five, and they are under the full control of their parents or, in the case of demise of one or both, under that of the guardians designated by the parental courts. It is considered a great honor for any family to be awarded the guardianship of a full orphan. Competitive examinations are held among parents, and the orphan is awarded to the home of those displaying the best parental qualifications." (Note: Wish we had a copy of those tests.)  
Government on a Neighboring Planet
- 939:6 "New mores are emerging designed to stabilize the marriage-home situation: 1. The new role of religion - the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarged understanding of the privilege of procreation--giving sons to the Father." Marriage and Family Life
- 940:4 "Love of offspring is almost universal and is of distinct survival value. . . The animals love their children; man-civilized man--loves his children's children. The higher the civilization, the greater the joy of parents in the children's advancement and success; thus the new and higher realization of name pride comes into existence." Marriage and Family Life
- 941:3 "The advancing ideals of family life are leading to the concept that bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence." Marriage and Family Life
- 941:4 "Civilization regards the parents as assuming all the duties, the child as having all the rights. Respect of the child for his parents arises, not in knowledge of the obligation implied in parental procreation, but naturally grows as a result of the care, training and affection which are lovingly displayed in assisting the child to win the battle of life. The true parent is engaged in a continuous service-ministry which the wise child comes to recognize and appreciate." Marriage and Family Life
- 1365:4 When Jesus was in his eighth year, Nahor, one of the teachers of the Jerusalem academy of the rabbis came to Nazareth to observe Jesus. Nahor asked Mary and Joseph to take Jesus back with him to Jerusalem to be educated at the Jewish center of culture. Mary rather wished to do this but Joseph was very hesitant. Nahor then requested permission to lay the whole matter before Jesus. Jesus talked it over with Jacob, the stone mason as well as Joseph and Mary. Then he reported that he had talked it over with his Father in heaven and though he was not perfectly sure of the answer he rather felt he should remain at home with his parents for: "They who love me so much should be able to do more for me and guide me more safely than strangers who can only view my body and observe my mind, but can hardly truly know me." They all marveled at this answer and Nahor returned to Jerusalem.  
Early Childhood of Jesus
- 1575:3 "A loving parent experiences little difficulty in forgiving his child, even many times. And in an unspoiled child the urge to relieve suffering is natural. Children are normally kind and sympathetic when old enough to appreciate actual conditions."  
Ordination of the Twelve
- 1589:5 "Jesus said, "It is not wise for the host to participate in the family quarrels of his guests; a wise parent never takes sides in the petty quarrels of his own children."  
Ordination of the Twelve

## II. Parenthood (continued)

- 1675:7 "When children are young and unthinking, they must necessarily be admonished to  
 1676:1 honor their parents; but when they are older and become somewhat more appreci-  
 ative of the benefits of the parental ministry and protection, they are led up, through  
 understanding respect and increasing affection, to that level of experience where  
 they actually love their parents for what they are, more than for what they have done.  
 The father naturally loves his child, but the child must develop his love for the  
 father from the fear of what the father can do, through awe, dread, dependence, and  
 reverence to the appreciative and affectionate regard of love." Second Preaching Tour
- 1839:5 Jesus said: "This same Father has directed the creation of male and female, and it  
 is the divine will that men and women should find their highest service and conse-  
quent joy in the establishment of homes for the reception and training of children,  
 in the creation of whom these parents become copartners with the Makers of heaven  
 and earth." Visit to Philadelphia
- 1898:3 "Jesus answered: "My brethren, you err in your opinion because you do not compre-  
 hend the nature of those intimate and loving relations between the creature and the  
 Creator, between man and God. You fail to grasp that understanding sympathy  
 which the wise parent entertains for his immature and sometimes erring child. It  
 is indeed doubtful whether intelligent and affectionate parents are ever called upon  
 to forgive an average and normal child. Understanding relationships associated  
with attitudes of love effectively prevent all those estrangements which later necess-  
 itate the readjustment of repentance by the child with forgiveness by the parent."  
Tuesday in the Temple
- 1898:4 "A part of every parent lives in the child. The father enjoys priority and superi-  
 ority of understanding in all matters connected with the child-parent relationship.  
 The parent is able to view the immaturity of the child in the light of the more  
 advanced parental maturity, the riper experience of the older partner. With the  
 earthly child and the heavenly Father, the divine parent possesses infinity and  
 divinity of sympathy and capacity for loving understanding. Divine forgiveness is  
 inevitable; it is inherent and inalienable in God's infinite understanding, in his per-  
 fect knowledge of all that concerns the mistaken judgment and erroneous choosing of  
 the child. Divine justice is so eternally fair, that it unfailingly embodies under-  
 standing mercy." Tuesday in the Temple
- 1898:5 "When a wise man understands the inner impulses of his fellows, he will love them.  
 And when you love your brother, you have already forgiven him. This capacity to  
 understand man's nature and forgive his apparent wrongdoing in Godlike. If you are  
 wise parents, this is the way you will love and understand your children, even for-  
 give them when transient misunderstanding has apparently separated you. The child,  
 being immature and lacking in the fuller understanding of the depth of the child-  
 father relationship must frequently feel a sense of guilty separation from a father's  
 full approval, but the true father is never conscious of any such separation. Sin is  
 an experience of creature consciousness; it is not a part of God's consciousness."  
Tuesday in the Temple
- 1898:6 "Your inability or unwillingness to forgive your fellows is the measure of your  
 immaturity, your failure to attain adult sympathy, understanding and love. You  
 hold grudges and nurse vengefulness in direct proportion to your ignorance of the

## II. Parenthood (continued)

inner nature and true longings of your children and fellow beings. Love is the out-working of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service and perfected in wisdom." Tuesday in the Temple

2089:2 Jesus' "faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of a child mind. Jesus trusted God much as a child trusts a parent. He had a profound confidence in the universe--just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare." The Faith of Jesus

### III. The Family and Home

- 515:7 "The Material Sons and Daughters, together with their children, present an engaging spectacle which never fails to arouse the curiosity and intrigue the attention of  
 515:4 all ascending mortals." . . . "These Material Families are the permanent inhab-  
 515:2 itants of Jerusalem and its associated worlds. They occupy vast estates on Jerusalem and participate liberally in the local management of the capital sphere." They "are the highest type of sex-reproducing beings to be found on the training spheres of the evolving universes. And they are really material--are plainly visible to the mortal races of the inhabited worlds." Superb families! Local System Administration
- 532:2 "Children of pre-adjuster ages are cared for in families of five, ranging in ages from one year and under up to approximately five years." Seven Mansion Worlds
- 532:4 "The Adjuster-indwelt children and youths on the finaliter world are also reared in families of five, ranging in ages from six to fourteen." Seven Mansion Worlds
- (Note) Never does The URANTIA Book state the average number of children a family on URANTIA should have. We have not yet begun the biologic renovation of racial stocks and selective elimination of inferior human strains. This must come first.
- 618:7 "If an affectionate father of a large family chooses to show mercy to one of his  
 619:1 children guilty of grievous wrongdoing, it may well be that the extension of mercy to this misbehaving child will work a temporary hardship upon all the other and well-behaved children. Such eventualities are inevitable; such a risk is inseparable from the reality situation of having a loving parent and of being a member of a family group. Each member of the family profits by the righteous conduct of every other member; likewise must each member suffer the immediate time-consequences of the misconduct of every other member." Problems of Lucifer Rebellion
- 625:6 "On these superb worlds the childbearing period is not greatly prolonged. It is not best for too many years to intervene between the ages of a family of children. When close together in age, children are able to contribute much more to their mutual training. And on these worlds they are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of diverse achievement in the mastery of truth, beauty and goodness." Spheres of Light and Life
- 630:7 "By now the population has become stationary in numbers. Reproduction is regulated in accordance with planetary requirements and innate hereditary endowments: The mortals on a planet during this age are divided into from five to ten groups, and the lower groups are permitted to produce only one half as many children as the higher. The continued improvement of such a magnificent race throughout the era of light and life is largely a matter of the selective reproduction of those racial strains which exhibit superior qualities of a social, philosophic, cosmic, and spiritual nature." Spheres of Light and Life
- 811:3 "The average number of children in each family is five" . . .
- 811:4 "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." All sex instruction and religious instruction is administered in the home by parents or legal guardians. Government on a Neighboring Planet

### III. The Family and Home (continued)

- 848:7 "The observation of Abel's conduct establishes the value of environment and education as factors in character development. Abel had an ideal inheritance, and heredity lies at the bottom of all character; but the influence of an inferior environment virtually neutralized this magnificent inheritance. Abel, especially during his younger years, was greatly influenced by his unfavorable surroundings. He would have become an entirely different person had he lived to be 25-or 30; his superb inheritance would then have shown itself. While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life. Good social environment and proper education are indispensable soil for getting the most out of a good inheritance." The Second Garden
- 913:1 "Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole, long and arduous evolutionary struggle." The Evolution of Marriage
- 913:2 "While religious, social and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors. . . The family as an educational institution must be maintained." The Evolution of Marriage
- 913:6 "The regulation of sex in relation to marriage indicates:  
1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores." The Evolution of Marriage
- 914:6 "No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics." The Evolution of Marriage
- 928:1,2 "Monogamy is not necessarily biologic, or natural, but it is indispensable to the immediate maintenance and further development of social civilization. It contributes to a delicacy of sentiment, a refinement of moral character, and a spiritual growth which are utterly impossible in polygamy. A woman can never be an ideal mother, when she is all the while compelled to engage in rivalry for her husband's affections.  
Pair marriage favors and fosters that intimate understanding and effective cooperation which is best for parental happiness, child welfare, and social efficiency. Marriage which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation." The Marriage Institution
- 928:8 "The real test of marriage, all down through the ages, has been that continuous intimacy which is inescapable in all family life. Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can

### III. The Family and Home (continued)

hardly hope to make a great success of marriage and home building--a life-long partnership of self-effacement, compromise, devotion, and unselfish dedication to child-culture." The Marriage Institution

- 929:2 "And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as a safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores. . . the great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both." The Marriage Institution
- 930:1 "Nevertheless there is an ideal of marriage on the spheres on high. On the capital of each local system, the Material Sons and Daughters of God, do portray the height of ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring. After all the ideal mortal marriage is humanly sacred." The Marriage Institution
- 930:4 "In concept at least, the family is becoming a loyal partnership for rearing offspring, accompanied by sexual fidelity. . . Marriage is the evolving social partnership of a man and a woman, existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society." The Marriage Institution
- 931:1 "In later times evolving love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful and sublime institution, the home. And home building should be the center and essence of all educational effort." Marriage and Family Life
- 939:3 "Marriage is the mother of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of race perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife." Marriage and Family Life
- 939:4 "As are the families of the race or nation, so is its society. If the families are good, the society is likewise good. The great cultural stability of the Jewish and of the Chinese peoples lies in the strength of their family groups." Marriage and Family Life
- 939:6 "The mores (religious, moral, and ethical), together with property, pride and chivalry, stabilize the institutions of marriage and family. Whenever the mores fluctuate, there is fluctuation in the stability of the home-marriage institution." Marriage and Family Life
- 941:4 "Civilization regards the parents as assuming all duties, the child as having all the rights. Respect of the child for his parents arises, not in knowledge of the obligation implied in parental procreation, but naturally grows as a result of the care, training, and affection which are lovingly displayed in assisting the child to win the battle of life. The true parent is engaged in a continuous service-ministry which the wise child comes to recognize and appreciate." Marriage and Family Life



III. The Family and Home (continued)

- 941:5 "Family life has become more and more costly, while children, who used to be an asset, have become economic liabilities. But the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization." Marriage and Family Life
- 941:6 "Marriage, with children and consequent family life, is stimulative of the highest potentials in human nature and simultaneously provides the ideal avenue for the expression of those quickened attributes of mortal personality. . . The family provides for the biologic perpetuation of the human species. The home is the natural arena wherein the ethics of blood brotherhood may be grasped by the growing children. The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men." Marriage and Family Life
- 942:2 "Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family--a good family--reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children, the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children." Marriage and Family Life

THE PLEASURE MANIA

- 942#8 "The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania." . . . "It remains a fact that the evolving mores have failed to build any distinct institution of self-gratification. (?) And it is due to this failure to evolve specialized techniques of pleasurable enjoyment that all human institutions are so completely shot through with this pleasure pursuit." "The violet race introduced a new and only imperfectly realized characteristic into the experience of humankind--the play instinct coupled with a sense of humor. It was there in measure in the Sangiks and Andonites, but the Adamic strain elevated this primitive propensity into the potential of pleasure, a new and glorified form of self-gratification. The basic type of self-gratification, aside from appeasing hunger, is sex gratification, and this form of sensual pleasure was enormously heightened by the blending of the Sangiks and the Andites." Marriage and Family Life
- 942:6 "There is real danger in the combination of restlessness, curiosity, adventure and pleasure-abandon characteristic of the post-Andite races. The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure." Marriage and Family Life
- 2076:1 "Do not try to satisfy the curiosity or gratify all the latent adventure surging within the soul in one short life in the flesh. Be patient! Be not tempted to indulge in a lawless plunge into cheap and sordid adventure. Harness your energies and bridle your passions; be calm while you await the majestic unfolding of an endless career of progressive adventure and thrilling discovery." After Pentacost

III. The Family and Home (continued)

- 943:2 "Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home--man's supreme, evolutionary acquirement and civilization's only hope of survival." Marriage and Family Life
- 1241:3 "The teaching about guardian angels is not a myth; certain groups of human beings do actually have personal angels. It was in recognition of this that Jesus, in speaking of the children of the heavenly kingdom said: 'Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father.'" Seraphic Guardians of Destiny
- 1256: #7, 9 In discussing the various groups of angels, the Chief of Seraphim points out two groups which are now helping the home. In both cases the word now is used rather pointedly as it isn't used with the other groups. "9. The home seraphim. Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization." The other group, "7. Angels of enlightenment. Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education." Seraphic Planetary Government
- 1581:1 "The family occupied the very center of Jesus' philosophy of life--here and hereafter. He based his teachings about God on the family while he sought to correct the Jewish tendency to overhonor ancestors. He exalted family life as the highest human duty but made it plain that family relationships must not interfere with religious obligations. He called attention to the fact that the family is a temporal institution; that it does not survive death." Ordination of the Twelve
- 1603:6 "Jesus said: 'The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the family relationship--when man understands religion as the teaching of the fatherhood of God and the brotherhood of man, sonship with God.' Then the Master discoursed at some length on the earthly family as an illustration of the heavenly family, restating the two fundamental laws of living: the first commandment of love for the father, the head of the family, and the second commandment of mutual love among the children, to love your brother as yourself. And then he explained that such a quality of brotherly affection would invariably manifest itself in unselfish and loving social service." Passover at Jerusalem
- 1604 A True Family is Founded on the Following Seven Facts (Please see p. 1604 for expanded version.)
1. The relationship of father and child is inherent in all nature. Fact of existence.
  2. True fathers take great pleasure in providing for needs and pleasures of children. Security.
  3. Wise fathers carefully plan for education and training for children, for later life. Training.

### III. The Family and Home (continued)

4. Farseeing fathers make provision for discipline, guidance, correction and sometimes restraint.

5. The affectionate father builds intimate and loving companionship with his children and builds loyalty.

6. A compassionate father is freely forgiving and loving. Real families are built upon tolerance, patience and forgiveness.

7. Temporal fathers like to provide for the future and leave an inheritance for their sons.

"For hours the Master discussed the application of these features of family life to the relations of man, the earth child, to God, the Paradise Father." . . . "This entire relationship I know in perfection. . . in me the way is now open still wider for all of you to see God." Passover at Jerusalem

1839:5 "It is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth." Visit to Philadelphia

See expanded version on p. 1921-22 of John Mark's early home training.

1921: 6,7 "When the lad John Mark asked the Master how he could know that he would turn out to be a 'mighty messenger of the kingdom', Jesus said: 'I know you will prove loyal to the gospel of the kingdom because I can depend upon your present faith and love when those qualities are grounded upon such early training as has been your portion at home.' . . . 'Your whole afterlife will be more happy and dependable because you have spent your first eight years in a normal and well-regulated home . . . where love prevailed and wisdom reigned. Such a childhood produces a type of loyalty which assures me you will go through with the course you have begun.'" Wednesday, the Rest Day

1922:5 "It is our sincere belief that the gospel of Jesus' teaching, founded as it is on the father-child relationship, can hardly enjoy a world-wide acceptance until such a time as the home life of the modern civilized peoples embrace more of love and more of wisdom. . . . it remains a fact that very few modern homes are such good places in which to nurture boys and girls as Jesus' home in Galilee and John Mark's home in Judea, albeit the acceptance of Jesus' gospel will result in the immediate improvement of home life." Wednesday, the Rest Day

1923:1 "The love life of a wise home and the loyal devotion of true religion exert a profound reciprocal influence upon each other. Such a home life enhances religion, and genuine religion always glorifies the home." Wednesday, the Rest Day

IV. The Unique Role of the Father

- 40:2 "As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent; for as a father, a real father, a true father loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters." Nature of God
- 41:2 "Jesus revealed God as the Father of each human being. The entire mortal concept of God is transcendently illuminated by the life of Jesus. God loves not like a
- 41:3 Father. . . but as a father. . . Love gives and craves affection, seeks understanding fellowship such as exists between parent and child. Righteousness may be the divine thought, but love is a father's attitude." Nature of God
- 933:6 "The stupendous change from the mother-family to the father-family is one of the most radical and complete right-about-face adjustments ever executed by the human race. This change led at once to greater social expression and increased family adventure." Marriage and Family Life

EARTHLY-FATHER ROLE OF JESUS

Of all the many examples given of the supreme importance of the earthly-father role, none seems more significant than the fact that our own Creator of the local universe, Michael of Nebadon, served as an earthly father to Joseph's eight children, more than half of his entire bestowal career on this earth.

- 1389:5 "For almost a score of years (until he began his public ministry), no father could have loved and nurtured his daughter any more affectionately and faithfully than Jesus cared for little Ruth. And he was an equally good father to all the other members of his family." The Two Crucial Years
- 1419:1 "He continued, right up to the event of his baptism, to contribute to the family finances and to take a keen, personal interest in the spiritual welfare of every one of his brothers and sisters. And always was he ready to do everything humanly possible for the comfort and happiness of his widowed mother." The Later Adult Life of Jesus
- 1389:8 "Jesus rightly reasoned that the watchcare of his earthly family, must take precedence of all duties; that the support of his family must become his first obligation." The Two Crucial Years
- 1390:1
- 1393:1 "Apparently all Jesus' plans for a career were thwarted. . . But he did not falter; he was not discouraged. He lived on, day by day, doing well the present duty and faithfully discharging the immediate responsibilities of his station in life. Jesus' life is the everlasting comfort of all disappointed idealists." The Two Crucial Years
- 1393:6 "And the rigorous experience of supporting his family was a sure safeguard against his having overmuch time for idle meditation or the indulgence of mystic tendencies." The Two Crucial Years
- 1397:7 The Zealots approached Jesus to join their group in rebelling against the payment of taxes to Rome. Jesus was 17, when he gave his famous reasons for refusal: That his first duty was to his widowed mother and 8 brothers and sisters who needed a father's watchcare and guidance. When Isaac offered to support the family if Jesus would go, Jesus replied:

IV. The Unique Role of the Father (continued)

- 1398:1 No matter how much money was forthcoming for their material support, that "money can't love". "Everyone in Nazareth well knew that Jesus was such a good father to Joseph's family and this was a matter dear to the heart of every noble Jew." The Adolescent Years
- 1573:2 "Every mortal really craves to be a complete person, to be perfect even as the Father in heaven is perfect, and such attainment is possible because in the last analysis the 'universe is truly fatherly'." Ordination of the Twelve
- 1573:7 "A father's affection can attain levels of devotion that immeasurably transcend a brother's affection." Ordination of the Twelve
- 1574:6 "A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent." Ordination of the Twelve
- 1575:10 "Fatherly love delights in returning good for evil--doing good in retaliation for injustice." Ordination of the Twelve
- 1597:2 And Jesus said to Jacob, the wealthy Jewish trader from Crete: "And now have I come in the flesh to reveal the Father in new glory and to show forth his love and mercy to all men on all worlds." As this gospel spreads over the whole world there will grow up improved and better relations among the families of all nations. "As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth." . . . "a good and true father not only loves his family as a whole--as a family--but he also truly loves and affectionately cares for each individual member." Passover at Jerusalem
- 1597:3 "Loving your children as a father on earth, you must now accept as a reality the love of the heavenly Father for you--not just for all the children of Abraham, but for you, your individual soul." Passover at Jerusalem
- 1598:1 "You should rejoice to enter the kingdom wherein such a merciful Father rules, and you should seek to have his will of love dominate your life henceforth." And Jacob answered: "Rabbi, I believe; I desire that you lead me into the Father's kingdom." Passover at Jerusalem
- 1629:6 "Among other things the Master said: 'You well know that, while a kindhearted father loves his family as a whole, he so regards them as a group because of his strong affection for each individual member of that family. . . God loves you, every one of you, as individuals.'" Religion is thus a personal experience. Eventful Days at Capernaum
- 1675:7 "When children are young and unthinking, they must necessarily be admonished to  
1676:1 honor their parents; but when they grow older and become somewhat more appreciative of the benefits of the parental ministry and protection, they are led up through understanding, respect and increasing affection to that level of experience where they actually love their parents for what they are, more than for what they have done. The father naturally loves his child, but the child must develop his love for

IV. The Unique Role of the Father (continued)

the father, from the fear of what the father can do, through awe, dread, dependence and reverence to the appreciative and affectionate regard of love." Second Preaching Tour

- 1922:4 "The family represents to the young child all that he can first know of either human or divine relationships. The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the earthly father for his first ideas of the heavenly Father." Wednesday the Rest Day
- 1923:2 The liberty of modern homes "is not restrained by love, motivated by loyalty, nor directed by the intelligent discipline of wisdom. As long as we teach the child to pray, 'Our Father who is in heaven,' a tremendous responsibility rests upon all earthly fathers so to live and order their homes that the word father becomes worthily enshrined in the minds and hearts of all growing children." Wednesday the Rest Day
- 2097:3 Consider that this magnificent revelation, this encyclopedia of information, this greatest of all spiritual guides, ends with the Father concept: "The Father is living love, and this life of the Father is in his Sons. And the spirit of the Father is in his Son's sons--mortal men. When all is said and done, the Father idea is still the highest human concept of God." The Faith of Jesus

## V. How Children Learn (Motivations for Learning)

There are so many references in the URANTIA Book on each of several motivations for learning that it was necessary to select only a few examples for each of the seven listed in our outline.

231:3 Recognition: "Recognition indicative of effort and attainment is granted to all, ascending mortal or ambitious cherubim, who complete these adventures in wisdom and truth." Paradise Sons of God

(Note) In recent years there has been much opposition to the use of rewards such as stars or prizes. In fact some principals have issued firm directives against this practice feeling that this might make some children feel superior to others. However, on the long ascension trail, ascenders learn to face failure gracefully, a lesson that is sadly neglected in the average school of today. Also, all along the universe path, recognition of various types does reward achievement.

296:4 Socialization: The value of socialization in education and learning is shown all the way up to Paradise starting with the lowest group of mortals. "And the commingling of these manifold types provides the seraphic complements of rest with a rich situational environment which they effectively utilize in furthering the education of the ascending pilgrims, especially with regard to the problems of adjustment to the many groups of beings soon to be encountered on Paradise." Ministering Spirits of the Central Universe

(1355) This method was also used in Jesus' home training from the age of 2-3 when he was permitted to play with eight other children in the garden and home at Alexandria. Later he learned much by mingling with the members of the caravans at the village spring and his father's repair shop.

300:4 Socialization: "Ethical awareness is simply the recognition by any individual of the rights inherent in the existence of any and all other individuals." Ministry of Primary Supernaphim

Every new person our children meet 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 imparts something from his own experience and personality to every child he meets so that every one is thus made forever different and better for having associated with another.

342:7 Repetition for Reinforcement: "As 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 have imbibed at the experiential founts of wisdom." Personalities of the Grand Universe

549:4 Play and Humor: "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." The Morontia Life

The need for play and humor is emphasized through all the Urantian teachings. Children should be trained in these two methods of relaxation from an early age. It is sad to note that the present schoolrooms do not consistently build and develop the sense of humor inherent in our children. Instead, humor is often inhibited.

V. How Children Learn (continued)

- 549:3 "When we are tempted to magnify our self-importance, if we stop to contemplate the 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." The Morontia Life
- 551:2,3 Good and faithful URANTIA parents can help their children avoid or at least diminish some of the problems of the morontia career. Listen to this: "Those things which you might have learned on earth, but which you failed to learn, must be acquired" in the morontia life. "There are no royal roads, short cuts, or easy paths to Paradise." The Morontia Life
- 551:3 The morontia career must: "effect the permanent eradication from the mortal survivors of such animal vestigial traits as procrastination, equivocation, insincerity, problem avoidance, unfairness and ease-seeking." The Morontia Life
- 575:6 Competition: The early planetary "schools of culture and training are well adapted to the needs of each planet, and there soon develops a keen and laudatory rivalry among the races of men in their efforts to gain entrance to these various institutions of learning." Spheres of Light and Life
- 625:6 On the Spheres of Light and Life "the children are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of diverse achievement in the mastery of truth, beauty and goodness." Spheres of Light and Life
- 625:6 Socialization: "On these superb worlds the childbearing period is not greatly prolonged. It is not best for too many years to intervene between the ages of a family of children. When close together in age, children are able to contribute much more to their mutual training." Spheres of Light and Life
- 812:4 Learning by Doing: "There are no classrooms, only one study is pursued at a time . . . Books are used only to secure information that will assist in solving the problems arising in the school shops and on the school farms. Much of the furniture used on the continent and the many mechanical contrivances (this is a great age of invention and mechanization) are produced in these shops." Government on a Neighboring Planet
- Learning by Doing: this great motivation was used in training people in the Garden, On a Neighboring Planet, in Jesus' home life and all through the ascension career.
- 812:4 Reinforcement of Learning: This method of immediately teaching those just below you is used throughout the universe. "After the first three years, all pupils become assistant teachers, instructing those below them." Government on a Neighboring Planet
- 835:6 Competition: "The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play." Adam and Eve
- 909#8 Educational Training: "Social inheritance enables man to stand on the shoulders of all who preceded him, and who contributed aught to the sum of culture and knowledge. In this work of passing the torch to the next generation the home will ever be the
- 909:6 basic institution." . . . "The human baby is born without an education; therefore man



V. How Children Learn (continued)

possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization." Development of Modern Civilization (Note that this great power rests primarily in the home.)

- 909:7 And how we need to use this book as a guide to help us improve the home and rear the next generation, as we read on page 909: "Modern civilization is at a standstill in spiritual development and the safeguarding of the home institution," Development of Modern Civilization
- 1355 Socialization: This method was used in Jesus' home training when he was 2-3 years old, in Alexandria, Egypt. In the home where Jesus lived there were "two other children about his age and among the near neighbors six others", so that Jesus learned to play with eight children in that garden and home. The Early Childhood of Jesus
- 1363:2 Socialization: "Jesus received his moral and spiritual culture chiefly in his home. He secured much of his intellectual and theological education from the chazan. 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." . . . "Jesus was highly educated in that he thoroughly understood men and devotedly loved them." Early Childhood of Jesus
- 1364:3 ART: When he was about ten years old, "Jesus and the neighbor boy, Jacob, became great friends of Nathan the potter who worked near the flowing spring; and as they watched Nathan's deft fingers mold the clay on the potter's wheel, many times both of them determined to be potters when they grew up. Nathan was very fond of the lads and often gave them clay to play with, seeking to stimulate their creative imaginations by suggesting competitive efforts in modeling various objects and animals." Early Childhood of Jesus
- 1364:8 MUSIC: In Jesus' eighth year (A.D. 2) "he made arrangements to exchange dairy products for lessons on the harp. He had an unusual liking for everything musical. Later on, he did much to promote an interest in vocal music among his youthful associates. By the time he was 11 years old, he was a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations." Early Childhood of Jesus
- 1366:4 "Jesus delighted in drawing landscapes as well as modeling a great variety of objects in potter's clay. Everything like that was strictly forbidden by Jewish law, but up to this time he had managed to disarm his parents' objection to such an extent that they permitted him to continue in these activities." However, after a scene at school when the elders called on his parents, Joseph felt constrained to rule that Jesus could not draw or model. Jesus obeyed as long as he lived in his father's house but it was one of the great trials of his young life. The Later Childhood of Jesus

Learning by Doing

- 1364:1 Before Jesus was eight years old, he learned to milk the family cow and to care for the other animals. He also learned to make cheese and to weave, during this year and the following year. When he was ten, he was an expert weaver. Early Childhood of Jesus

V. How Children Learn (continued)

- 1364:4, 5 During his eighth year (A.D. 2) Jesus began to spend a week or more on his uncle's farm five miles south of Nazareth. Also, he would spend another week or more each year with his fisherman uncle on the shores of the Sea of Galilee, thus learning two more skills. Early Childhood of Jesus.
- 1363 Jesus and his father took many walks together climbing the nearby hills for a view  
1364 of many different geographical areas. His father would tell him stories of the history, pointing out the location of the incidents. When they strolled on the lower countryside, he learned much about nature and the various changes of seasons. His father and mother were unusually good teachers and would try to answer his questions. Early Childhood of Jesus
- Jesus learned much from the men in the different caravans that wended their way through Nazareth on their way to the coast. They stopped at Nazareth for rest and refreshment at the village spring and at his father's repair shop. These men from different caravans taught Jesus much about their countries and different life styles. Jesus was able to converse because he spoke three languages but used Greek mainly with the caravan travelers. Early Childhood of Jesus
- 1369 Before Jesus had finished his tenth year, he spent two months with his fisherman uncle and became a very successful fisherman. By adulthood he was an expert fisherman. He often thought he would be a fisherman when he grew up, and later thought he'd be a carpenter like his father. Later Childhood of Jesus
- 1389:1 The year Jesus was 14, "it became the custom for the neighbors to drop in during the winter evenings to hear Jesus play upon the harp, to listen to his stories (for the lad was a master story teller), and to hear him read from the Greek scriptures." The Two Crucial Years
- 1557:2 Philip "had that great and rare gift of saying, 'Come.' When his first convert, Nathaniel, wanted to argue the merits and demerits of Jesus of Nazareth, Philip's effective reply was, 'Come and see.' . . . 'He met all situations as they arose in his work with 'Come'--'Come with me; I will show you the way.' And that is always the effective technique in all forms and phases of teaching. Even parents may learn from Philip the better way of saying to their children. . . 'Come with us while we show and share with you the better way.'" The Twelve Apostles
- 2096:6 "Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which may may utilize in his universe ascent." The Faith of Jesus

VI. Discipline (from term disciple, meaning to teach)

- 412:5 Wise, firm and orderly leadership must be provided by the parents, always with love. The universe is not permissive nor lax. Listen to this example: "The divine plan of education provides for the intimate association of work and instruction. We teach you how best to execute the things we command you to do." Personalities of the Local Universe
- 941:1 "It is civilization's protection of the child from natural consequences of foolish conduct that contributes so much to modern insubordination." Marriage and Family Life
- 941:2 "Eskimo children thrive on so little discipline and correction simply because they are naturally docile little animals; the children of both the red and the yellow men are almost equally tractable. But in races containing Andite inheritance, children are not so placid; these imaginative and adventurous youths require more training and discipline. Modern problems of child culture are rendered increasingly difficult by: 1. The large degree of race mixture. 2. Artificial and superficial education. 3. Inability of the child to gain culture by imitating parents--the parents are absent from the family picture so much of the time." Marriage and Family Life
- 941:6 "The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men." Marriage and Family Life
- 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 the patriarchal or autocratic form of family government. They were 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." Marriage and Family Life
- 1360:5 "This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family cooperation and home discipline. [This was during Jesus' sixth year.] Mary was a loving mother but a fairly strict disciplinarian. In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquility of the entire family. When the situation had been fully explained to Jesus, he was always intelligently and willingly cooperative with parental wishes and family regulations." Early Childhood of Jesus
- 1400:7 Jesus always used the positive, optimistic approach with the children at home. He would say: "Day by day we are strengthened for these tasks by our hope of better days ahead." "His sturdy and practical optimism was truly contagious; all the children lived in an atmosphere of anticipation of better times and better things. And this hopeful courage contributed mightily to the development of strong and noble characters, in spite of the depressiveness of their poverty." The Adolescent Years
- 1401:3 "By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training--the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. He refrained from placing emphasis on evil by forbidding it; while he exalted good by commanding its performance.

VI. Discipline (continued)

Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family." The Adolescent Years

- 1401:4 "Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and wholehearted obedience. The only exception was Jude, upon whom on sundry occasions Jesus found it necessary to impose penalties for his infractions of the rules of the home. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the family rules of conduct, his punishment was fixed by the unanimous decree of the older children and was assented to by Jude himself before it was inflicted." The Adolescent Years
- 1401:7 "In general, all of the children, particularly the girls, would consult Jesus about their childhood troubles and confide in him just as they would have in an affectionate father." The Adolescent Years
- One of Jesus' successful methods of preventing discipline problems when he served as father to his eight brothers and sisters was WORK. Even the little tots were assigned tasks commensurate with their age and ability levels. This is the best possible insurance against the need for discipline and all were busy in that household.
- 1579:4 "Jesus quoted with approval on this afternoon an old Hebrew saying: 'He who will not work shall not eat.'" Ordination of the Twelve
- 1589:5 Jesus would say: "It is not wise for the host to participate in the family troubles of his guests; a wise parent never takes sides in the petty quarrels of his own children." Beginning the Public Work
- 1608:1 Jesus said: "But you should not overlook the fact that even divine love has its severe disciplines. A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities." Going Through Samaria
- 1653:3 "But Jesus earnestly warned his 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 overindulgent and unwise parents who conspire with the foolish of earth to encompass the moral undoing of their thoughtless children, and who are thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring. Said Jesus: 'My Father does not indulgently condone those acts or practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. Such sinful practices are an abomination in the sight of God.'" Interlude Visit to Jerusalem

VI. Discipline (continued)

2056:3 An examination of Judas's problems will show that most of them could have been prevented by proper training and discipline in childhood. "Judas met defeat on earth and finally betrayed his Master because of the following factors:

1. "He was an isolated type of human being." (Importance of socialization training from an early age.)
  2. "As a child, life had been made too easy for him. He bitterly resented thwarting. He always expected to win; he was a poor loser." (Importance of teaching how to lose gracefully and how to work.)
  3. "He never acquired a philosophic technique of meeting disappointment. Instead of accepting disappointments as a regular and commonplace feature of human existence, he unfailingly resorted to the practice of blaming someone in particular, or his associates as a group for all his personal difficulties and disappointments." (Importance of learning not to "pass the buck", teach how to square shoulders and move on to the next task.)
  4. "He was given to holding grudges; he was always entertaining the idea of revenge." (The teachings of the URANTIA Book at an early age and consistently followed in the home would teach forgiveness and positive traits in place of this Believer's Prayer.)
  5. "He did not like to face facts frankly; he was dishonest in his attitude toward life situations." (Children must early face the consequences of their acts.)
  6. "He disliked to discuss his personal problems with his immediate associates; he refused to talk over his difficulties with his real friends and those who truly loved him. He never once went to the Master with a purely personal problem." (A warm, affectionate relationship with parents from the beginning will prevent this.)
  7. "He never learned that the real rewards for noble living are after all, spiritual prizes, which are not always distributed during this one short life in the flesh." (Teach the child the URANTIA long evolutionary plan.)
- Final Appearances and Ascension

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 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 Jerusalem 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
- 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 human hero--Joshua ben Joseph. Later Evolution of Religion

VII. Religious Training and Spiritual Culture (continued)

- 1089:6 "Together with children, religion is a 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
- 1094:3 "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, 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 one's self 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
- 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 growth 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

VII. Religious Training and Spiritual Culture (continued)

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, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as if 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 The author also adds: "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 can only become a focus of dynamic affection, this benign virus of love would pervade the home and finally infect every member. 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 growth of the recognition of supreme values then
- 1131:1 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."\*
- 1131:3 "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 of 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."\*
- 1131:5 "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."\*
- 1131:6 "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."\*

\*From Reality of Religious Experience



VII. Religious Training and Spiritual Culture (continued)

- 1131:7 "Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between 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."\*
- 1131:8 "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."\*
- 1131:9 "Very early in life the normal child begins to learn that it is 'more blessed to give than to receive.'"\*
- 1132:1 "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."\*
- 1132:4 "Remember that in the religions 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."\*
- 1360:2 "During this year [sixth] Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. This departure from the more solemn and reverent modes of communication with Deity, was a bit disconcerting to his parents, especially his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having 'just a little talk with my Father in heaven.'" Early Childhood of Jesus
- 1363:2 "Jesus received his moral training and spiritual culture chiefly in his home." This would have been by Joseph and Mary his parents. And this is true in the garden, on a Neighboring Planet and wherever we have been given a guide to upstep our own life on this planet and at this time; that spiritual training is given in the home and by the two parents. Early Childhood of Jesus
- 1372:6 "As time passed, Jesus did much to modify their practice of religious forms such as the family prayers and other customs. And it was possible to do many such things at Nazareth, for its synagogue was under the influence of a liberal school of rabbis, exemplified by the renowned Nazareth teacher, Jose." Later Childhood of Jesus
- 1372:7 "Throughout this and the two following years Jesus suffered great mental distress  
1373:1 as the result of his constant effort to adjust his personal views of religious practices and social amenities to the established beliefs of his parents. He was distraught by the conflict between the urge to be loyal to his own convictions and the conscientious admonition of dutiful submission to his parents; his supreme conflict was between two great commands which were uppermost in his youthful mind. The one was: 'Be

\*From Reality of Religious Experience

VII. Religious Training and Spiritual Culture (continued)

loyal to the dictates of your highest convictions of truth and righteousness.' The other was: 'Honor your father and mother, for they have given you life and nurture thereof.' However, he never shirked the responsibility of making the necessary daily adjustments between these realms of loyalty to one's personal 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 upon loyalty, fairness, tolerance, and love." [His 12th year] Later Childhood of Jesus

- 1389 During this, Jesus' 15th year, he formulated the Family Petition which later became known to many as the Lord's Prayer. They had many forms of praise and several formal prayers. Jesus had tried to teach the older children to say individual prayers but they could not grasp his thought. He tried to lead them along by suggestive phrases and presently this evolved into the Family Petition. One evening in October, he sat down by the little squat lamp on the low stone table, and, on a piece of smooth cedar board about 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 has become known 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 must take precedence of all duties; that the support of his family must become his first obligation." The Two Crucial Years
- 1390:1
- 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 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 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. When the apostles endeavored to send them away Jesus came out saying: "Suffer the 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." Visit to Philadelphia
- 1840:1
- 1840:2 "And when the Master had spoken to his apostles, he received all of the children, laying his hands on them, while he spoke words of courage and hope to their mothers." . . . "And so does the sacred oftentimes appear to be the common, as on this day these children and their mothers little realized that the onlooking intelligences of Nebadon beheld the children of Jericho playing with the Creator of a universe." Visit to Philadelphia
- 1840:5, 6 "It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine worship, that 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 worshipping 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." . . . "How unfortunate that little children should have their first introduction to concepts of public worship in cold barren rooms, so devoid of beauty appeal and so empty of all suggestions of good cheer and inspiring holiness! 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." Visit to Philadelphia
- 2088 When you plan to tell the stories of Jesus' life as a boy and then as an earthly father  
2089 to your children, remember to include the meaning and significance of his daily living, otherwise one would end up with stories about Jesus rather than of his superb  
2090:4 teachings! "To 'follow Jesus' means to personally share his religious faith and to enter into the spirit of his unselfish service for man." The Faith of Jesus
- 2090:4 "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." And this was inextricably bound up in the way he lived day by day, facing the problems of ordinary living with patience, kindness and wisdom the religious life we hope to teach our children. The Faith of Jesus
- 1389:5, 8 Always remember that Jesus chose to spend nearly 20 years, more than half of his bestowal here, as an earthly father in continual service-ministry to his eight brothers and sisters. And during that time he also supported and cared for his mother.

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PREPARING FOR MARRIAGE AND FAMILY

Class Outline

1. Choosing a Mate - The differences between infatuation and love  
P. 928 - "Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home-building - a life-long partnership of self-effacement, compromise, devotion and unselfish dedication to child-culture." THEME
  2. Seven Human Love Stories of The URANTIA Book - Analysis of each. How did each couple meet? Were there divorces? What made them successful?
  3. Essential Experiences of Parenthood - P. 516:3; 939:7; 1839:5  
Parenthood entails the supreme experience of human existence. P. 941:3  
New role of religion emerging - the teaching that parental experience is essential - the enlarged understanding of the privilege of procreation.
  4. Unique Role of Human Fatherhood - Jesus' Role as an Earthly Father.  
P. 1393:6; 1397:7; 1398:1; 1389:8; and 1390:1  
The Creator of our own local universe, Michael of Nebadon, served as an earthly father to Joseph's eight children, more than half of his entire bestowal career on this earth.
  5. Discipline - from term disciple - meaning to teach. P. 1822:3; 941:7  
Start discipline early, Jesus' method in their home P. 1401:4 - Family Council.  
P. 941:7 Discipline of self first; Self-control the watchword
  6. How Children Learn - P. 812:4; 835:6; 909:6; 909 #8; 1363:2; 1364:3  
Each one teach one on the step just below him. "Even the little tots had work."  
Learning by Doing - Before Jesus was eight years old, he learned to milk the family cow and to care for the other animals. He also learned to make cheese and weave. He helped his mother with the young children and house chores.
  7. Loyalty - Trustworthiness - "Loyal persons are growing persons."  
P. 316:1,2,3; 435:4,5 Definition of Loyalty; 1012 all; P. 1403:2; P. 1094;  
Children are most impressed by loyalty of their parents and teachers.
  8. Religious Training of Children - Province of home and duty of parents. P. 835:6  
P. 811:4; 1089:6; 1094:7; 2090:4
  9. Human Sexuality - P. 382; P. 383; P. 914; P. 915; P. 938; P. 1098  
20 page resource report from The URANTIA Book, by Julia, for class members.
  10. Family and Home Finances - P. 1604; P. 1389:8; P. 1390:1; P. 1393:6  
Talk by Gard Jameson (Specialist in this topic) with references from The URANTIA Book on May 3. Moved from class to monthly meeting.
- Field work for our class:  1. Attending the beautiful wedding of Lori and Michael performed by Vern Grimsley - URANTIA Book quotations
- Slide Talks: (Kantors)  2. Talks by Ellen and Chick Montgomery on the pregnancy, and joy of planning for new baby, due in April, 1981
1. Birth and Bonding  
2. The Nurturing Father  3. Lecture by Gard Jameson on Family Finance (U.B.)  
May 3 - shared with all at assembly