

TEACHING METHODS OF JESUS

Jesus always lived the truth, but the technique and content of his teaching were conditioned by, and adapted to, the concrete situation. Some examples:

- I. STORIES
 - A. For children -
also play - (pp. 1369, 1389, 1692)
 - B. For crowds -
parabolic analogy - (pp. 1692, 1853)
- II. DISCOURSE
 - A. To large audiences -
 - B. With individuals -
Jesus selected topic suited to the interest of the person - (Greek philosopher, p. 1476)
- III. QUESTIONS AND ANSWERS - (instruction)
 - A. Invariably taught his apostles this way - (p. 1546)
 - B. Inquiry must precede instruction - (p. 1592)
example: Nicodemus - (p. 1602)
- IV. SCRIPTURE
 - A. In synagogue -
as basis for illustrative sermons
 - B. With scribes and Pharisees -
as basis for authority, in true rabbinic fashion
 - C. With individuals -
as familiar point of reference
- V. RELATIONSHIPS, NOT RULES
 - A. To the Father - (pp. 1584-85)
 - B. Other examples -
 1. man and wife - (p. 1471)
 2. incident at Simon's house - (pp. 1652-53)
- VI. TEACHING, TRAINING, AND TESTING

With apostles and others Jesus used complete variety of methods to prepare them for two-fold goal of:

 1. self-understanding, self-mastery
 2. service and ministry to others

JESUS AS STUDENT

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It was suggested by participants in the Education Committee's 1979 workshop that to complete the process of observing Jesus as Teacher it is necessary to focus on the conjoint role of Jesus as Student.

Accordingly, we offer the following few references to the early life of Jesus as indicative of the attitude he maintained toward study and learning. Please do not be bound or limited by these few examples. Your own creative process of selecting, synthesizing and organizing information which underscores the dedication of Jesus in the pursuit of wisdom will best inspire those in your discussion group to a like endeavor.

Perhaps it would be helpful to first review the final paragraphs of Paper 127, starting on page 1405 with, "Jesus is rapidly becoming a man, not just a young man but an adult."

What are some of the aspects of Jesus as student that characterized this process of "becoming"?

I Accumulating knowledge.

- At school -

- p. 1362: a six year study of scripture and the Hebrew language.
- p. 1366: learned more than one view of theology.
- p. 1368: Jesus exhibited above average interest, curiosity, insight, and hunger for knowledge.

- In home and community -

- p. 1364: "...reverent and sympathetic contact with nature."
- p. 1371: "...indefatigable in his study of nature."
- p. 1364: In addition to learning multiple skills and arts, Jesus took advantage of every situation to increase his knowledge, such as the chance meeting with teacher of mathematics from Damascus.
- p. 1369: Sought older minds.

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II Sorting, classifying, and correlating information.

- p. 1360: Jesus "pondered...seriously..."
- p. 1375: "...meditated deeply..."
- p. 1376: "...deep thinking and keen reasoning..."
- p. 1391: "Each of these momentous problems [he] turned over in his mind and seriously pondered..."
- p. 1368: "...original thinker..." clashed with tradition but adapted to family practices.
- p. 1378: Refusal to automatically accept orthodox religious beliefs.
- p. 1388: Tested civil and religious institutions according to benefit to the soul of man.
- p. 1401: Used family prayer time for discussions pertaining to welfare of the family.

III Organizing mental possessions for service, ministry, and teaching.

- p. 1373: Masterful adjustment of conflicts.
- p. 1420-1422: Continuing adult education:
 - Jesus "...spent at least five evenings a week at intense study..."
 - Conferences and gatherings for questions, answers, and instruction.
 - Two months listening to religious leaders in Jerusalem.
- p. 1424: "...educational contact-training with peoples of the world...travel-training..."
- p. 1400: "Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand."

INTERNATIONAL FELLOWSHIP COMMITTEE

PROGRAM

August 7, 1980

URANTIA BROTHERHOOD WORKSHOPS

Lake Forest, Illinois

8:45

9:00 to 10:00

Welcome - Martin W. Myers

World News Round-up - Mr. Marvin Gawryn
(Marvin will Emcee the remainder of the program.)

Placing URANTIA Books
in Libraries in other countries - Mrs. Julia K. Fenderson

Inspirational Presentation - Mr. Vern Bennom Grimsley

10:15 to 10:30 Brief Break and Assembly in various meeting rooms for
Discussion Groups

10:30 to 12:00 Discussion Groups

12:00 to 1:00 Lunch

1:00 to 1:30 Free Time

1:30¹⁵ to 2:15 Panel Discussion on The Non-English-Speaking Perspective:
Tentative Participants include Dr. Dick Prince,
M. Jacques Tetrault, Ms. Lynne Kulieke, Mr. Ron Louie,
and one or two others yet to be decided.

2:15 to 2:30 Brief Break and Assembly in various meeting rooms for
Discussion Groups

2:30 to 3:30 Discussion Groups

3:30 to 3:45 Break and Reconvene for Special Report of Finance Committee
of URANTIA Brotherhood and Leader Reports

3:45 to 4:00 Special Report by Finance Committee of URANTIA Brotherhood

4:00 to 5:15 Discussion Group Reports

5:15 Adjournment (Leaders to insure their Discussion Group Reports are handed
in to International Fellowship Committee.)

1980 SUMMER WORKSHOPS

DISCUSSION GROUP TOPICS

International Fellowship Day, August 7, 1980

1. Prioritizing goals. How important is international fellowship among the many goals of URANTIA Brotherhood? What percentage of our time and money should be spent on it? And among the possible activities of an international nature, such as translations, book placement in libraries, fostering study groups, and building leadership, how should our resources be allocated?
2. Worldwide placement of URANTIA Books in libraries. What should our top priority be? Some feel we should be most concerned with getting Books into the bi-lingual sections of libraries in many countries, where a modern-day "Rodan" will find it and carry the message to his people. Should library placement precede, perhaps by years, all other activities, such as translations and international communications? Should we have an organized program of library placement? How would we locate willing individuals for this project? How would it be financed? What is the Brotherhood's current policy for Book donation? Should it be made more widely known? How?
3. Fostering worldwide study groups and Societies. How can we best encourage and facilitate the formation of stable and vigorous study groups throughout the world? By what process might such groups develop into Societies? Should we have a project of establishing study groups in isolated places and then visiting periodically? What can URANTIA Brotherhood and the International Fellowship Committee (IFC) do to support local activities in countries outside the U.S. (such as conferences, study groups, newsletters, etc.)?
4. Should we translate The URANTIA Book? What does The URANTIA Book say with regard to multi-lingualism? About a common language? Why was the Book given in English? Will translations dilute the integrity of the text? Are translations desirable? Why or why not? State the pros and cons and make a clear argument for one position. If translations are desirable, what should be the threshold of quality for authorized translations?
5. Translations: Financial and Legal Aspects. The Brotherhood Constitution mandates the IFC to seek persons interested in securing funds for translations? How should we do this? What should be our policy respecting "restricted-to-one-language" donations? What should be the relation between Foundation and Brotherhood regarding custody, appropriation, and disbursement of translation funds? What are the translators' moral and legal rights? How do differing national and international copyright laws affect our translation policy? How should we handle unauthorized translations when they are found circulating?

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6. Prioritizing languages for translation. What should be the criteria for selecting target languages for translation? Numbers of speakers? (If so, the top twelve languages, with figures indicating millions of speakers, are: Mandarin 690, English 380, Russian 259, Spanish 238, Hindi 230, Arabic 142, Portugese 141, Bengali 140, German 120, Japanese 115, Malay/Indonesian 106, French 100.) Or should it be interest shown in The URANTIA Book? Level of literacy, technology, trade? Free-world status? Religious orientation? Some combination of factors? List your nominations for the top ten target languages.
7. The French Connection. What is the status of the French translation? How does the French-speaking reader view our organizations? What is happening in Paris? In Quebec? What is the level of study group activity in French-speaking countries? How can we enhance friendship and co-operation with our French-speaking brothers?
8. The Hispanic Bridge: The Pan-American Situation. What is happening in Colombia? In the Philippines? In view of the rapid rise of interest in these countries, can we expect an upsurge of activity soon in Spain and other Spanish-speaking countries? 238 million people speak Spanish. Most are in the Christian tradition. What is the status of the Spanish translation?
9. Reaching into Asia. China contains a fourth of the world's population. Mandarin is the most spoken language on earth; Russian the third. Both China and Russia are totalitarian, major powers. Should translation efforts precede any signs of interest by speakers of Mandarin and Russian? How do we approach these nations? We know of the great spiritual receptivity of the Indian people. Some books have been placed in India through the efforts of the Family of God Foundation in co-operation with URANTIA Brotherhood. What is happening in India? What are the potentials? How do we make friends with all our Asian brothers?
10. The English-speaking fellowship around the world. English is spoken in the U.S., Canada, United Kingdom, Australia, New Zealand, South Africa, and in British Protectorates and U.S. military bases and ships throughout the world. The major multi-national companies, such as Fluor, Douglas, Exxon, etc. have created a world-wide English-speaking network. What efforts have been made to introduce The URANTIA Book into these places? What programs should be undertaken to utilize the existing worldwide network of English-speaking people, as a natural springboard from which to spread the Revelation, and foster the international Brotherhood of Man?
11. The American as Foreigner: A matter of viewpoint. How can we avoid having The URANTIA Book identified as a product of American culture and western civilization? "They" are not the ones who are different--"We" are! This will be a new concept for the

prevalently American participants, but without such attitudinal adjustment there can never be true fellowship. Didn't the Master say that in order to love we must first come to know one another? People from different cultures may have a somewhat different perception and reaction to The URANTIA Book. Is there in many countries a certain "méfiance" toward U.S. culture and organizations? If so, how can we help dissipate it? How can we avoid conquering, telling, centralizing, and nationalizing? Are we really aware of the difficulties of reading in a foreign language? What could cause major confrontations between groups of readers and how can we start working to avoid them? In summation: What mistakes can URANTIA Brotherhood avoid as The URANTIA Book increasingly becomes an international phenomenon?

12. Cross-Cultural Brotherhood: A Book for ALL Nations. What can URANTIA Brotherhood do to become an international rather than an "American" institution? What should be done to give a real international flavor and appeal to the Brotherhood? How can we disseminate The URANTIA Book on a broader planetary base without "forcing" its natural spread? What methods does The URANTIA Book suggest for the internationalization of the spread of the teachings? Do we really respect individual points of view, cultural differences and creative approaches to the teachings? Being different is great! How can we help make non-American, non-English-speaking and non-Christian readers feel fully at ease with the Brotherhood? We are all one family!
13. The URANTIA/Urantia Dilemma: Distinguishing between organizational and global concepts. (1) How do we prevent confusion between the URANTIA Brotherhood (organization) and the Brotherhood of Man on URANTIA (planetary fellowship)? (2) How will the international spread of Jesus' gospel (the message of The URANTIA Book) interact with the international spread of The URANTIA Book itself? (3) Should the Brotherhood be involved in fellowship goals which are not specifically Book-orientated?
14. The Evolution of Structure: Toward a Truly International Organization. How does URANTIA Brotherhood central office promote international fellowship? Should the IFC encourage the formation of study groups and eventually societies in countries outside of the U.S.? If so, how? Should the IFC membership comprise a majority of non-American readers? Should the Brotherhood structure be the same in each country? How can readers develop group efforts in their part of the world which will reflect their own specific needs? Should we encourage readers in countries outside the U.S. to decide on the type of organization (study group, society, or other form) they wish to set up? How can we avoid over-organization? Every individual is important; what can we do to help isolated readers? Should we encourage readers outside the U.S. to become members-at-large of the Brotherhood and give them full representation and voting rights?

15. Practical Programs: What are some workable programs we could institute now to develop leaders, promote fellowship, and accomplish the international spread of the teachings? (1) What can be done at the Society or study group level? Could we from time to time sponsor a bi-lingual teacher, leader or ambassador, from our ranks or otherwise? Could Societies send their key leaders to headquarters or to a central point to communicate with others on an international basis? Could Societies and study groups have some form of correspondence with individuals, study groups or Societies on an international basis? (2) What can be done at the Brotherhood level? Would pairing U.S. readers with readers outside the U.S. be a good idea? (3) Do you have other ideas? (4) How would such programs be set up? How would it actually work?

16. Fostering International Leadership. What is the role of leaders in global outreach and international development? How can we develop strong leaders? Should the IFC be expanded to include representatives from other countries? Should conferences be held in other countries? How can URANTIA Book readers who are travelling in different countries promote international fellowship with local readers? How do we identify world travelers and bi-lingual persons? Should we have a program to orient such people to Brotherhood goals? How can we most effectively involve international readers, especially when there may be no translation in their language? What are the pros and cons of the IFC formally inviting leading readers of The URANTIA Book from other countries to visit Chicago for purposes of fellowship and information exchange?

17. Long-Range Planning and Computer Potentials. Let's do some long-range thinking! What are the possibilities for machine-produced or machine-assisted translations? Estimate the number of years until each of the following occur: 5000 study groups? 100 Societies? 100 employees at Chicago headquarters? Major media coverage? Attack by organized religion? Pocket URANTIA Book (microthin paper)? Pocket microfiche readers? Complete URANTIA Book on microcassette? World monetary system? World language? World government? Machine-translation into 100 languages? Other? What are the implications of these future projections for current planning and near-term action?

Education Committee Workshops - Summer 1980

Section on Education in Dalamatia and Eden

Suggested Preparation Activities

The extensive educational activities of Dalamatia and of Eden can be most productively examined when viewed within the full context of their occurrence. Accordingly, a careful review of the following sections of The URANTIA Book is suggested to provide a foundation for workshop preparation and participation.

Paper 50	-	The Planetary Princes
Paper 51	-	The Planetary Adams
Paper 52	-	Planetary Mortal Epochs
Paper 66	-	The Planetary Prince of Urantia
Paper 67	-	The Planetary Rebellion
Paper 73	-	The Garden of Eden
Paper 74	-	Adam and Eve
Paper 75	-	The Default of Adam and Eve
Paper 76	-	The Second Garden
Paper 114	-	Seraphic Planetary Government

Education should here be broadly defined, in such a way as to allow incorporation of anything and everything related to the teaching-learning process. Consideration should be given not only to those educational programs of Dalamatia and Eden which were formal and planned, but also to the informal, implicit, and sometimes unexpected activities and accomplishments of these two great groups. For example, although it was not the initial intention of these teachers to offer object lessons in rebellion and default, nevertheless, we have all learned much from them about these topics.

The items listed below represent a few of the many possible questions about Dalamatia and Eden.

1. When were the Dalamatian and Edenic missions begun? Where were they located? What sort of physical facilities did they construct and why?
2. Who were the teachers of Dalamatia and of Eden? What was their background and training for this work? What were their strong and weak characteristics?
3. What were the initial goals of Dalamatia and of Eden - material, intellectual, and spiritual? How and why did experience lead to the modification of these goals?
4. Who were the students of Dalamatia and of Eden? What was their background and state of development. How did they respond to their teachers? What major difficulties were encountered in working with them?

5. How did the staffs of Dalamatia and of Eden organize to accomplish their goals? What were their priorities? What were their greatest difficulties? How did experience lead to modifications in their teaching methods?
6. What were the successes of Dalamatia and of Eden? What attitudes and methods were found to be most productive of success?
7. What were the failures of Dalamatia and of Eden? What attitudes and methods were found to be most productive of failure?
8. How did the Dalamatian and Edenic regimes interface with the requirements of evolution? What considerations were found to be most important to the orderly association of revelation and evolution?
9. What role did rebellion and default play in the activities and destiny of Dalamatia and of Eden? What was the nature of rebellion and/or default among these two missions?
10. In what ways do the experiences of Dalamatia and of Eden provide us with insight as to the best ways to approach modern attempts to foster social and spiritual evolution?

These questions are offered only as a stimulus to thought and are not intended to rigidly define the limits of this study. The general topic of Education in Dalamatia and Eden can and should be examined in a variety of ways. If you conceptualize a study approach not implied in the above, please feel free to develop and employ it.

The Education Committee wishes to thank you for all of your efforts in helping to make the 1980 Summer Workshops a valuable and enjoyable experience for all.