

Julia K. Fenderson, Instructor
Chick Montgomery
Roxy Alessandro Coordinators
Bruce Fiero

April 1980 to
April 1981 - A full year

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)

1. Birth and Bonding
The Nurturing Father

2. Talks by Ellen and Chick Montgomery on the pregnancy, and joy of planning for new baby, due in April, 1981
3. Lecture by Gard Jameson on Family Finance (U.B.)
May 3 - shared with all at assembly

HOW TO FATHER

by

Dr. Fitzhugh Dodson
Pub. Nash - 1974

[Internationally renowned psychologist and author of best seller, How to Parent. A member of Phi Beta Kappa, he received his A.B. cum laude from John Hopkins University, his B.D. cum laude from Yale and his Ph.D. from the University of Southern California. Founder of internationally famous La Primera Preschool in Torrance, 520 pp. Father of three.]

How to Father is the first complete guide designed primarily to help fathers fulfill their unique and vitally important role on today's parenting team. Mother too will find this book valuable, for it covers all stages of child development from birth to age 21.

Among the subjects covered are: disciplining your child, helping your child attain his maximum psychological development, handling sibling rivalry, educating your child about sex and drugs and helping your child choose a vocation. Of special value is a readable five-part appendix.

Some pertinent quotes which correlate with certain aspects of the philosophy about fatherhood in the URANTIA Book:

"Avoid the mistakes so many fathers make. Don't wait until your child is older before you get involved with him. Do it as soon as he is born. You simply cannot develop strong feelings for a child with whom you have never had close physical contact - a child you have never held in your arms or given a bath."

Don't postpone your fatherhood until the baby is older and has learned to walk or talk. Start right in with the little tyke. Pick him up. You won't hurt him. Feed him. Talk to him. Hold him. Play with him. Cuddle him. This is when he begins to develop a good self-concept, and a love for you."

It is important for you to start your relationship with your child early, because the first five years of his life are the most important ones.

How to Father, p. 16: "By six years his basic personality structure has been formed, and this determines to a large extent, what kind of adolescence he will have, how successful he will be in his adult life, what kind of woman he will marry and how happy and lasting that marriage will be."

The following ideas also corroborate those by Dr. Benjamin Bloom in many famous studies in Europe as well as in this country: Stability and Change in Human Characteristics. John Wiley & Sons:

"Not only are the first five years crucial for a child's emotional growth; they are critical for his intellectual growth as well. Children develop approximately 50% of their intelligence by age 4, another 30% by age 8, and the remaining 20% by age 17."

Dodson says, "I will go one step further and emphasize that the first year of life, the stage of infancy, is the most important of the first five years."

"Why is that? Because the most important factor in forming your child's basic personality structure is his self-concept. And the most important part of his self-concept is formed as an infant."

Your child's self-concept is the single most important thing to understand about him. You need to help your baby form a basic sense of trust in himself and his environment-- your home. This is determined by the atmosphere you and your wife create for him. He must develop a sense of trust and optimism through wise love and care.

"Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation." P.2054:1. The morontia Jesus delivered this message to a group of Samaritans at Jacob's well and soon afterwards again gave a similar command to a group at Tyre: "My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. P.2054:4.

Over and over we are told to go into all the world with the good news, the gospel, the message.

START //

From Julia

What is this good news? Certainly the good news includes the fatherhood of God and the brotherhood of man, but these two concepts are more all-embracing and multifaceted than one might think at first consideration. The fluidity and evolving nature of the gospel is pointed out in a quotation from P.2060:6. Jesus sent in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties. " "

// "Jesus taught a dynamic and many dimensional gospel because he recognized that, at least initially, one feature of the gospel might appeal to one personality type while another aspect would appeal to a different type of personality. We must also recognize that the way in which we teach the gospel of Jesus may vary from group to group for Jesus said: "Go, then, into all the world proclaiming this gospel of the fatherhood of God and the brotherhood of men to all nations and races and ever be wise in your choice of methods for presenting the good news to the different races and tribes of mankind." 2042:2. " STOP

So the good news can be proclaimed with or without The URANTIA Book. As William S. Sadler, Jr. has said: "The Book itself is not an End -- it is a most important Means to an End. It is designated to bring God closer to man and to bring man closer to God. We may minister to our spiritually hungry brothers with or without the aid of The URANTIA Book. But, if the Book ever becomes mandatory in our ministry, then have we truly become sectarian. Our primary objective, as Urantians, is the service of God, and the Book is an important Means to that End. Here we should make a vital distinction between that which is value and that which has value."*

On P.1766:5 we are told that: "In preaching the gospel of the kingdom, you are simply teaching friendship with God."

We also read, "In answer to Thomas's question, 'Who is this God of the kingdom?' Jesus replied: 'God is your Father, and religion - my gospel - is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings.'" P.1590:6.

The importance of knowing Jesus' life is again pointed out on P.2090:4. "One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it."

// * From William S. Sadler, Jr.'s 1957 URANTIA Brotherhood Triennial report. "

Some of the varied aspects of the gospel are indicated in the following passages:

"The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived, while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh." P.2053:5.

At Pella, when Jesus gave his last sermon there, he spoke of five points as representing the cardinal features of the gospel of the kingdom: P.1863:3.

- "1. The pre-eminence of the individual.
2. The will as the determining factor in man's experience.
3. Spiritual fellowship with God the Father.
4. The supreme satisfactions of the loving service of man.
5. The transcendency of the spiritual over the material in human personality."

If we are not careful, we can make the same mistake with the Fifth Revelation that the well-meaning leaders of the Fourth Revelation made. They changed the religion of Jesus and the story of his matchless life into a religion about Jesus. On P.2051:4 we are told that "Already had begun the first steps of changing the gospel of the kingdom - sonship with God and brotherhood with man - into the proclamation of the resurrection of Jesus." And in the next paragraph we are further told that "under the vigorous leadership of Peter and ere the Master ascended to the Father, his well-meaning representatives began that subtle process of gradually and certainly changing the religion of Jesus into a new and modified form of religion about Jesus. And we, with the same sincerity and best intentions, can change the religion of Jesus into a religion or gospel about The URANTIA Book."

We should continue to work for the dissemination of The URANTIA Book into all the world for those who can read it and will read it and will go on to serve as light-houses in their native lands for those who cannot read. But let us be clear that the instructions given to us are to take the gospel - the good news - to all creatures of every race, tribe and nation. Nearly one-half of the world's 4.7 billion population cannot read and certainly more than that are not able to read The URANTIA Book yet we are admonished to take the message to "all creatures." If we are not able to personally "go into all the world" we can surely support those who are able. The Family of God Foundation is an example of a group that has a very successful radio program that carries the Jesus gospel all over the world. We can also support those scholars of The URANTIA Book in various countries who will use many methods to share the gospel of the book with non-readers in their own languages and dialects.

On P.2090:5 we read: "The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life of consecrated religious motivation if such truths shall again be proclaimed to the world." And that is up to us - that is our challenge - to see that those truths are again presented to the world.

Excerpts from The URANTIA Book, Copyright © 1955 URANTIA Foundation - -used by permission

By, Julia K. Fenderson-Edited by Randy L. Moser
Talk given at Media Conference, Culver City, Ca. 9-3-83

WHY A STUDY GROUP

Let us pause for a moment and try to gain an "unseen visitor's" view of our little study group and also to consider objectively some of the important reasons why we assemble to study together. Our "unseen friend" would know some of the problems and some of the values that come to us because we work and study together in a group.

Unseen
Friends

Pages 1241
1255
430
432
438

We realize that any one or more of a number of "unseen friends" might be here with us. Student visitors could be here, or it is quite possible that a midwayer or a member of the many groups of seraphim, cherubim and sanobim resident on our planet could drop in. For example, a social architect "labors to enhance all sincere social contacts." Isn't it good to know that we are in a friendly universe with the angels of heaven working to help us? If, perchance, one were here, what would he see?

He would see an extremely varied and heterogeneous group of plodding and sincere mortals — mortals way down at the bottom rung of the long ladder which evolutionary earthly animal origin beings must take, step by step, even to reach the beginning of the inward path to Havona. It is safe to say that no two of us have the same background or occupation. Our interests and hobbies vary so much that it is doubtful if we would ever have met, except for the blue Book. But we have the strongest of common bonds which unites us — we are all fellow searchers for TRUTH. Our common deep interest in the big blue Book testifies to that.

Learning and Working Together

Sometimes, it is a great temptation to reason that perhaps we could accomplish more by reading and studying alone at home and I believe that sooner or later everyone faces this question. Often in earlier days I thought that if I added up all the time traveling to and from meetings and the social times there, perhaps it would be better if I studied and read the Book at home, especially when one is so limited in precious time to study and read. But the Book tells us otherwise. All through its pages we are admonished to serve and to work with others. Listen to Rodan of Alexandria:

Great
Spiritual
Power
in
Working
together

"Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. Friendship enhances the joys and glorifies the triumphs of life.....By intelligent symbols man is able to quicken and enlarge the appreciative capacities of his friends. One of the

crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity."

Our Group Goal - Searching For God

ching

l
es

What is our true purpose in meeting together? What are we really doing? Though we have many contributory goals that main purpose is a statement or composite of our individual goals. We are searching for final values and for God. As Bill Sadler so often pointed out in the seminars and Marian Rowley stated in her Paper, the study of the Book is second. The truths it contains are important — they are the "everlasting truths". Jesus told us that our main purpose is to reveal God to man as his Father. Listen to this:

1593:6

"The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father — to lead this individual man to become son-conscious; then to present this same man to God as his faith son."

In this search for final values we can help each other. Rodan of Alexandria tells us so beautifully that in the union of souls we can mobilize wisdom by uniting our views.

ues

dying
ether

1776 #2

"Every human being sooner or later acquires a certain concept of this world and a certain vision of the next. Now it is possible through personality association to unite these views of temporal existence and eternal prospects. Thus does the mind of one augment its spiritual values by gaining much of the insight of the other. In this way men enrich the soul by pooling their respective spiritual possessions. Likewise, in the same way, man is enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint and narrowness of judgment. Fear, envy and conceit can be prevented only by intimate contact with other minds.....and since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge."

1289:3

"The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed."

We see that we cannot search for God and live and work alone. Again and again Jesus admonishes us that we can only learn and serve by working with our fellow men. Other authors in the

Book give us the same type of admonishments. Here is one given by a Mighty Messenger temporarily residing on Urantia:

"All true love is from God and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal men only by passing through that man's personality as he in turn bestows this love upon his fellows."

1289:4

So it appears that our first lesson in our search for God is "to love one another." That is a pleasant lesson especially in this group as we can do that just naturally. We can truly learn to love one another.

But that isn't all we are told to do. We are advised to "love all men." We know from the URANTIA Book and from modern psychology that if we fully understand men and why they act as they do — the true causes and background of their actions, we can then become compassionate and loving. We see examples of this daily at school. Some little eight year old boy may be so obstreperous that the teacher will tell me she can't "stand him another minute." He kicks, he strikes out at every one. Then when we carefully check his background and home life we find an alcoholic mother, a father who is gone all the time. The child has never known love and attention. He is kicking out against life. Now that the teacher knows all that, she becomes patient, she gives him attention, she loves him because she understands. You know what this does for the child. He in turn learns to love. He blossoms and changes. Oh, the great power of love!

It is pointed out many times in the Book that the results of studying and working together total far more than the sum of the parts. Here, for example, Malavatia Melchizedek tells us:

"Intellectually, socially and spiritually two moral creatures do not merely double their personal potentials of universe achievement by partnership technique, they more nearly quadruple their attainment and accomplishment possibilities."

We know from other quotations that this mathematical progression goes on and on as members of a group work together.

Again we find that by working together in our search for God, we help each other. Rodan of Alexandria calls working together "The enhanced defense against evil."

ve of
llows
ows
ve
the
ther

ve
n

quadruple
attainment

494 #7

er g
gether
nsurance
ainst
vil

1776 #4

"Personality association and mutual affection is an efficient insurance against evil. Difficulties, sorrow, disappointment and defeat are more painful and disheartening when borne alone. Association does not transmute evil into righteousness, but it does aid greatly in lessening the sting. Said your Master, "Happy are they who mourn"— if a friend is at hand to comfort. There is positive strength in the knowledge that you live for the welfare of others and that these others likewise live for your welfare and advancement. Man languishes in isolation. Human beings unflinchingly become discouraged when they view only the transitory transactions of time.....only a glimpse of the circle of eternity can inspire man to do his best and challenge the best in him to do its utmost. And when man is thus at his best he lives most unselfishly for the good of others, his fellow sojourners in time and eternity."

We can strive for the training given on Mansion World # 4.

ew
ocial
order

536:5

"It is during this period of training that ascending mortals are really first introduced to the demands and delights of true social life.....social activities which are predicated neither on personal aggrandizement nor on self-seeking conquest. A new social order is being introduced, one based on the understanding sympathy of mutual appreciation and unselfish love of mutual service and the overmastering motivation of the realization of a common and supreme destiny — the Paradise goal of worshipful and divine perfection."

And while we are developing these abilities of working and serving together we find we can check our progress. Note Jesus' words:

egree of
ve for
llows

1642:3

".....There is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father and as it dominates man, it unflinchingly leads in the directions of divine worship and loving regard for one's fellows..... Every earth child who follows the leading of this spirit shall eventually know the will of God, and he who surrenders to the will of God shall abide forever."

Sometimes we become temporarily discouraged. We may not keep our goal firmly in view or we may not learn as fast as we would wish. Then we can heed the words of a Mighty Messenger temporarily residing on Urantia:

reases
prehe on
acity

1289:3

"Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything."

And here we are in our little study group working for that very purpose. It seems to be one theme throughout the Book that in order to achieve we must serve and we must work together. A Mighty Messenger visiting on Urantia wrote the following in collaboration with the vicegerent Planetary Prince:

ome
ver
All

647
648

"Self-realization is potentially evil if it is antisocial. It is literally true: "No man lives by himself." Cosmic socialization constitutes the highest form of personality unification. Said Jesus: "He who would be greatest among you, let him become server of all." "As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom... Love is the greatest thing in the universe — and God is love."

"Love is the desire to do good to others."

311 #3
312:2
1088:9
1090 #5
1091:2
1092:3
1095:4
1130:3-4

Julia K. Fenderson
For Study Group

COMMEMORATION OF

JESUS' BIRTHDAY, AUGUST 21, 1966

Today, it is our great privilege to gather here together to commemorate the birth of Jesus of Nazareth. ~~On August 21, 7 B.C.~~ on August 21, 7 B.C. at noontime, Jesus was born of Mary, and on the eighth day according to Jewish practice he was christened and formally named Joshua ben Joseph. Page 1351.

Last year at this time, Georgia Gecht presented a scholarly and beautiful paper on the Cosmic Career of Michael. Here, she described the background which preceded the last bestowal, leading from the original birth and heritage on Paradise through the seven bestowals wherein Michael earned the supreme sovereignty or his Master Sonship.

With that thorough and fascinating description of the cosmic career of Michael as a background, we will now proceed to certain events of the birth and life of Joshua ben Joseph as he lived on our small and backward planet called Urantia. This is a story familiar to us all but one of which we never tire — one so simple, and yet one so very complex in its meaning and implications, not only to us but to the entire universe.

There are many reasons which led to the selection of Palestine as the land for Michael's last bestowal and especially to why the family of Joseph and Mary should have been chosen as the immediate personal setting for the appearance of this Son of God on Urantia.

Gabriel made a personal visit to Urantia after Michael had selected it for his final bestowal. As a result of Gabriel's study of human groups and his "survey of the spiritual, intellectual, racial and geographic features of the world and its people, he decided that the Hebrews possessed those relative advantages which warranted their selection as the bestowal race." 1344. What a superb compliment to the Jewish people, that they, out of all the peoples of this planet should be selected as the most superior to nurture and care for the Creator of the Universe!

"Gabriel then appointed and dispatched to Urantia the Family Commission of Twelve -- selected from the higher orders of universe personalities -- which was intrusted with the task of making an investigation of Jewish family life. When this commission ended its labors, Gabriel was present on Urantia and received the report nominating three prospective unions as being, in the opinion of the commission, equally favorable as bestowal families for Michael's projected incarnation! 1344:2

From the three couples nominated, Gabriel made the personal choice of Joseph and Mary, subsequently making his personal appearance to Mary, at which time he imparted to her the glad tidings that she had been selected to become the earth mother of the bestowal child. 1344:3

Mary and Joseph had been married in March 8 B.C. at the home of Mary's parents near Nazareth when Joseph was 21 years old. When he was a young man he had been employed by Mary's father in the work of building an addition to his house and it was during a noontime meal when Mary brought Joseph a cup of water that their courtship began. This courtship was of two years duration.

The following November in 8 B.C. Gabriel made his appearance to Mary. This is so vividly described on page 1346:5.

"One evening about sundown, before Joseph had returned home, Gabriel appeared to Mary by the side of a low stone table and, after she had recovered her composure, said: "I come at the bidding of one who is my Master and whom you shall love and nurture. To you, Mary, I bring glad tidings when I announce that the conception within you is ordained by heaven, and that in due time you will become the mother of a son; you shall call him Joshua, and he shall inaugurate the kingdom of heaven on earth and among men. Speak not of this matter save to Joseph and Elizabeth, your kinswoman, to whom I have also appeared, and who shall presently bear a son, whose name shall be John, and who will prepare the way for the message of deliverance which your son shall proclaim to men with great power and deep conviction. And doubt not my word, Mary, for this home has been chosen as the mortal habitat of the child of destiny. My benediction rests upon you, the power of the Most Highs will strengthen you, and the Lord of all the earth shall overshadow you."

" Gabriel's announcement to Mary was made the day following the conception of Jesus and was the only event of supernatural occurrence connected with her entire experience of carrying and bearing the child of promise," 1347:3

"Mary pondered this visitation secretly in her heart for many weeks until of a certainty she knew she was with child, before she dared to disclose these unusual events to her husband. When Joseph heard all about this, although he had great confidence in Mary, he was much troubled and could not sleep for many nights." 1347. Joseph did not become reconciled to the idea that Mary was to become the mother of an extraordinary child until after he had experienced a very impressive dream. In this dream a brilliant celestial messenger appeared to him and, among other things, said, "Joseph, I appear to you by command of Him who now reigns on high, and I am directed to instruct you concerning the son whom Mary shall bear, and who shall become the light of mankind. He shall first come to his own people but they will hardly receive him; but to as many as shall receive him, to them will he reveal that they are the children of God," After this experience Joseph never again wholly doubted Mary's story of Gabriel's visit and of the promise that the unborn child was to become a divine messenger to the world." 1347

The Home at Nazareth (See Map)

The home of Joseph and Mary was not far from the high hill in the northerly part of Nazareth, some distance from the village spring, which was in the eastern section of the town. Jesus' family dwelt in the outskirts of the city, and this made it all the easier for him subsequently to enjoy frequent strolls in the country and to make trips up to the top of this nearby highland, the highest of all the hills of southern Galilee save the Mount Tabor range to the east and the hill of Nain, which was about the same height. Their home was located a little to the south and east of the southern promontory of this hill (which was north) and about midway between the base of this elevation and the road leading out to Nazareth toward Cana. Aside from climbing the hill, Jesus' favorite stroll was to follow a narrow trail winding about the base of the hill in a northeasterly direction to a point where it joined the road to Sepphoris." 1350

The Trip to Bethlehem (See map)

"In the month of March 8, B.C (the month Joseph and Mary were married) Caesar Augustus decreed that all inhabitants of the Roman Empire should be numbered, that a census should be made which could be used for effecting better taxation. The Jews had always been greatly prejudiced against any attempt to "number the people", and this, in connection with the serious domestic difficulties of Herod, King of Judea, had conspired to cause the postponement of the taking of this census in the Jewish kingdom for one year. Throughout all the Roman Empire this census was registered in the year 8 B.C., except in the Palestinian kingdom of Herod, where it was taken in 7 B.C., one year later.

"It was not necessary that Mary should go to Bethlehem for enrollment - - Joseph was authorized to register for the family - but Mary, being an adventurous and aggressive person insisted on accompanying him. She feared being left alone lest the child be born while Joseph was away, and again, Bethlehem being not far from the City of Judah, Mary foresaw a possible pleasurable visit with her kinswoman Elizabeth.

"Joseph virtually forbade Mary to accompany him but to no avail; when the food was packed for the trip of three or four days, she prepared double rations and made ready for the journey. But before they actually set forth, Joseph was reconciled to Mary's going along, and they cheerfully departed from Nazareth at the break of day." 1350:6

"Joseph and Mary were poor, and since they had only one beast of burden, Mary, being large with child, rode on the animal with the provisions while Joseph walked, leading the beast. The building and furnishing of a home had been a great drain on Joseph since he had also to contribute to the support of his parents, as his father had recently been disabled. And so this Jewish couple went forth from their humble home early on the morning of August 18, 7 B.C., on their journey to Bethlehem. 1350 last.

Their first day of travel carried them around the foothills of Mount Gilboa, where they camped for the night by the river Jordan and engaged in many speculations as to what sort of a son would be born to them, Joseph adhering to the concept of a spiritual teacher and Mary holding to the idea of a Jewish Messiah, a deliverer of the Hebrew nation.

Bright and early the morning of August 19, Joseph and Mary were again on their way. They partook of their noontide meal at the foot of Mount Sartaba, overlooking the Jordan valley, and journeyed on, making Jericho for the night, where they stopped at an inn on the outskirts of the city. Following the evening meal and after much discussion concerning the oppressiveness of the Roman rule, Herod, the census enrollment, and the comparative influence of Jerusalem and Alexandria as centers of Jewish learning and culture, the Nazareth travelers retired for the night's rest. Early in the morning of August 20 they resumed their journey, reaching Jerusalem before noon, visiting the temple, and going on to their destination, arriving at Bethlehem in midafternoon.

"The inn was overcrowded, and Joseph accordingly sought lodgings with distant relatives, but every room in Bethlehem was filled to overflowing. On returning to the courtyard of the inn, he was informed that the caravan stables, hewn out of the side of the rock and situated just below the inn, had been cleared of animals and cleaned up for the reception of lodgers. Leaving the donkey in

Jesus was the object of their quest and sent them on to Bethlehem, where they found the babe and left their gifts with Mary, his earth mother. The babe was almost three weeks old at the time of their visit.

These wise men saw no star to guide them to Bethlehem. The beautiful legend of the star of Bethlehem originated in this way: Jesus was born August 21 at noon, 7 B.C. On May 29, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces. And it is a remarkable astronomic fact that similar conjunctions occurred on September 29 and December 5 of the same year. Upon the basis of these extraordinary but wholly natural events the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn babe. Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes. In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.

The Life of Jesus

"Of all human knowledge that which is of greatest value is to know the religious life of Jesus and how he lived it! Page 2090:4

That short quotation is the message which I would like to leave with you on this birthday of the Master. We who are so fortunate as to be able to read and ponder over the enlarged version and description of the religious life of Jesus are indeed fortunate. We can thank God daily for this tremendous privilege. Think of the multitudes of human beings on this planet who have not had this glorious opportunity! We must not only use this great privilege to the fullest by continuous study but it is our joy to bring this message to as many hungry souls as possible while we yet live here.

To continue with the quotation which I have selected for today's message. On page 2090:4 we read: "One of the most important things in human living is to find out what Jesus believed to discover his life purpose. To follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man."

"Jesus founded the religion of personal experience in doing the will of God and serving human brotherhood." 2092:4

"The struggling and valiant human Jesus of Galilee, by the valor of his personal religious faith and the heroism of his indwelling Adjuster, ascended from the lowly levels of humanity to become one with divinity, thus becoming the new and living way whereby all mortals may so ascend from humanity to divinity." 2092:3

"The ultimate goal of society's most advanced achievement can never hope to transcend Jesus' brotherhood of men based on the recognition of the fatherhood of God." 2093.

the courtyard, Joseph shouldered their bags of clothing and provisions and with Mary descended the stone steps to their lodgings below. They found themselves located in what had been a grain storage room to the front of the stalls and mangers. Tent curtains had been hung, and they counted themselves fortunate to have such comfortable quarters.

Joseph had thought to go out at once and enroll, but Mary was weary; she was considerably distressed and besought him to remain by her side, which he did.

Page 1351

The Birth of Jesus - Pages 1351-1352

All that night Mary was restless so that neither of them slept much. By the break of day the pangs of childbirth were well in evidence and at noon, August 21, 7 B.C., with the help and kind ministrations of women fellow travelers Mary was delivered of a male child. Jesus of Nazareth was born into the world wrapped in the clothes which Mary had brought along for such a possible contingency, and laid in a near-by manger.

In just the same manner as all babies before that day and since have come into the world, the promised child was born; and on the eighth day, according to the Jewish practice, he was circumcised and formally named Joshua (Jesus).

The next day after the birth of Jesus, Joseph made his enrollment. Meeting a man they had talked with two nights previously at Jericho, Joseph was taken by him to a well-to-do friend who had a room at the inn, and who said he would gladly exchange quarters with the Nazareth couple. That afternoon they moved up to the inn, where they lived for almost three weeks until they found lodgings in the home of a distant relative of Joseph.

The second day after the birth of Jesus, Mary sent word to Elizabeth that her child had come and received word in return inviting Joseph up to Jerusalem to talk over all their affairs with Zacharias. The following week Joseph went to Jerusalem to confer with Zacharias. Both Zacharias and Elizabeth had become possessed with the sincere conviction that Jesus was indeed to become the Jewish deliverer, the Messiah, and that their son John was to be his chief of aides, his right-hand man of destiny. And since Mary held these same ideas it was not difficult to prevail upon Joseph to remain in Bethlehem, the City of David, so that Jesus might grow up to become the successor of David on the throne of all Israel. Accordingly, they remained in Bethlehem more than a year, Joseph meantime working some at his carpenter's trade.

At the noontide birth of Jesus the seraphim of Urantia, assembled under their directors, did sing anthems of glory over the Bethlehem manger, but these utterances of praise were not heard by human ears. No shepherds nor any other mortal creatures came to pay homage to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.

These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country that he had had a dream in which he was informed that "the light of life" was about to appear on earth as a babe and among the Jews. And thither went these three teachers looking for this "light of life." After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that

THE FAMILY

PARENTS

CHILDREN

Jesus could help men so much because he loved them so sincerely. He truly loved each man, each woman, and each child.

1874-8

The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a mighty stimulus to all the inherent powers of a human personality.

1931-4

Parent
child
relationship

The older concept that God is a Deity dominated by kingly morality was upstepped by Jesus to that affectionately touching level of intimate family morality of the parent-child relationship, than which there is none more tender and beautiful in mortal experience.

Page Par.

40 7

We know that any child can best relate himself to reality by first mastering the relationships of the child-parent situation and then by enlarging this concept to embrace the family as a whole.

92 2

Subsequently the growing mind of the child will be able to adjust to the concept of family relations, to relationships of the community, the race, the world, and, then to those of the universe, the superuniverse, even the universe of universes.

Deity
parents

The relationship of the Creator Sons with their Paradise Father is touching and superlative. No doubt the profound affection of Deity parents for their divine progeny is the wellspring of that beautiful and well-nigh divine love which even mortal parents bear their children.

234 2

Relation-
ship of
Creative
Mother Sp
and Michael
Pattern
For
Family.

After the pledge of subordination by the Creative Mother Spirit, Michael of Nebadon nobly acknowledged his eternal dependence on his Spirit Companion. Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit's equality with him in all endowments of personality and attributes of divine character. And this becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. This is, in deed and in truth, the high ideal of the family and the human institution of voluntary marriage.

The Son and the Spirit now preside over the universe much as a father and mother watch over, and minister to, their family of sons and daughters. It is not altogether out of place to refer to the Universe Spirit as the creative companion of the Creator Son and to regard the creatures of the realms as their sons and daughters—a grand and glorious family .

369 1

Necessity of
parental
relationship

No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime 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.

516 3

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 mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers.

When children have their ideals, do not dislodge them; let them grow. And while you are learning to think as men, you should also be learning to pray as children.

555 1

Planetary
Prince's
schools--
training of
children

Planetary Prince's Headquarters and Schools.
Individual instruction in connection with family-group teaching.
Schools of marriage and homemaking.
Spiritual culture- the enlightenment of childhood and youth groups. Training of adopted native children as missionaries to their people.

575 (4)

Consequences
of wrongdoing
of a member
of a family.

While wrongdoing is always deleterious to a family, wisdom and love admonish the upright children to bear with an erring brother during the time granted by the affectionate father in which the sinner may see the error of his way and embrace salvation.

617 (4)

If an affectionate father of a large family chooses to show mercy to one of his 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.

618 L

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 a 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. Families, groups, nations, races, worlds, systems, constellations, and universes are relationships of association which possess individuality; and therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned.

619 1

If you are made to suffer evil consequences of sin of some member of your family, some fellow citizen or fellow mortal----- you may rest secure in the eternal assurance that such tribulations are transient afflictions.

619 2

On world of light & life. children

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.

625 6

Dawn mammals family
Primitive man
The Andonites

Even dawn mammals of 1 million years ago--
--were quite tender in family associations--
They were very loyal to their families;
they would die without question in defense of their children. 4.

704 3
714 2

		Pg.	Par.
	Males would fight heroically for the safety of their mates and their offspring; the females were affectionately devoted to their children.	714	2
Planetary Prince headquarters (Dalamatia)	The definite order of <u>family</u> life and the living of one <u>family</u> together in one residence of comparatively settled location date from these times of Dalamatia.	750	6
Family life			
Home-social unit	The home as a social unit never became a success until the supermen and superwomen of Dalamatia led mankind to love and plan for their grandchildren and their grandchildren's children. Savage man loves his child, but civilized man loves also his grandchild.		
About 500,000 years ago.			
	The Prince's staff lived together as fathers and mothers. True, they had no children of their own, but the fifty pattern homes of Dalamatia never sheltered less than five hundred adopted little ones assembled from the superior families of the Andonic and Sangik races; many of these children were orphans. They were favored with the discipline and training of these superparents.	750	7
Education	Fad sponsored the Dalamatia plan of teaching that was carried out as an industrial school in which the pupils learned by doing, and through which they worked their way by the daily performance of useful tasks. This plan of education did not ignore thinking and feeling in the development of character, <u>but it gave first place to manual training.</u>	751	1 all of par.
Home	And from the earliest times, where woman was has always been regarded as the <u>home</u> .	765	3
Family	Almost everything of lasting value in civilization has ₅ its roots in the <u>family</u> .	765	5

Family

The family was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.

765 5

The size of the family has always been influenced by the standard of living. The higher the standard the smaller the family, up to the point of established status or gradual extinction.

770 4

The household fire, which was attended by the mother or eldest daughter, was the first educator, requiring watchfulness and dependability. The early home was not a building but the family gathered about the fire, the family hearth. When a son founded a new home, he carried a firebrand from the family hearth.

777 6

In earliest times women were the property of the community and the mother dominated the family. The early chiefs owned all the land and were proprietors of all the women; marriage required the consent of the tribal ruler. With the passing of communism, women were held individually, and the father gradually assumed domestic control. Thus the home had its beginning, and the prevailing polygamous customs were gradually displaced by monogamy. Polygamy is the survival of the female-slavery element in marriage. Monogamy is the slave-free ideal of the matchless association of one man and one woman in the exquisite enterprise of home building, offspring rearing, mutual culture, and self-improvement. . .

781 2

Beginning of home.

Definition of marriage.

Early human associations	In the most primitive society the horde is everything; even <u>children</u> are its common property. The evolving <u>family</u> displaced the horde in child rearing.	787	1
Establishment of family	Sex hunger and mother love established the <u>family</u> . But real government does not appear until superfamily groups have begun to form.		
First peace group	The first peace group was the <u>family</u> , then the clan, the tribe, and later on the nation, which eventually became the modern territorial state.	788	3
Justice	Justice was first meted out by the <u>family</u> .	796	4
Government on a neighboring planet	The <u>Home Life</u> -----	811-812	
Family Chinese culture	The great strength in a veneration of ancestry is the value that such an attitude places upon the <u>family</u> . The amazing stability and persistence of Chinese culture is a consequence of the paramount position accorded the <u>family</u> , for civilization is directly dependant on the effective functioning of the <u>family</u> ; and in China the <u>family</u> attained a social importance, even a religious significance, approached by few other people. The filial devotion and <u>family</u> loyalty exacted by the growing cult of ancestor worship insured the building up of superior <u>family</u> relationships and of enduring <u>family</u> groups.	888	2-3
Family-Master civilizer	While religion, social and educational institutions are all essential to the survival of cultured civilization, the <u>family</u> is the master civilizer. A child learns most of the essentials of life from his <u>family</u> and the neighbors.	913	2

	disclosures of the love of the Paradise parent of all universe children.		
Parent-child relationship in religious experience	Religious meanings progress in self-consciousness when the <u>child</u> transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a child is largely dependant on whether fear or love has dominated the <u>parent-child</u> relationship.	1013	2
Faith	Lao-tse's concept of true faith was unusual, and he too likened it to the "attitude of a little child."	1034	1
Religion great unifier of family life	Together with <u>children</u> , religion is the great unifier of <u>family</u> life, provided it is a living and growing faith. <u>Family</u> life cannot be had without <u>children</u> ; 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 twentieth century, <u>family</u> 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.	1089	6
Transition from old to new religious loyalties-- effect on family life	It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of <u>family</u> life-----	1092	3
Glorify potentials of family life			
Growth of child	Give every developing <u>child</u> a chance to grow his own religious experience; do not force a ready-made adult experience upon him. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values.	1094	5
Real educational growth			
Values			
Growing persons	Children are ^{permanently} impressed only by the loyalties of their adult associates; precept or even example is not lasting 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.	1094	6

	Paper 84	Pg.	Par.	I
Marriage and Family Life	<u>Home</u> building should be the center and essence of all educational effort. The <u>family</u> is the channel through which the river of culture and knowledge flows from one generation to another. The ideals of <u>family</u> life -- Marriage, with children- stimulation of highest potentials in human nature.	931-943 931	1	
Home	The <u>home</u> is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing <u>children</u> . The <u>family</u> is the fundamental unit of	931	2	
Parents Children	fraternity in which <u>parents</u> and <u>children</u> learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.	939	7	
Family- Council	Human society would be greatly improved if the civilized races would more generally return to the <u>family</u> council practices of the Andites. They did not maintain the patriarchal or autocratic form of <u>family</u> government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of a <u>family</u> nature.	941	6	
What family life does	<u>Family</u> life is the progenitor of true morality, the ancestor of the consciousness of loyalty and duty. The enforced associations of <u>family</u> life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true <u>family</u> - a good <u>family</u> - reveals to the parental <small>PROCREATORS</small> the attitude of the Creator to his <u>children</u> , while at the same time such true parents portray to their children the first of a long series of ascending	941	7	
		942	2	

Trust	Jesus trusted his Father as a little child trusts his earthly parent.	1102	4
Jesus' interest in children	Jesus was great because he was good, and yet he fraternized with the little children.	1103	6
Development of religious life	The first promptings of a child's moral nature have not to do with sex, guilt or personal pride, but rather with impulses of justice, fairness and urges to kindness-helpful ministry to one's fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals, and crises.	1131	3
Child's moral impulses	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	5
Leadings of indwelling Adjuster	Before a child has developed sufficiently to acquire moral capacity and therefore to be able to choose altruistic service, he has already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the "higher" and the "lower" natures, between the "old man of sin" and the "new nature" of grace. Very early in life the normal child begins to learn that it is "more blessed to give than to receive."	1131	9
Materialistic pursuits of youth	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	1
Inner life	Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world. (The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly progressive.)	1220	3
Values	The outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world.	1220	4

	Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion and cosmology.		
Each personality unique	Children conform to types, but no two are exactly alike, even in the case of twins. Personality follows types but is always unique.	1220	6
Help of The Master Seraphim of Planetary Supervision	Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, <u>families</u> , groups, schools, communities, nations, and whole races. The home seraphim. Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the <u>home</u> , the basic institution of human civilization.	1256	1 No7
	The <u>families</u> of both Joseph and Mary were well educated for their time.	1256	No 9
Joseph and Mary good teachers	Both Joseph and Mary were good teachers, and they saw to it that their <u>children</u> were well versed in the learning of that day.	1349	1
		1349	3
	This year Jesus made great progress in altering his strong feelings and vigorous impulses to the demands of family co-operation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways 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 reference to the welfare and tranquility of the entire <u>family</u> .	1360	5
At fourteen Jesus becomes head of family	his carpenter lad, now just past fourteen years of age awakened to the realization --- that he must shoulder the responsibility of caring for his widowed mother and seven brothers and sisters. He became the sole support and comfort of this bereaved <u>family</u> . The head of <u>family</u> - guardian of his father's home.	1388	3
Jesus' methods of child training	Jesus had fully won his mother to the acceptance of his methods of <u>child training</u> - the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. In his <u>home</u> and throughout his public-teaching career Jesus invariably employed the positive form of exhortation. Always and everywhere did he say, "You shall do this - you ought to do that." Never did he employ the negative mode of teaching. ll.	1401	3

	Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the <u>family</u> .	1401	4
Discipline in Jesus' family	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 whole-hearted obedience. The only exception was Jude. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the <u>family</u> rules of conduct, his punishment was fixed by the unanimous decree of the older <u>children</u> and was assented to by Jude himself before it was inflicted. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his <u>family</u> .	1401	5
	Always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters.	1416	4
The children at the repair shop Jesus loved the children	The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop, and beavies of youngsters flocked there to amuse themselves. When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, "Uncle Joshua, come out and tell us a big story." Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop, with the <u>children</u> on the ground in a semicircle before him. And how the little folks did enjoy their Uncle Joshua. They were learning to laugh, and to laugh heartily. It was customary for one or two of the smallest of the <u>children</u> to climb upon his knees and sit there, looking up in wonderment at his expressive features as he told his stories. The <u>children</u> loved Jesus, and Jesus loved the <u>children</u> .	1416	5
Jesus in Zebedee home	Jesus lived in the home of Zebedee during the year or more he remained at Capernaum. He enjoyed working with a father-partner. Salome, the mother loved Jesus as she loved her own sons. Her four daughters looked upon Jesus as their elder brother. Jesus enjoyed his labors with Zebedee in Capernaum, but he missed the <u>children</u> playing out by the side of the Nazareth carpenter shop. 12.	1420	2

Attitude of true parent

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.

1574 (4)

Children naturally trustful

To see God by faith- means to acquire true spiritual insight. Spiritual insight enhances Adjuster guidance. With assurance of divine sonship--- you can increasingly love each of your brothers in the flesh, not only as a brother - with brotherly love- but also as a father - with fatherly love. It is easy to teach this admonition even to a child. Children are naturally trustful, and parents should see to it that they do not lose this simple faith. In dealing with children, avoid all deception and refrain from suggesting suspicion. Wisely help them to choose their heroes and select their lifework.

forgiveness of a loving parent

"Happy are the merciful, for they shall obtain mercy." --- trust friendship--- A loving parent experiences little difficulty in forgiving his child, even many times.

1575 (2)

And in the unspoiled child the urge to relieve suffering is natural. Children are normally kind and sympathetic when old enough to appreciate actual conditions.

"Happy are the peacemakers, for they shall be called the sons of God." Children can easily be taught to function as peacemakers. They enjoy team activities; they like to play together.

Challenge of courage

"Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Young people and brave adults never shun difficulty or danger. Children always respond to the challenge of courage. Youth is ever willing to "take a dare." And every child should early learn to sacrifice.

Fatherly love delights in returning good for evil- doing good in retaliation for injustice.

1575 Last

Family center of Jesus' philosophy of life

The family occupied the very center of Jesus' philosophy of life-here and hereafter. He based his teachings about God on the family. He exalted family life as the highest human duty but made it plain that family relationships must not interfere with religious obligations.

1581 1

Jesus wanted to set men free to start out afresh as little children upon the new and better way.

1583 1

Jesus passed through the usual human periods of advancement	Jesus has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood-	1425	5
Jesus and the lost child	In Rome occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home."	1465	(6)
Most human beings are like the lost child	The disciples early learned that the Master had a profound respect and sympathetic regard for every human he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave all sorts of men, women, and children. He would pause in the midst of a profound discourse that he might go out in the road to speak good cheer to a passing woman laden with her burden of body and soul. He would interrupt a serious conference with his apostles to fraternize with an intruding child.	1545	Last
Jesus had consideration for all sorts of men women and children	Philip 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 not "Go do this and go do that," but rather, "Come with us while we show and share with you the better way."	1546	1
Philip's technique of teaching	Philip 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 not "Go do this and go do that," but rather, "Come with us while we show and share with you the better way."	1557	2
2 Beatitudes	1. "Happy are the poor in spirit --- the humble" To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness.	1573	Last
	2. "Happy are those who hunger and thirst for righteousness, for they shall be filled." It is not so easy to teach a child mind these first two of the beatitudes, but the mature mind should grasp their significance. "Happy are the pure in heart for they shall see God." Jesus referred to that faith which man should have for his fellow man; that faith which a parent has in his child.	1574	2

Father-child relationship

Thomas said, "Master, you say that we must become as little children before we can gain entrance to the Father's kingdom, and yet you have warned us not to be deceived by false prophets. Jesus said, "What I did desire that you should gather from the illustration was the child-father relationship. You are the child, and it is your Father's kingdom you seek to enter. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father's love and mercy. And the gospel you are going forth to preach has to do with a salvation growing out of faith-realization of this very and eternal child-father relationship.

1585 2

Wise parent

Jesus did not participate in adjustment of difficulties of disciples. He would say, "a wise parent never takes sides in the petty quarrels of his own children."

1589 5

Better understanding of love of Father in heaven

Jesus said, "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 father loves his family as a whole, also loves and cares for each individual member.

1597 2

Assurance of acceptance by heavenly Father

Jesus said, "Concerning the kingdom and your assurance of acceptance by the heavenly Father, let me ask what father among you who is a worthy and kindhearted father would keep his son in anxiety or suspense regarding his status in the family or his place of security in the affections of his father's heart?"

1601 3

True family founded on 7 facts

Jesus stated that a true family is founded on the following seven facts:
1. The fact of existence, The relationships of nature and the phenomena of mortal likenesses are bound up in the family: Children inherit certain parental traits. The children take origin in the parents; personality existence depends on the act of the parent. The relationship of father and child is inherent in all nature and prevades all living existence.
2. Security and pleasure. True fathers take great pleasure in providing for the needs of their children. Many fathers are not content with supplying the mere wants of their children but enjoy making provision for their pleasures also.

1604 1

	<p>3. Education and training. Wise fathers carefully plan for the education and adequate training of their sons and daughters. When young they are prepared for the greater responsibilities of later life.</p>	
	<p>4. Discipline and restraint. Farseeing fathers also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offsprings.</p>	
	<p>5. Companionship and loyalty. The affectionate father holds intimate and loving intercourse with his children. Always is his ear open to their petitions; he is ever ready to share their hardships and assist them over their difficulties. The father is supremely interested in the progressive welfare of his progeny.</p>	
	<p>6. Love and mercy. A compassionate father is freely forgiving; fathers do not hold vengeful memories against their children: fathers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience and forgiveness.</p>	
	<p>7. Provision for the future. Temporal fathers like to leave an inheritance for their sons. The family continues from one generation to another. Death only end one generation to mark the beginning of another. Death terminates an individual life but not necessarily the family.</p>	
<p>Parental discipline Wisdom in restraining discipline</p>	<p>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.</p>	<p>1608 1</p>
<p>Parental wisdom Child's needs</p>	<p>Jesus said, "Which of you who is a father, if his son asks unwisely, would hesitate to give in accordance with parental wisdom rather than in the terms of the son's faulty petition? If the child needs a loaf, will you give him a stone just because he unwisely asks for it? If you being mortal and finite know how to give good and appropriate gifts to your children how much more shall your heavenly Father give the spirit and many additional blessings to those who ask him?"</p>	<p>1619 2</p>
<p>Grace and life of spirit-- divine sonship received as by a little child</p>	<p>No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so the child of God comes into grace and the new life of the spirit by the will of the father in heaven. Therefore must the kingdom of heaven - divine sonship be received as a little child.</p>	<p>1621 2</p>

		Pg.	Par.
Family mistakes & consequences	No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions.	1630	4
Spiritual part of heavenly father in faith sons	While there is a material part of the human father in the natural child, there is a spiritual part of the heavenly Father in every faith son of the kingdom.	1661	2
No fear as good gifts are received from loving father.	Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the Father's affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence.	1675	5
Perfect trust in guidance of heavenly father	It was to emphasize the value of sincerity and perfect trust in the loving support and faithful guidance of the heavenly Father that I have so often referred to the little child as illustrative of the attitude of mind.	1676	Last
Children present -- Feeding 5000	They who ate of this extraordinary feast numbered about five thousand men, women, and children.	1701	Last
Attitude of fully trusting child	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 spirited simplicity of such an easy-believing and fully-trusting little one.	1733	1
Position of apostles in coming kingdom-- become as little children	Jesus beckoned to one of Peter's little ones, and setting the child down among them said: "Verily, verily I say to you, except you turn about and become more like this child, you will make little progress in the kingdom of heaven. Whosoever shall humble himself and become as this little one, the same shall become greatest in the kingdom of heaven. And whoso receives such a little one receives me. And they who receive me receive also Him who sent me. Whosoever causes one of these little ones to stumble, it would be better for him if a millstone were hanged about his neck and he were cast into the sea. Most of all see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.	1761	2

		Pg.	Par.	Li
Parental love for children	A loving father does not frighten his children into yielding obedience to his just requirements.	1766	1	
	Mature men view immature folks with the love and consideration that parents bear their children.	1773	3	
Family-most effective of all social groups	The most effective of all social groups is the <u>family</u> , more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations.	1775	6	
Development of character	Without the genuine love of a <u>home</u> , no child can achieve the full development of normal character.	1775	Last	
	Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. I do not hesitate thus to glorify <u>family</u> life, for your Master has wisely chosen the <u>father-child</u> relationship as the very cornerstone of this new gospel of the kingdom. (Rodan of Alexandria)	1776	1	
Gospel of kingdom for every man woman & child	Jesus said, "Go into all the world proclaiming this gospel to all nations, to every man, woman, and <u>child</u> ."	1824	6	Last
	Jesus said, "It is the divine will that men and women should find their highest service and consequent joy in the establishment of <u>homes</u> for the reception and training of <u>children</u> , in the creation of whom these <u>parents</u> become copartners with the makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one."	1839	5	
Parents co-partners with makers of heaven & earth	Blessing the little children. Jesus' message regarding marriage and the blessedness of <u>children</u> spread over Jericho. Scores of mothers brought their <u>children</u> to Jesus desiring that he bless them. When the apostles rebuked the mothers Jesus said, "Suffer little children to come to me; forbid them not; for of such is the kingdom of heaven. Verily, verily I say to you, whosoever receives not the kingdom of God as a little child shall hardly enter therein to grow up to the full stature of spiritual manhood." And when the Master had spoken to his apostles, he received all of the <u>children</u> , laying his hands on them, while he spoke words of courage and hope to their mothers.	1839	Sec. 6	
		1840	1	
Jesus blesses the children		1840	2	

Jesus and children	Jesus often talked to his apostles about the celestial mansions and taught that the advancing children of God must there grow up spiritually as children grow up physically on this world. 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.	1840	3
Influence of beauty Urge to worship	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. Beauty is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public worship in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion 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.	1840	5
Jesus & a child	The Master --- He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a single person, even a little child.	1875	4
Jesus playing with children	Banquet for Jesus and Lazarus at home of Simon in Bethany ----- Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.	1879	2
understanding sympathy	Jesus said, "You fail to grasp that understanding sympathy which the wise parent entertains for his immature and sometimes erring child.	1898	3
	A part of every father lives in the child. The father enjoys priority and superiority 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. 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.	1898	4

Wise parent understands loves and forgives	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. If you are wise <u>parents</u> this is the way you will love and understand your <u>children</u> , even forgive them when transient misunderstanding has apparently separated you. The child, being immature and lacking in the fuller understanding of the depth of the <u>child-father</u> 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.	1898	5
Forgiving Ignorance of longings of your children	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 inner nature and true longings of your <u>children</u> and your fellow beings.	1898	6
Youth	The Master spent this last day of quiet on earth visiting with the truth-hungry youth.	1921	2
Jesus and John Mark	In the course of the day's visiting with John Mark, Jesus spent considerable time comparing their early childhood and later boyhood experiences. Although John's <u>parents</u> possessed more of this world's goods than had Jesus' <u>parents</u> , there was much experience in their boyhood which was similar. Jesus said many things which helped John better to understand his <u>parents</u> and other members of the <u>family</u> . When the lad 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 these qualities are grounded upon such an early training as has been your portion at <u>home</u> . You are the product of a <u>home</u> where the <u>parents</u> bear each other a sincere affection, and therefore you have not been overloved so as injuriously to exalt your concept of self-importance. Neither has your personality suffered distortion in consequence of your <u>parents'</u> loveless maneuvering for your confidence and loyalty, the one against the other. You have enjoyed that parental love which insures laudable self-confidence and which fosters normal feelings of security. But you have also been fortunate in that your <u>parents</u> possessed wisdom as well as love; and it was wisdom which led them to withhold most forms of indulgence and many luxuries which wealth can buy	1921	6
		1922	1

while they sent you to the synagogue school along with your neighborhood play-fellows, and they also encouraged you to learn how to live in this world by permitting you to have original experience. You came over to Jordon, where we preached and John's disciples baptized, with your young friend Amos. Both of you desired to go with us. When you returned to Jerusalem your parents consented. Amos's parents refused; they loved their son so much that they denied him the blessed experience which you have had, even such as you this day enjoy. By running away from home, Amos could have joined us, but in so doing he would have wounded love and sacrificed loyalty. Even if such a course had been wise, it would have been a terrible price to pay for experience, independence, and liberty. Wise parents such as yours, see to it that their children do not have to wound love or stifle loyalty in order to develop independence and enjoy invigorating liberty when they have grown up to your age.

Love, John is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semi-selfish trait as it is manifested in the experience of mortal parents.

When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence. Your young friend Amos believes this gospel of the kingdom just as much as you but I cannot fully depend upon him; I am not certain about what he will do in years to come. His early home life was not such as would produce a wholly dependable person. Amos is too much like one of the apostles who failed to enjoy a normal, loving, and wise home training. Your whole afterlife will be more happy and dependable because you grew up in a home where love prevailed and wisdom reigned.

Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun. The Master went on to explain to John how a child is wholly dependent on his parents and the associated home life for all his early concepts of everything intellectual, social, moral, and even spiritual, since the family represents to the young child all that he can first know of either human or divine relationships.

Home training

Family represents all a child can first know of human or divine relationships

		Pg.	Par.	
Influence of first few years	A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.	1922	4	I.
Home life embracing more of love and wisdom	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 <u>home</u> life of the modern civilized peoples embraces more of love and more of wisdom. Notwithstanding that parents of the twentieth century possess great knowledge and increased truth for improving the <u>home</u> and ennobling the <u>home</u> life, it remains a fact that very few modern <u>homes</u> are such good places in which to nurture boys and girls as Jesus' <u>home</u> in Galilee and John Mark's <u>home</u> in Judea, albeit the acceptance of Jesus' gospel will result in immediate improvement of <u>home</u> life.	1922	5	
	As long as we teach a <u>child</u> to pray, "Our Father who is in heaven," a tremendous responsibility rests upon all earthly fathers so to live and order their <u>homes</u> that the word father becomes worthily enshrined in the minds and hearts of all growing <u>children</u> .	1923	2	
Jesus' last day at camp	Jesus talked to 11 apostles and a few loyal disciples. He said, "Show yourselves to be loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding <u>parents</u> , and sincere believers in the brotherhood of the Father's kingdom. And my spirit shall be upon you, now and even to the end of the world.	1932	3	
Sin not transmitted from parent to child	The animal nature - the tendency toward evil-doing - may be hereditary, but sin is not transmitted from <u>parent</u> to <u>child</u> .	2016	Last	
	True, wise fathers may chasen their sons, but they do all this in love and for corrective purposes. They do not punish in anger, neither do they chastise in retribution.	2017	5	
Gospel of kingdom belongs to little children	When Jesus made his 12th morontia appearance it was to Rodan and other believers in Alexandria. He said, "This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little <u>children</u> ."	2044	3	
	The teaching regarding Christ's love for <u>children</u> soon put an end to the widespread practice of exposing <u>children</u> to death when they were not wanted, particularly girl babies.	2073	Last	

		Pg.	Par.
Jesus loved children	In confusion over man's origin do not lose sight of his eternal destiny. Forget not that Jesus loved even little <u>children</u> , and that he forever made clear the great worth of human personality.	2076	2
The faith of Jesus	Jesus' faith was not immature and credulous like that of a <u>child</u> , but in many ways it did resemble the unsuspecting trust of the <u>child</u> mind. Jesus trusted God much as the <u>child</u> trusts a parent. He had a profound confidence in the universe-- just such a trust as the <u>child</u> has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the <u>child's</u> trust in the security of its earthly surroundings. He depended on the heavenly Father as a <u>child</u> leans upon its earthly <u>parent</u> , and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing <u>child</u> .	2089	2
	The faith of Jesus attained the purity of a <u>child's</u> trust. His faith was so absolute and undoubting that it responded to the charm of the contact of fellow beings and to the wonders of the universe. His sense of dependence on the divine was so complete and so confident that it yielded the joy and the assurance of absolute personal security. There was no hesitating pretense in his religious experience. In this giant intellect of the full-grown man the faith of the <u>child</u> reigned supreme in all matters relating to the religious consciousness. It is not strange that he once said, "Except you become as a little <u>child</u> , you shall not enter the kingdom." Notwithstanding that Jesus' faith was <u>childlike</u> , it was in no sense childish.	2089	3

MARRIAGE

The Evolution of Marriage

Paper 82 Page 91

The Marriage Institution

" 83 " 92

Marriage and Family Life

" 84 " 93

Rodan of Alexandria - On marriage

Page 1776-1 Line
1777-2

Jesus -- Regarding marriage

" 1838-Last
" 1839-5

Markings
For

Family -----

Home -----

Parents -----

Child & children ---

PREPARING FOR MARRIAGE AND FAMILY
Outline of Seminars

1. Introduction - Need for preparation

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."

Seven Love Stories of the URANTIA Book - Analysis of each. How did each couple meet? Were there divorces? What made them successful? (Handouts)

2. Essential Experiences of Parenthood - P.516:3; 939:7; 1839:5
Parenthood entails the supreme experience of human existence. P941:3
New role of religion emerging- the teaching that parental experience is essential-~~the~~ enlarged understanding of the privilege of procreation.

3. 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. Slide Talk - "The Nurturing Father"

- *4. 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.

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.

Loyalty - Trustworthiness - "Loyal persons are growing persons."
P.315:1,2,3; 435:4,5 Definition of Loyalty; 1012 all; P.1403:2; P.1094
Children are most impressed by loyalty of their parents and teachers.

5. Religious Training of Children - Province of home and duty of parents. P.835:6
P.811:4; 1089:6; 1094:7; 2090:4

6. Human Sexuality - P.382; P.383; P.914; P.915; P938; P.1098
20 page resource report from The URANTIA Book, by Julia, for class members.

Music - Charles Montgomery

Tests - Charles Montgomery

Slide Talks: (Kantors)

1. The Nurturing Father

2. Birth and Bonding

Annotated Bibliography - Julia K. Fenderson

"Quotations and other material contained herein are derived from the copyrighted work, (c) 1955. The URANTIA Book, and are used, printed, and distributed with permission of URANTIA Foundation.

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 Jerusem 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

16:3 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 "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

1:4 "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 Son. So Jesus' story of the prodigal son well illustrates how a loving father can long wait 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 Neighbor Planet

II. Parenthood (continued)

- 11:3 "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
- 589:5 "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)

- 75:7 "When children are young and unthinking, they must necessarily be admonished to
 76:1 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 Tou
- 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
- 898:5 "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
- 398:6 "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 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 trust as the child has in its parental environment. Jesus' wholehearted faith in fundamental goodness of the universe very much resembled the child's trust in 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

- 15:7 "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
 15:4 all ascending mortals." . . . "These Material Families are the permanent inhabitants of Jerusem and its associated worlds. They occupy vast estates on Jerusem
 15:2 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
- 32:2 "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
- 32:4 "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.
- 18:7 "If an affectionate father of a large family chooses to show mercy to one of his
 19:1 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
- 25:6 "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
- 30:7 "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
- 11:3 "The average number of children in each family is five" . . .
 11:4 "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

- 9:2 "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
- 10:1 "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
- 10:4 "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
- 11:1 "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
- 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
- 39:4 "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
- 39:6 "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
- 41:4 "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)

- 41:5 "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
- 41:6 "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
- 2:2 "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

- 2#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
- 4:6 "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
- 6:1 "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)

13:2 "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

241:3 "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

256: 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

581:1 "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

603:6 "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

- 604 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

839:5 "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.

921:7 "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

922:5 "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 lov 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 concep 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 understandi fellowship such as exists between parent and child. Righteousness may be the divi 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 huma 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 rol none seems more significant than the fact that our own Creator of the local univers 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 faith- fully 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
- 1390:1 precedence of all duties; that the support of his family must become his first obligation." The Two Crucial Years
- 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 pay- ment 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)

- 398:1 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
- 573:2 "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
- 573:7 "A father's affection can attain levels of devotion that immeasurably transcend a brother's affection." Ordination of the Twelve
- 574:6 "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
- 575:10 "Fatherly love delights in returning good for evil--doing good in retaliation for injustice." Ordination of the Twelve
- 597:2 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
- 597:3 "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
- 598:1 "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
- 629:6 "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
- 675:7 "When children are young and unthinking, they must necessarily be admonished to
676:1 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

922:4 "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

923:2 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

097:3 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)

- 149:3 "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
- 151:2, 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
- 151:3 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
- 175:6 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
- 225:6 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
- 236:6 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
- 312:4 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.
- 312:4 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
- 335:6 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 basic institution." . . . "The human baby is born without an education; therefore man
- 909:6

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.)

109:7 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

355 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

363:2 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

364:3 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

364:8 MUSIC: In Jesus' eighth year (A.D. 2) "he made arrangements to exchange dair 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

366:4 "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

364:3 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

7. How Children Learn (continued)

- 4, 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.

Jesus and his father took many walks together climbing the nearby hills for a view 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

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

- 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

- 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

- 6 "Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which may utilize in his universe ascent." The Faith of Jesus

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

- 12:5 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
- 41:1 "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
- 41:2 "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
- 41:6 "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
- 41:7 "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
- 360:5 "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
- 400:7 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
- 401:3 "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

401:4 "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

401:7 "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.

579:4 "Jesus quoted with approval on this afternoon an old Hebrew saying: 'He who will not work shall not eat.'" Ordination of the Twelve

39:5 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

608:1 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

653:3 "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)

- 056:3 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

- 1:1 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
- 1:5 "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
- 6:4 "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
- 5:6 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
- 6:8 "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
- 7:1
- 7:6 "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
- 13:2 "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
- 13:3 Children are profoundly influenced by the character of heroes whom they have chose 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)

- 089:6 "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
- 094:2 "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
- 094:3 "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
- 094:5 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."
- 094:7 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
- 094:6 "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
- 095:2 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

- 195:4 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
- 198:4 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
- 130:7 "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
- 131:1 will the "birthday" of the Spirit be easier and gradual but no religious development occurs without conscious effort and positive and individual determinations.)*
- 131:2 "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."*
- 131:3 "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."*
- 131:5 "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."*
- 131:6 "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)

- 31:7 "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."*
- 31:8 "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."*
- 31:9 "Very early in life the normal child begins to learn that it is 'more blessed to give than to receive.'"*
- 32:1 "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."*
- 32:4 "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."*
- 60:2 "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
- 63:2 "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
- 72:6 "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
- 72:7 "Throughout this and the two following years Jesus suffered great mental distress
73:1 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

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 nurtured thereof.' However, he never shirked the responsibility of making the necessary daily adjustments between these realms of loyalty to one's personal convictions a 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

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 became known as the Lord's Prayer and to us is known as the Believer's Prayer.

The Two Crucial Years

3 "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

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

1 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

"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 of charcoal. Subsequently Martha colored and decorated these boards, and for long they hung over James's small workbench." The Two Crucial Years

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 easily 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

- 839: 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
- 839:7 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 apostle 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
- 840:1
- 840:2 "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
- 840:5, "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
- 888 When you plan to tell the stories of Jesus' life as a boy and then as an earthly father
- 889 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 superl
- 890:4 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
- 890:4 "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
- 889:5, 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.

Julia K. Fenderson, 9980 Farragut Dr., Culver City, CA 90230

Julia K. Fenderson, Instructor
Chick Montgomery
Roxy Alessandro Coordinators
Bruce Fiero

April 1980 to
April 1981 - A full year

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)
1. Birth and Bonding
The Nurturing Father
 2. Talks by Ellen and Chick Montgomery on the pregnancy, and joy of planning for new baby, due in April, 1981
 3. Lecture by Gard Jameson on Family Finance (U.B.)
May 3 - shared with all at assembly

HUMAN SEXUALITY

Please read complete
reference on listed page.

1. 40:4 At times I am almost pained to be compelled to portray the divine affection of the heavenly Father for his universe children by the employment of the human word symbol love.
2. 234:4 The order of Michael knows the grand universe from one end to the other; there is no essential experience of any of the children of time and space in which the Michaels have not personally participated; they are in fact partakers not only of the divine nature but also of your nature, meaning all natures, from the highest to the lowest.
3. 382:3 Evolutionary mortals inhabiting normal worlds of spiritual progress do not experience the acute conflicts between the spirit and the flesh which characterize the present-day Urantia races.
4. 382:6 It was the divine plan that the mortal races of Urantia should have had physical natures more naturally spirit responsive.
5. 383:2 The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons.
6. 397:5 On Urantia there are forty-eight units of pattern control -- trait determiners -- in the sex cells of human reproduction.
7. 516:2 Thousands of mortals reach the mansion worlds without having benefited particularly from the disciplines derived from fairly average sex relations on their native spheres.
8. 516:6 There is no reproduction of mortal kind after the life experience on the inhabited worlds.
9. 564:7 Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status.
10. 648:5 Love is the desire to do good to others.
11. 754:4 And of all forms of evil, none are more destructive of personality status than betrayal of trust and disloyalty to one's confiding friends.
12. 765:6 The function of marriage in evolution is the insurance of race survival, not merely the realization of personal happiness; self-maintenance and self-perpetuation are the real objects of the home.
13. 794:1 4. Sex control -- marriage, the family institution.
14. 811:5 All sex instruction is administered in the home by parents or by legal guardians.
15. 836:5 Adam endeavored to teach the races sex equality.

16. 913:5 The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites.
17. 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.
18. 914:3 The mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish man into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility.
19. 914:6 No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge.
20. 914:6 Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.
21. 914:8 Among the early races there was little or no regulation of the relations of the sexes.
22. 915:1 Free love, has never been in good standing above the scale of rank savagery.
23. 915:1 Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.
24. 915:2 In the earliest stages of tribal development the mores and restrictive taboos were very crude, but they did keep the sexes apart -- this favored quiet, order, and industry -- and the long evolution of marriage and the home had begun.
25. 922:2 Marriage has been many times in jeopardy, and the marriage mores have drawn heavily on both property and religion for support; but the real influence which forever safeguards marriage and the resultant family is the simple and innate biologic fact that men and women positively will not live without each other, be they the most primitive savages or the most cultured mortals.
26. 927:7 This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.
27. 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 hardly hope to make a great success of marriage and homebuilding -- a lifelong partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture.

28. 929:2 But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social grade falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.
29. 931:4 Marriage was not founded on sex relations; they were incidental thereto.
30. 932:3 But even in the twentieth-century many parents still endeavor to keep their children in more or less ignorance as to the origin of human life.
31. 934:4 Woman, being the weaker, therefore became the more tactful; she early learned to trade upon her sex charms.
32. 936:8 The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature.
33. 937:4 Woman's estate is little short of hopeless under the peculiar degradation which attaches to her in Mohammedanism, and she fares even worse under the teachings of several other Oriental religions.
34. 937:8 In the ideals of pair marriage, woman has finally won recognition of dignity, independence, equality, and education; but will she prove worthy of all this new and unprecedented accomplishment?
- ** 35. 938 - (Please refer to entire page in The Urantia Book.)
36. 938:3 Civilization never can obliterate the behavior gulf between the sexes.
37. 938:7 Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association.
38. 938:8 Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.
39. 939:1 Men and women need each other in their morontial and spiritual well as in their mortal careers.
40. 939:2 While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining a reproducing society.
41. 940:4 Adam and Eve exerted a lasting influence on all mankind; for the first time in the history of the world men and women were observed working side by side in the garden.

42. 940:5 Woman always wanted the individual family, and eventually she h
her way.
43. 942:3 The great threat against family life is the menacing rising tide
of self-gratification, the modern pleasure mania.
44. 942:3 Marriage, founded on self-maintenance, led to self-perpetuation
and concomitantly provided one of the most desirable forms of self-
gratification.
45. 942:6 The hunger of the soul cannot be satisfied with physical pleasur
the love of home and children is not augmented by the unwise pursuit
of pleasure.
46. 943:2 Pleasures are indeed suicidal if they succeed in destroying prop
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 destructi
of the home -- man's supreme evolutionary acquirement and civilizatio
only hope of survival.
47. 1186:6 In the assignment and service of the Adjusters the sex of the
creature is of no consideration.
48. 1357:7 During the evening of the following day Jesus had a long talk w
&
1358:1 his father concerning the manner in which various groups of living
things are born into the world as separate individuals.
49. 1358:3 There were few homes in the gentile world of those days that cou
give a child a better intellectual, moral, and religious training tha
the Jewish homes of Galilee.
50. 1358:7 Jesus appeared to be a well-nigh perfect child physically and
continued to make normal progress mentally and emotionally.
51. 1386:1 No human youth, in passing through the early confusions and adju
ment problems of adolescence, ever experienced a more crucial testing
than that which Jesus passed through during his transition from child
to young manhood.
52. 1393:6 As he grew up to manhood, he passed through all those conflicts
and confusions which the average young persons of previous and
subsequent ages have undergone.
53. 1395:2 No adolescent youth who has lived or ever will live on this worl
or any other world has had or ever will have more weighty problems to
resolve or more intricate difficulties to untangle.
54. 1395:3 Having thus tasted the actual experience of living these adoles
years on a world beset by evil and distraught by sin, the Son of Man
became possessed of full knowledge about the life experience of the
youth of all the realms of Nebadon, and thus forever he became the
understanding refuge for the distressed and perplexed adolescents of
all ages and on all worlds throughout the local universe.

55. 1400:3 He had many warm friends and staunch admirers among both the young men and the young women of Nazareth.
56. 1402:5 Since Jesus was such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it was not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph.
57. 1403:4 After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, "it shall cheer and comfort me all the days of my life."
58. 1405:1 Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.
59. 1407:5 He experienced the full gamut of human feelings and emotions; he was "in all things tested, even as you are," and he suffered and died.
60. 1409:7 Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives.
61. 1415:2 Jesus was one of the most robust and refined specimens of manhood to appear on earth since the days of Adam.
62. 1421:8 They all sorrowed when Jesus left them, especially the daughters of Zebedee.
63. 1425:3 He lived a real life, a full life, and a truly normal, natural, and average life in the flesh.
64. 1426:1 He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are.
65. 1461:4 He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.
66. 1472:6 Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away.
67. 1518:3 He formulated his conclusions in the words of Scripture familiar to his human mind: "Man shall not live by bread alone but by every word that proceeds from the mouth of God."
68. 1519:3 This great decision of Jesus portrays dramatically the truth that selfish satisfaction and sensuous gratification, alone and of themselves are not able to confer happiness upon evolving human beings.

69. 1572:8 While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved.
70. 1574:6 4. "Happy are the pure in heart, for they shall see God."
71. 1619:4 Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress.
72. 1761:2 But most of all, see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.
73. 2065:2 Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions.

Add your own references below.

Julia K. Fenderson

GOD-CONSCIOUSNESS

I have undertaken this study of God-consciousness with the deepest humility, fully aware of my many human limitations. Yet, I submit, we can only grow and develop by trying -- by struggling to understand, and by praying for guidance and direction in yielding mind to spirit. I submit further, that we can grow faster by pooling our resources, by meeting and discussing these topics together as we are doing today. Rodan says, P. 1776:2: " . . . through personality association the mind of one augments its spiritual values by gaining much of the insight of the other. In this way men enrich the soul by pooling their respective spiritual possessions."*

What does this term God-consciousness mean to us? Have we experienced this personal feeling? The Urantia Book tells us, P. 1130:6: "There is no word in any human language which can be employed to designate this 'sense,' 'feeling,' 'intuition,' or 'experience' which we have elected to call God-consciousness."

We realize that we are at the bottom of the long evolutionary climb toward fully understanding this term and at our present point we can only catch a faint glimpse of its true meaning. But to see more, we must climb and struggle upward to gain a larger view at each level until at last we can come into a full understanding.

We find the term God-consciousness used throughout the book in many and varied settings, all of which help us to gain understanding of this term. For example, in the Foreword, an Orvonton Divine Counselor points up the fact that numerous divine helps are given to aid us in our progress. In spite of the limitations of our mortal minds we can achieve divine levels if we sincerely try. " . . . there dwells within the human mind a fragment of God, and there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values . . . But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience -- God-consciousness." P. 17:2.

One of the first times we might have this experience of God-consciousness is told by a Melchizedek, P. 1131:4: "Every human being very early experiences something of the conflict between his self-seeking and his altruistic impulses, and many times the first experience of God-consciousness may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts."

Above all else, God-consciousness is the most longed-for and sought-after experience of religious man.

Consider the following presentation by a Divine Counselor, P. 34:L. " . . . Thought Adjusters, the actual gift of the great God himself sent to indwell such as the humans of Urantia, sent without announcement and without explanation. In endless profusion, they descend from the heights of glory to

* All quotations are from The URANTIA Book, ©1955, URANTIA Foundation, Chicago.

grace and indwell the humble minds of those mortals who possess the capacity for God-consciousness or the potential therefor."

A Melchizedek of Nebadon portrays the setting for increased God-consciousness: "The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives -- supreme goals.

"The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe and superuniverse goals. And this intense striving for the attainment of supermortal ideals is always characterized by increasing patience, forbearance, fortitude and tolerance." P. 1100:7.6

"It should be made clear that professions of loyalty to the supreme ideals -- the psychic, emotional, and spiritual awareness of God-consciousness -- may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis. The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road. Gautama Siddhartha had a similar experience the night he sat alone and sought to penetrate the mystery of final truth. Many others have had like experiences, and many true believers have progressed in the spirit without sudden conversion. . . . When the mental mobilization is absolutely total on any level of the psychic upreach toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the superconscious mind of the believing mortal." P. 1099:2,3,

"God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness -- the comprehension of the idea of God. Then follows the soul consciousness -- the realization of the ideal of God. Last, dawns the spirit consciousness -- the realization of the spirit reality of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God. In those mortals who have attained the Corps of the Finality all this will in time lead to the realization of the supremacy of God and may subsequently eventuate in the realization of the ultimacy of God, some phase of the absonite superconsciousness of the Paradise Father.

"The experience of God-consciousness remains the same from generation to generation, but with each advancing epoch in human knowledge the philosophic concept and the theologic definitions of God must change. God-knowingness, religious consciousness, is a universe reality, but no matter how valid (real) religious experience is, it must be willing to subject itself to intelligent criticism and reasonable philosophic interpretation; it must not seek to be a thing apart in the totality of human experience." 69:7,8.

"The actuality of the existence of God is demonstrated in human experience by the indwelling of the divine presence, the spirit Monitor sent from Paradise to live in the mortal mind of man and there to assist in evolving the immortal soul of eternal survival. The presence of this divine Adjuster in the human mind is disclosed by three experiential phenomena:

1. The intellectual capacity for knowing God -- God-consciousness.
2. The spiritual urge to find God -- God seeking.
3. The personality craving to be like God -- the wholehearted desire to do the Father's will.

"The existence of God can never be proved by scientific experiment or by the pure reason of logical deduction. God can be realized only in the realm of human experience; nevertheless, the true concept of the reality of God is reasonable to logic, plausible to philosophy, essential to religion, and indispensable to any hope of personality survival.

"Those who know God have experienced the fact of his presence; such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond the possibility of demonstration except for the contact between God-consciousness of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father." P. 24:2-7.

Such high and certain hope is given to each of us by these statements from a Divine Counselor of Uversa:

"If mortal man is wholeheartedly spiritually motivated, unreservedly consecrated to the doing of the Father's will, then, since he is so certainly and so effectively spiritually endowed by the indwelling and divine Adjuster, there cannot fail to materialize in that individual's experience the sublime consciousness of knowing God and the supernal assurance of surviving for the purpose of finding God by the progressive experience of becoming more and more like him." P. 63:5.

"The divine presence cannot, however, be discovered anywhere in nature or even in the lives of God-knowing mortals so fully and so certainly as in your attempted communion with the indwelling Mystery Monitor, the Paradise Thought Adjuster. What a mistake to dream of God far off in the skies when the spirit of the Universal Father lives within your own mind." P. 64:7.

"It is because of this God fragment that indwells you that you can hope, as you progress in harmonizing with the Adjuster's spiritual leadings, more fully to discern the presence and transforming power of those other spiritual influences that surround you and impinge upon you but do not function as an integral part of you. The fact that you are not intellectually conscious of close and intimate contact with the indwelling Adjuster does not in the least disprove such an exalted experience. The proof of fraternity with the divine Adjuster consists wholly in the nature and extent of the fruits of the spirit which are yielded in the life experience of the individual believer. 'By their fruits you shall know them.'" PP. 64:8-65:1.

"It is exceedingly difficult for the meagerly spiritualized, material mind of mortal man to experience marked consciousness of the spirit activities of such divine entities as the Paradise Adjusters. As the soul of joint mind and Adjuster creation becomes increasingly existent, there also evolves a new phase of soul consciousness which is capable of experiencing the presence and of recognizing the spirit leadings and other supermaterial activities of the Mystery Monitors." P. 65:2.

"The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul consciousness, but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors." P. 65:3.

That certain apostles were gradually developing personal God-consciousness is an interesting fact for us to consider. They had been associated with Jesus for many long days, weeks, and months when the following discussions with Rodan on the personality of God reveal significant developments in their personal lives:

"Thomas contended that God does communicate with man, and therefore that the Father is a person, even within the definition of Rodan. This the Greek rejected on the ground that God does not reveal himself personally; that he is still a mystery. Then Nathaniel appealed to his own personal experience with God and that Rodan allowed, affirming that he had recently had similar experiences." P. 1784.:1.

What were these experiences of which we see such brief mention? How we would like to talk to Nathaniel and Rodan and to know more about these experiences.

Let us conclude this paper with some powerful statements made by Jesus in his Second Discourse on Religion to the twenty-four as they paused in the shade by the hillside on their way to Phoenicia:

"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." P. 1733:1.

"When once you begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. But what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities? While the mind is not the seat of the spiritual nature, it is indeed the gateway thereto.

"But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are

two positive and powerful demonstrations of the fact that you and they are:

"1. The fruits of the spirit of God showing in your dai

"2. The fact that your entire life plan furnishes positio
you have unreservedly risked everything you are and have on t
survival after death in the pursuit of the hope of finding th
whose presence you have foretasted in time. . . . But you who
out of darkness into the light are expected to believe with a
your faith shall dominate the combined attitudes of body, mir
P. 1733:2,3,4.

And this final strong statement of Jesus which I wish to quot
his beautiful Instruction for Teachers and Believers, P. 1766
which has become a memory verse for me -- I use it many many:
or a day for aid and encouragement. It always gives me stren

Jesus said: "When my children once become self-conscious of t
the divine presence, such a faith will expand the mind, ennob
reinforce the personality, augment the happiness, deepen the
ception, and enhance the power to love and be loved."

References on God-consciousness

1130:6

17:2

34:1

1131:4

1100:7

1099:2;3

69:7,8

24:2

63:5

64:7

65:1,2,3

1784:1

1733:1,2,3,4

1766:8

ON LOVE AND ILL TEMPER

In Henry Drummond's thesis on LOVE in his classic "The Greatest Thing in the World", he makes a strong division between sins of the body and sins of one's disposition in his consideration of the contrast between LOVE and Ill Temper. Abridged, there follow these quotations from his fine work:

"We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character.

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics.

The truth is there are two great classes of sins--sins of the Body, and sins of the Disposition.

We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial (forgivable) than those in the lower, and to the eye of Him who is LOVE, a sin against LOVE may seem a hundred times more base.

No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianise society than evil temper. For embittering life, for raking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone.

What is it made of? Jealousy, anger, pride, uncharity, cruelty, self righteousness, touchiness, doggedness, sullenness--in varying degrees and proportions, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body.

You will see then why Temper is significant. It is not in what it is alone, but in what it reveals. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks unintermittent disease within; a sample of the most hidden products of the soul dropped involuntarily when off one's guard.

Hence it is not enough to deal with the Temper. We must go to the source, and change the inmost nature, and the angry humours will die away of themselves.

Souls are made sweet not by taking the acid fluids out, but by putting something in--a great LOVE, a new Spirit, the Spirit of Christ, Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change, renovate and regenerate, and rehabilitate the inner man.

Will-power does not change men. Time does not change men. Christ does. Before "Let that mind be in you which was also in Christ Jesus".

HOW THE URANTIA BOOK HELPS US UNDERSTAND THE CONTEMPORARY WORLD

EDUCATION TODAY

by

Julia Fenderson

URANTIA BROTHERHOOD
Summer Study Session
July 21 and 22, 1972

The attached speech, while perhaps based on the Urantia teachings one way or another, should not be interpreted in any way as necessarily representing an official or unofficial pronouncement of the views, philosophy of the Urantia Brotherhood School, Urantia Brotherhood, and/or Urantia Foundation.

The author of this speech is solely responsible for the ideas and subject matter presented herein.

Direct quotations and all other material from the URANTIA Book (Copyright © 1955 URANTIA Foundation) which are used in this paper are by permission of the URANTIA Foundation.

Copyright © 1972 URANTIA Foundation

A URANTIA

EDUCATION - SEVEN STRANDS

Introduction

1. CHANGE
2. EARLY CHILDHOOD EDUCATION
3. CROSS-AGE TUTORING
4. THE TEACHER
5. WORK-STUDY PROGRAMS (METHODS)
6. INTERNATIONAL EDUCATION
7. NEW VALUES OF YOUTH IN EDUCATION

EDUCATION

Annotated Bibliography

- Bloom, Benjamin. Stability and Change In Human Characteristics. Wiley and Sons: New York:1964
Psychologist Benjamin Bloom estimates that about 50% of mature intelligence is developed by age four and another 30% by age eight. Studies in Europe corroborate many of his famous studies, which were one impetus for several early childhood programs, such as Head Start, Home Start, Sesame Street.
- Glasser, William. Schools Without Failure. Harper and Row: New York: 1969
A critical appraisal of American schools, showing how teachers, grading, and imposed curricula contribute to children's failure. Certain alternatives.
- Gordon, Thomas. Parent Effectiveness Training. Peter H. Wyden: New York: 1970
A "no lose" program for helping parents, teachers and children better understand each other and how to work together. Techniques of group interaction. Groups utilizing these techniques springing up over the nation.
- Cross, Ronald and Beatrice. Radical School Reform. Simon and Schuster: New York: 1960
A comprehensive and sharp examination of the school crisis by the radical thinkers such as: Jonathan Kozal, Paul Goodman, Marshall McLuhan, George Dennison, James Herndon, Herbert Kohl, A.S. Neill, George Leonard and others. These writers would dismantle schools and reorganize along basically different lines. They all start with some kind of radical criticism of America as a sick society with its competitive ethos; its cultural vulgarity, its neglect and suppression of minority groups, its failure in compassion. Emphasis on major needed changes.
- Kubler-Ross, Elisabeth. On Death and Dying. MacMillan Company: New York: 1970
The University of Chicago Billings Hospital supplied the environment and facilities for the original interviewing of terminally ill patients in the presence of students. Many further studies spread over the nation helped to identify the five stages of dying and the great need for more help and conferences and understanding during this period. This appears to be one of the first studies of its kind. Education needed.
- Piaget, Jean. The Origins of Intelligence in Children. Translated by Margaret Cook. International Universities Press, Inc. New York:1965
Piaget deals with the origins of intelligence in children with observations on young children. He emphasizes the importance of perceptual activity which he maintains has been neglected by the too static Gestalt theory of form. He believes that mental faculties develop through being used. He integrates his scientific findings with a view of man's role in the universe.
- Postman, Neil, and Weingartner, Charles. Teaching as a Subversive Activity. Delta: New York: 1969
The authors discuss many current problems which they point out are related to or seriously affected by the communications revolution. They maintain that we must design school environments which can help young people master concepts necessary to survival in a rapidly changing world. The old is outmoded.

Rogers, Carl. Freedom to Learn. Charles E. Merrill: Columbus, Ohio: 1969
Demonstrates how teachers can create a classroom climate of freedom and help students learn how to be self-directing and fully functioning.

Silberman, Charles. Crisis in the Classroom. Random House: New York: 1970
Points out that to study education one must study society and culture and in doing so we find that we are not meeting the needs of our students. His thesis is that we must remake education. This book is the result of a three and one-half year study commissioned by the Carnegie Corporation to examine education. He points out that the widely publicized remedies of the past two decades have proven ineffective, and why.

Taylor, Harold. The World as Teacher. Doubleday Anchor Book. New York: 1970
Dr. Taylor, the former president of Sarah Lawrence College and an internationally known educator, points out that colleges and universities educating teachers should use the world as the campus and move the world into its curriculum and into the life of students. He, too, believes in a radical reform of the whole style of instruction. Involvement in life is a requisite to good teaching.

National Society for the Study of Education. NSSE. The Curriculum: Retrospect and Prospect. Part I. 1971

National Society for the Study of Education. NSSE. Leaders in American Education. Part II. 1971. Eleven, over 70 years of age, were selected.

John S. Brubacher
William G. Carr
James Bryant Conant
George C. Counts
Arthur I. Gates
Sidney Leavitt Pressey

George N. Shuster
George D. Stoddard
Ruth M. Strang
Robert Ulich
Carleton Wolsey Washburne

Havighurst, Robert J. Educational Leadership for the Seventies. "Phi Delta Kappan", March, 1972.

A list of 10 leaders was produced recently by Antioch College freshmen, who were asked to respond to the question: What prominent human being who has lived during the 20th Century do you most admire? Their first 10 choices:

1. Mohandas Gandhi
2. Martin Luther King
3. Malcolm X
4. Bertrand Russell
5. A. S. Neill (Educator)
6. Albert Schweitzer
7. Ralph Nader
8. Caesar Chavez
9. Pablo Picasso
10. John F. Kennedy

EDUCATION

Certain References on Methods

Page - 192:5	Page - 625:6
231:3	630:4
296:4	756-57
342:#5	806
343:3	812
391:6	835:#7
394:6	848:7
412:5	850
413:1	908
502:2	909:#8
517:#7	1094:4
518:#4	1256:2
551:3	1362:#5
554:4	1363
555:7	1573
556	1604:#3
557	2076
558:#8	2086

CERTAIN CHARACTERISTICS OF EDUCATION IN THE NATION AND IN THE WORLD
ILLUMINATED BY INSIGHTS FROM THE URANTIA BOOK

by
Julia Fenderson

The assignment given to me was titled: "Education in the Nation and World Today Illuminated by Insights from the Urantia Book and from Your Own Experience." I am very grateful to Dr. Kenton Stephens for this wide umbrella-type topic under which I could find and select certain areas or strands. I prefer the term "strands" because these topics are so interwoven in this fabric called education. With Dr. Stephens' permission I have chosen 7 strands from the immense tapestry called education.

What is education? I believe that educators in general would subscribe to the broad definition given in the Dictionary of Education: "Education is the aggregate of all processes by means of which a person develops abilities, attitudes and other forms of behavior of positive value to the society in which he lives." This is far more than the term "schooling" implies. A thrust is given toward the idea of developing the whole child -- physically, mentally, and spiritually.

What does the Urantia Book say about education? *On page 412.3, a Brilliant Evening Star tells us that "The entire universe is one vast school." That is broad enough to suit the strongest liberal and we can consider the Urantia Book the best education handbook we could find.

*On page 192.5, a Universal Censor states: "The purpose of education is to develop and sharpen innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; of personality to unify them."

How gratifying it is to those of us who are educators to perceive the high regard and real joy that the Urantia Book places upon education, and to what glorious purposes and goals the total universe education is dedicated! It is a real challenge to all of us to change the present view and attitude toward education on this planet

Typical of that current attitude toward education is this squib from the May issue of the Phi Delta Kappan magazine: "Public television used to be known as educational television. The change in name was made because education has become synonymous with dullness." This is a characteristic indictment made against education and it is partially deserved and we must change this picture.

Strand 1. CHANGE

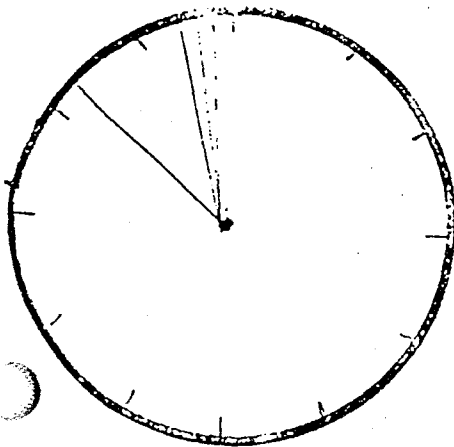
But change is upon us -- it is here! Radical, vital, and dynamic change is demanded by a young society which wants relevance in terms of realistic and modern life needs. Youth demands participation in every educational process as they know they learn only through participation. Education should reflect its society and society is undergoing tremendous changes. The usual reply to any comment about the need for change in education is, "Oh, well, change isn't new, we have always had change." To such replies, Norbert Weiner has a useful answer: "The difference

between a fatal and therapeutic dose of strychnine is only a matter of degree." In other words, change isn't new. What is new is the degree of change.

Postman and Weingartner show a clock face metaphor which illustrates graphically what is happening in the communication area of change. The chart might be called: The Change Revolution in Communication, and communication is the bedrock foundation of education. About three minutes ago there developed a qualitative difference in the character of change. Change changed. (Continued on page 3)

CHART - THE CHANGE REVOLUTION IN COMMUNICATION

Charles Weingarten
Neil Postman
Teaching as a Subversive
Activity--p.10



This clock face represents 3000 years of written communication. Each minute on this clock represents 50 years. There are 60 minutes on the clock.

Written communication was very limited and slowly developing until about 450 years ago.

But suddenly about 9 minutes ago things began to happen. The Gutenberg press reached western civilization at the Harvard School and spread rapidly from then on.

- 9 minutes ago the printing press came into use in western culture.
- 3 minutes ago the telegraph, photograph, locomotive came into general use.
- 2 minutes ago the telephone, rotary press, motion pictures, automobiles, and airplanes appeared.
- 1 minute ago pictures with sound, talking pictures, came in.
- The last 10 seconds brought television.
- 5 seconds ago the computer was developed.
- A fraction of a second ago the laser beam -- perhaps the most potent of all communication media -- came into general use and is still being explored for further uses.
- These laser beams carry radio, television, and telephone waves.

Existing communication lines are becoming overloaded. Transoceanic lines sometimes have waiting lists of 2-3 hours.

Lasers can carry all these waves and more. In a recent experiment, all 7 New York television stations transmitted over the same laser. One laser can carry eight hundred million telephone conversations - four for each person in the United States

*This quotation by an Archangel, p.503, doesn't seem so far away now: The ability to translate thought to records is so speeded up that the equivalent of over half a

million words, or thought symbols, can be registered in one minute of Urantia time. The laser beam can transmit messages now in just a matter of seconds.

As communication is the backbone of education, we can see some far more exciting and revolutionary changes in how we use books. In our Culver City schools we are already using the Microfiche to aid us in very fast retrieval of facts from certain reference books. Between data processing, the computer, Microfiche, Ultrafiche, and other new developments, it is within the realm of possibility to have immediate retrieval of facts from the Urantia Book in a very few years.

Research has shown rather conclusively that schools should not teach facts per se, but should teach youngsters how to look up or retrieve facts quickly. Library skills will soon include these fast fact-finding devices.

(Continued from page 2)

We in education have noted big changes occurring in the various disciplines. For example, if you are over 25 years old the mathematics you were taught is now almost obsolete; the grammar you were taught is now in disrepute and considered old; biology is completely out of date, and history is seriously open to question. The joke goes: "Assuming you could remember most of what you were told and read, you are simply a walking encyclopedia of out-dated information."

The postscript I would add to this sad tale is that there is definitive research to show that people do not remember facts anyway, perhaps only a small portion of them, unless they are actively involved in using these facts. (Consider how we would fare if a group of testing experts came in 6 months from this summer study session and gave each one of us an exhaustive, detailed test on every lecture.) We note that the methods of teaching and learning used throughout the long ascension trail do involve participation in the assigned task and then reinforcing that learning by immediately teaching what is learned to one on the step just behind you. In fact, we learn how to learn, an excellent goal for education, and one we can use no matter what changes occur or how fast they happen. We hope to teach what we learn here, in our local study groups in various places.

*In the Urantia Book on page 1772, Rodan states: "If man becomes so ingenious that he more rapidly adds to the complexities of society, the art of living will need to be remastered in less time, perhaps every single generation." When we consider that indeed one generation has passed since these papers were indited in 1934-35, and when we think of the cataclysmic changes that have occurred and their rapid rate of acceleration right now, we know that in today's world the goals of education must include the developing of individuals who are open to change, who are flexible, tolerant, innovative, and who can face uncertainty and ambiguity without disorientation. Don't those goals (which have been stated by many top educators) remind you of the many stated in the Urantia Book, such as *p.291:3? "Long before reaching Havona, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the

challenge of the inexplicable. Long since, the battle cry of these pilgrims became: "In liaison with God, nothing -- absolutely nothing -- is impossible!" It is this last phrase that is so needed by this young and pressured generation and it is coming. They are searching!

Strand 2 - EARLY EDUCATION

When does this vast, educational regime begin on our planet? Authorities agree that it begins at birth or before. As the modern advertisements go: "Education from birth to death" or "Education from womb to tomb." But we students of the Urantia Book know a far more glorious truth. Education is forever! And not only do we know that it is forever, but that it is never dull. A Perfector of Wisdom presents this description, *p.159:6: "Each of these billion study worlds is a veritable university of surprises. Continuing astonishment, unending wonder, is the experience of those who traverse these circuits and tour these gigantic spheres. Monotony is not part of the Havona career." You have references, which I distributed, for many more intriguing descriptions of this unending education which begins right here on our planet of Urantia.

And that beginning is very important. The present exciting emphasis on early education in our country was initiated in part by the famous studies of Dr. Benjamin Bloom (University of Chicago) which were published in 1964 in his text, Stability and Change. These studies, corroborated by much research in Europe, indicate that about 50% of mature intelligence is developed by age 4 and another 30% by age 8. Some psychologists doubt whether any amount of remedial work later on will enable a child to develop intellectually to his full potential if he does not receive the proper stimulation at the proper time.

And this right time begins very early. This research and others have reactivated the custom of having babies stay with their mothers immediately following birth, and fathers as well as mothers are encouraged to fondle babies and to talk and sing to them and care for them. As I was writing this section, our Life Magazine was delivered with an article showing young fathers helping to deliver the baby and caring for it. Title: Fatherhood Begins the Moment of Birth. Boys are now encouraged to play with dolls in kindergarten and earlier, and to prepare for this father role.

Some hospitals, especially where there are motherless children, now employ a nurturing, motherly sort of person to cuddle and rock babies for a time each day as this has been found to be so important in their development. (What a great job to have. I'm on the waiting list.) One has only to walk through an institution for children without homes or parents to note that special blank look in their eyes which reflects that lack of loving parental, personal attention. (I don't know why these educators and psychologists concentrate all their attention on this need for loving attention of the early ages; we older people thrive on love and attention, too.)

Carl Delacato of Pennsylvania and Glenn Domain have years of careful studies and research which they maintain shows that reading skills and other learning skills are delayed if youngsters don't go through all the sequential physical steps in

proper order. There is much controversy over these statements, but also much success has been achieved by students going back and taking those missing steps and seemingly building up certain neural patterns necessary for mental development.

*On page 531, a Brilliant Evening Star relates the importance of this early training: "The infant-receiving schools of Satania are situated on the finaliter world." They are devoted to the nurture and training of the children of time. Further on that same page we are told that the Mansion World Teachers maintain extensive educational facilities for these infants. That tells us a lot!

Dr. Jean Piaget of France has also brought us much valuable information on how children learn and the origins of intelligence in children. He emphasizes the importance of perceptual activities and how mental faculties develop only through being used. He and Dr. Bloom are greatly responsible for the upsurge of pre-school programs in the United States such as Home Start, Head Start, and organized Child Care Centers funded by the Federal government. Sesame St. of national and now world fame was funded by Carnegie and Ford Foundations, and HEW.

It has been exciting to observe and to participate in some of these programs. For example, I worked closely with certain areas of Sesame St. where 3-5-year-olds watch this program daily. 12 million youngsters in the United States really participated in this learning situation prepared by education experts. These 12 million pre-school children learned most phases of the alphabet, counting, dancing, singing; they learned about people of other lands; they learned geography, weather, and many carefully checked pre-reading programs. The impact for education is tremendous. When we consider that there is a television aerial on almost every home from the ghettos of New York through the wilds of the Rocky Mountains, that power is staggering. *On page 909:#8 an Archangel states that man has the power by controlling the educational training of the younger generation greatly to modify the evolutionary course of civilization. We have one powerful tool in television and it must be used in a constructive way for the education of the very young, as well as for others.

Educational Testing Service undertook to test and evaluate the Sesame St. youngsters after one year and they found that astonishing gains had been made, and that better gains were made by those youngsters who had watched with their mothers and had discussed the program. We conducted a controlled study in Culver City with non-English speaking school children. One group watched the program and a matched group did not view the program, but took the ordinary school basic curriculum. The Sesame St. group scored high above the control group on the state school tests, for grade one. The problem now is to upstep the curriculum for all primary grades to care for these youngsters who have been watching Sesame St. and similar type programs.

Dr. Rudolph Dreikurs, Professor Emeritus of Psychiatry, Chicago Medical School, and who directs the Alfred Adler Institute of Chicago, states in the June issue of the Intellectual Digest that we have advocated for years the proposition that children could learn within ten years everything that presently a college graduate knows, and that we are all operating at about 15% of our potential ability. He attributes most of this to our mismanagement of the early years of children's lives.

Of course many of these statements arouse controversy, if not downright opposition. The matter of Early Childhood Education disputes arise more over what methods should be used and where this should be done, but all agree it must be done. Recently California has planned to start all 4-year-olds to school this fall and New York's Board of Regents recommends the age of 3. The famed Hewett Report by Moore, Moon and Moore, reviewed in the June issue of Kappan, takes a strong stand against so-called early schooling, but does agree that parents should be trained and that children should be "educated" at home at these early ages.

Let us note how they are handling these situations on a neighboring planet. *On p. 811:4 a Melchizedek relates that "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." Par. 2 on the same page states that attendance of parents, both fathers and mothers, at the parental schools of child culture is compulsory.

*Another very pertinent quotation on the same page states: "All land and other property used for home purposes are free from taxation up to ten times the minimum homesite allotment." That would certainly help the people on our planet and would enable young people to own homes. Further, it would help young mothers to stay home to care for their very young children. At the present time 60% of our mothers are working, which is a sad indictment of our society.

An excellent guide, as always, is to study the infant years of Jesus and how he was lovingly cared for and trained. When the family moved to Alexandria, Egypt, there were two children his own age in the home where he lived and 6 others for playmates nearby. Therefore, the much-needed socialization was provided for during all of his early years, as well as the loving nurturing care of a devoted father and mother.

At the other end of the spectrum is education for the elderly, and for some time it has been observed that many people over 65 are going back to get a high school or college diploma. Now the Federal government is financing these programs and colleges are vying for them. We are planning an Emeritus program which will be under the new Dr. Andrus Gerontology Center at USC.

Strand 3 - CROSS-AGE TUTORING

A third strand I have selected is cross-age tutoring. There are many names for the tutoring programs which have swept across our country during recent years. They have been called the Big Brother programs, Cross-Age Tutoring, and several similar types of titles. Whatever the title, they are mushrooming in every area of school life and have been acclaimed as very successful.

One cold windy night (yes, we do have them in California) I was called to the University Student Union Building to train a small group of volunteer tutors. I planned for 20 and about 200 came. These young college students are eager to serve and wanted to help tutor the underprivileged students in nearby high schools.

I would like to refer briefly to the tutoring program in Culver City, not because it's the best (which it really is), but because Culver City is a grass roots community of some 35,000 and typical of small town schools all over America.

Our tutoring program involved youngsters at all grade levels in all schools. The program was voluntary and boys and girls of lower or average achievement were trained to tutor youngsters a grade or so below them on a one-to-one basis. It was amazing what it did for the tutor as well as the tutee. Youngsters were taking their lunch hours and time after school to go and do just a little more for their charges. Who do you think gains the most on achievement scores? The tutor, of course. It builds his ego, gives real meaning to his life, and then he responds better in all areas. We enlarged our program to include senior citizens, nearby college students (we have four colleges in our area), as well as specialists in certain areas such as art, music, and dancing who volunteered.

The system of tutoring is used throughout the universe educational regime as we know -- immediately teaching others that which you just learned. *A Melchizedek tells us, p.428:#4, that morontia mortals are assigned as helpers to those of the kind who are just behind them in the scale of ascendant life. *And on a neighbor planet, p. 812: "...and after the first three years all pupils become assistant teachers, instructing those below them." *p.1387:1 Jesus continued his education and also taught his younger brothers and sisters.

Strand 4 - THE TEACHER

However the educators may disagree about many phases of learning, one beacon of unanimity seems to shine through. All appear to agree on the importance of the teacher. In very early learning this is the mother and father. In the primary grades the teacher assumes a most important role. As the youngster grows older he becomes more independent in his learning role, but the teacher still remains important as a guide or leader.

In the present demand by radical reformers for the "deschooling of society" (note Ivan Illich's movement from Guernavaca, Mexico, and other books you will find in bibliography), it is comforting to remember the gifted and dedicated teachers who have kindled the desire for learning in class after class regardless of the varied abilities and the lack of materials in those classrooms. I see too many really great things going on in good schools to be as disheartened about the schools as the current literature proclaims. However, all of us agree that reforms are necessary.

It is heartwarming to know that the angels themselves are helping these dedicated teachers. *Listen to this quotation, p.429:1, by a Melchizedek: "Even the true and consecrated teachers of time are assisted, and often attended, by these counselors of the supreme seraphim." I know that all of us who are now teachers of this Urantia Book are comforted and sustained by this knowledge.

Consider some of the great human teachers mentioned in the Urantia Book. There are more than 50 who have left a definite mark in the history of our planet. Illustrious teachers such as Asoka, Buddha, LaoTse, Onagar, Onamonalonton, and the many others are listed in Clyde Bedell's Concordex and I refer them to you for reading and re-reading. They are too numerous to go into this paper.

Let us examine some of the great groups of teachers described in the Urantia Book and whom we hope we will be working with some day: First, those leaders and

superb educators, the Melchizedeks. *(p.385.5) They are midway between the high Divinity and lowest creature life of will endowment. *(p.385.5) "All forms of intelligent life find in these Sons understanding friends, sympathetic teachers, and wise counselors." They seem to be sort of directors or supervisors of education in the local universe.

*The Chief of Archangels tells about them on p.387: There are over 10 billion Melchizedeks of record on their headquarters planet in Nebadon. This sphere, by name Melchizedek, is the pilot world of the Salvington circuit of 490 worlds called the Melchizedek University. The Melchizedek sphere is probably the most interesting place in all Nebadon to an ascender and never will you forget your reactions to the first day of life on this unique world, not even after you have reached your Paradise destination.

*Vorondadeks: After the creation of the personal aids and the first group of Melchizedeks, the Creator Son and the local universe Creative Spirit brought into existence the Vorondadeks (p.389) Under them the mortals secure their acme of education regarding universe legislation. The Chief of Archangels states that the instruction to be had in the Vorondadek Schools is unexcelled even on Uversa. (p.3) The ascending pilgrims will be introduced to numerous new activities on these world of study and practical work.

*The Trinity Teacher Sons are another great group of teachers, brought into being by the Paradise Trinity. They are the universal educators being dedicated to the spiritual awakening and moral guidance of all realms. They are affectionately devoted to the educational ministry to mortal creatures and lower orders of spiritual beings. They conduct an age-long course of training ranging from planetary courses up to the High College of Wisdom located on Salvington (pp.230,231)

*Much of this education is conducted by the patient and wise seraphic ministers assisted by mortals who have ascended to relatively higher levels of universe attainment, but all of this educational work is under the general supervision of the Melchizedeks in association with the Trinity Teacher Sons.

Who are the teachers on the mansion worlds, the very next place we hope to be after we leave this planet? And before we leave this planet, what is the most important knowledge we should have? *We are told, p.2090:4, that "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." That quote doesn't read one of the greatest or does it in any way qualify that statement -- it says unequivocally: "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." As he was the greatest of all teachers, his method of teaching should be carefully studied, and it is a joy to observe his art "as he passed by."

Then, to answer our first question: Who are the teachers after we leave this planet? The mansion worlds, our next destination, seem to be just teeming with understanding, sympathetic, and very efficient teachers. *First, those delightful Mansion World Teachers, the recruited and glorified cherubim. Their number is quite beyond the comprehension of mortal mind. They often visit the material worlds and function from the lowest mansion worlds on up to the universe headquarters. They usually work in pairs. p.550:#5)

*Then, of course, there are the Melchizedeks, the directors, and the Teaching Counselors who are secretaries to all orders of teachers, whom we first see on the mansion worlds. Then too there are the assistant teachers who also work on Urantia and right now there is a marvelous corps here working for the fostering and furthering of the cause of truth and righteousness. (p.430) It is interesting that in team teaching used throughout our country, these same terms are used: Assistant teachers, associate teachers, teaching counselors. The only name we don't use is the name of Celestial Overseers. (I'd kind of like that name, but I guess we're not quite ready for it yet.) *These Celestial Overseers range the whole local universe and are a recruited group embracing all types of individuals. Before leaving Nebadon most Urantia mortals will be afforded the opportunity to serve as members of the Celestial Overseers.

This provides us with just an overview of some of the great groups of teachers who will help us as we work and learn. We never need to fear loneliness or lack of understanding help.

Strand 5 - METHODS OF TEACHING - WORK-STUDY PROGRAMS

(References on the above topic were distributed at the study session)

Research and studies on learning have consistently confirmed the fact that one learns best by actively participating in the learning act. This principle is used throughout the long ascendant career. I have selected some 36 references from the Urantia Book which illustrate this, and there are others. For example, on p.394:6 the Chief of Archangels states: "All the way in to Paradise the ascending pilgrims pursue their studies in the practical schools of applied knowledge - actual training in really doing the things they are being taught. The universe educational system...is practical, progressive, meaningful, and experiential." Amazingly, those are four words used continually by college youth on campuses in their demands for relevance in education.

In this time of "doing your own thing" it is thought-provoking to read that they can be fairly authoritative through the universe educational regime. *On p.412:5 a Brilliant Evening Star says: "You are given a definite task to perform, and at the same time you are provided with teachers who are qualified to instruct you in the best method of executing your assignment. 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."

It is noteworthy that such educators as Dr. Richard Suchman known for their "inquiry approach" (where you work toward discovery) advocate methods of participation by the students. Then, too, the present popularity of "Open Education" and the "Free Schools" approach, which began in England and is now being utilized in North Dakota and many areas of the United States, seems to augur an even greater use of a more permissive attitude. However, we predict that there will be a turn toward the methods outlined in the Urantia Book as being more practical and productive.

In fact, there is already a trend toward a more practical type of college education as evidenced by such college programs as the Boston Northeastern University. This cooperative program has 38,000 full and part-time students making it about the largest private university in the country. Many educators have come to look on Northeastern's work-study program as a solution not only to the prevalent financial ailments, but because this is regarded as the best way to learn.

They alternate a semester of classroom learning with a semester of work related to the studies. For example, a chemistry major may work as a laboratory technician; a mathematics major as a computer programmer. It is called a co-op because it enlists the participation of 1,600 Boston area employers.

Culver City recently secured a Federal grant of one quarter million dollars for a similar type of program for our high school. Culver City industries are cooperating and the goal is to provide every high school graduate with what we call an "entry job skill." These students will work as they study and will have some job skill regardless of whether or not they will go on to college. I imagine this is going on all over the United States and it sounds very much like education on a neighboring planet where the goal of education *(p.812:8) "is to make every pupil a self-supporting citizen."

Controversy has raged in the educational fields from kindergarten through college and adult education on whether or not to give grades, honors, stars on papers for the primary youngsters, or any extrinsic motivation. Most colleges operate certain classes now on a pass-fail basis. The opposition decries any type of competition and resultant recognition.

*We note that the Trinity Teacher Sons conduct all examinations and tests for universe service and "Recognition indicative of effort and attainment is granted to all, ascending mortal or ambitious cherubim, who complete these adventures in wisdom and truth." (p.231:3) There are many references on the use of "Competition" and "Recognition" throughout the educational regime of the universe. (See bibliographies) It is interesting to note that both of the practices have been strongly condemned by certain educators on this planet in recent years. They express the fear that underachievers will be hurt.

In all of this superb training of mind and spirit through the universe education system we are told on p.413:1: "...you are forever free from the handicaps of mortal flesh...At last you are qualified to enjoy the unified urge of a glorified mind long since divested of primitive animalistic trends toward things material." This quotation, written by a Brilliant Evening Star, affords great comfort to so many of us who have had to cope with a long siege of illness.

In studying Jesus' method of teaching and his way of working, we discover more than 100 references, and I would refer you again to Clyde Bedell's Concordex for detailed study. The essence of how Jesus' work was carried on is on*p. 1874: "As Jesus Passed By." On p. 1875 we read: "Most of the really important things which Jesus said or did seemed to happen casually, 'as he passed by.'...He dispensed health and scattered happiness naturally and gracefully as he journeyed through life...And it behooves the Master's followers in all ages to learn to minister as 'they pass by' -- to do unselfish good as they go about their daily duties."

Strand 6 - INTERNATIONAL EDUCATION AND THE EXCHANGE STUDENT PROGRAM

There is one place that I believe our planet Urantia has an advantage over our sister sphere, our neighboring planet, and that is in our International Education Programs. A Melchizedek mentions on *page 808 regarding the neighboring planet "...a superior civilization is evolving on an isolated continent about the size of Australia" and furthermore, on that same page he continues, they "have little foreign trade owing to the universal hostility of their less progressive neighbors." Also "that the various peoples of Urantia are not set off from each other by such disparity of culture as separates the continental nation from its planetary fellows."

Quite the contrary! On Urantia we have many, very well-organized and effective world organizations in education. The International Council on Education for Teaching meets this week in the 1972 World Assembly in London. Their theme, "Challenge and Innovation in Teacher Education" drew speakers from all over the world. ICET is composed of individuals and groups from 45 countries of the world. It has consultative status with UNESCO.

The widespread interest of the Federal government and universities is indicated by the sharply increasing interchange of students across national boundaries. I expect that every town in America is or will be involved in one of the many exchange student programs. In Culver City there are several homes each year opened to students from another country and these students are royally treated and taken every place (always Disneyland). These programs have had excellent results in building world understanding and world unity. We do not end up feeling that "ours" is the best or that our country is the superior place we once thought it to be. We learn much from others.

Dr. John Goodlad, Dean of the UCLA Graduate School and one of the educational leaders of national and international repute (right from our own city of the Angels) has recently brought forth a very provocative paper entitled "Mankind and International Education." A major theme he presents is that men and women of all persuasions, natural scientists, writers, religious thinkers, artists, are becoming articulate and action-minded about the mankind dilemma and the mankind theme, and Goodlad maintains this must be carried into schools for grass roots action.

The exchange student ideas, the intermingling of various kinds of personalities, is carried on throughout the universe educational regime. *One example of this is seen on the Melchizedeks' home world where the various universes send exchange students. "The Melchizedek colleges are thronged with student visitors and observers from other realms." (p.388:10)

Dr. Harold Taylor, an internationally respected educator, states in his book "The World as Teacher" that "the concept of education itself must now be one which locates man in a universe described by scientists, artists and writers and in a cultural setting as big as a globe. To enjoy any longer the luxury of defining one's nation, one's society, or oneself in terms of pride of ancestry, social superiority or power of destruction is not only supremely dangerous to the survival of the race but is now intellectually and socially obsolete." (I strongly recommend this book which is now in paperback. It's great!)

*Jesus received his "real education" we are told from mingling with his fellow men from all parts of the world. On p.1862, in discussing his "schooling" we are told: "Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop." And he invited this intermingling throughout his life.

Strand 7 - NEW VALUES OF AMERICAN YOUTH IN EDUCATION

It has been a joyful experience for me to observe the change of values that the youth from ages 18-28 hold today compared to those of say 10 years ago. I have been surprised and exhilarated time and time again at the new depth of thinking and feeling among these young people, not only in my classes at the University of Southern California, but in many places such as our Urantia study groups where I am in contact with their thinking. This youth has some place to go. They are moving toward world thinking and mankind thinking -- they have less love of material things and objects -- they abhor stilted convention and they have a reason! They want to get to the fundamental, bedrock facts of life which have true meaning -- and they want to get there fast. There is more joy and more love and they are not afraid to express it. Remember that these are very bright and able young people -- and they are Honor Corps students in their fifth year of college and they have come from many disciplines and from many experiences to secure their Master's Degree and state teaching credential in one year. So they are workers and superior thinkers.

They want classes that are meaningful in terms of true life values. They want education that will prepare them for living and for earning a living -- and immediately, not in some dim future. They discuss values and changing values and they are very articulate. I am the one who learns from them. They have changed me and my methods of teaching.

I always ask this question sometime during our term and ask for the answers in written form: "What are three of the most valuable things you have ever learned, and under what circumstances and where did you learn them?" I assure them that identification will be kept confidential, but that we will discuss this interchange of ideas on values and its relation to schooling. "Ask yourself how you came to learn the things you believe are worth knowing!" The answers are a revelation and arouse deep involvement in discussion.

Very significant is the fact that though they have spent 18-20 years of their young lives in school, none of the learnings they consider of top value ever took place in "school," with the possible exception of one and that is reading! Even there, many said they learned to read before entering school, as many bright youngsters do. However, the incidents which changed their life style thinking and were of value did occur in the social setting or milieu related to the school, which tells us a lot in terms of the Urantia Book and its continual emphasis on socialization and interchange of ideas with peoples of all kinds. *The paper on Adam and Eve, p.835, states that the entire purpose of the west garden was socialization and on p.1363 we read that Jesus' real education came from mingling with his fellow men.

I would like to read to you a couple of answers from my class on what they consider the most valuable learnings of their lives. One girl wrote:

"The young of today are more mature than you and I were at that age. Their maturity gives them a wider perspective with a deeper understanding of life. They have a revolutionary concept of education and life which has nothing to do with communism or anti-communism. They are little interested in either. They have a feeling of astonishing depth and are seeking for the bigger meanings of life. Youth in France and over Europe are copying them because they admire them. All this is too big to vanish. Too universal." When Dr. Rao was asked if he didn't think this was a minority in number, he answered: "Lenin said the active minority changes life. That will be the case."

Everything Rao writes rings an affirmative bell in my own experience with many young college people. They have changed and are more mature. They have evolved in their own thinking to world truths and world viewpoints. They seem ready for the great truths of the Urantia Book.

*On p. 2086 we are told: "The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality."

*The greatest teacher of all was Jesus and we are told (p.2090.4) that one of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose.

*in this paper on education, let me repeat the highest goal of all: "Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." (p.2090.4)

"The most valuable lesson that I have learned and I am trying to implement is that of really appreciating what other people are and their individual ways of doing things. I came to realize some of this in a college dorm situation where for four years I had a combination of black, white, and Chinese roommates (four in a suite). As I am of Mexican background, the experience and theirs in this time of crisis, especially, reached into all facets of my life and theirs. It required much analysis of who I was -- spiritually, intellectually and emotionally.

Another wrote:

"The importance 'to give and take' and the interactions with friends, starting with my boy friend. The great importance of talking and listening with people, sharing ideas, experiences and problems. I cannot be a complete worthwhile person if I isolate myself."

Another student wrote this:

"One of the most beautiful and valuable things I ever learned recently. I had been reared in Alabama and I suffered many injuries to my soul and spirit, and then I learned that black is beautiful

So we see and know that the truly valuable things were not found in isolation they were found in socialization or social settings so strongly recommended in the Urantia Book lessons. I am sure that if everyone of us had to answer the question I asked we would all answer that of all valuable things that our lives the Urantia Book is the greatest.

Some very interesting comments on values of the young college group distinguished philosopher and writer from India, Dr. Raja Rao. "We are at the turning point in Western civilization, and therefore civilization, because of the remarkable and revolutionary culture and philosophy spawned by American youth. When this youth settles down to itself from now, you will see a change in civilization."

Dr. Rao is a citizen of India, the son of a family whose forbears have been philosophers for 700 years. Educated in India and at the Sorbonne in Paris and philosophy for a semester each year at the University of Texas. Current fellow of the Woodrow Wilson Center at the Smithsonian Institution. Known to scholars throughout the world. (Wonder if he could be a descendant of Gonod?)

When Rao first came to the United States in 1950 and made the rounds of Harvard, and other universities, he said he found American youth different. The change during the intervening years has been so extraordinary that he thinks "perhaps it has been caused by genetic mutation." He said: "It makes biological leaps now and then inexplicably," (he discovered this) and went on to say: "I don't understand the cause of these leaps but they may be mutations because it is on such a large scale." (Wouldn't some of them be marked with red ink?)

INTRODUCTION

Our lifetime study of this tremendous revelation - The Urantia Book - with its beautiful, ever-consistent story of the vast cosmos and the innumerable personalities therein, we find each section and each small part, of deep significance in the pattern of the whole. There is an intricate relatedness from the tiniest facet to the deepest concept and through it all we continually hear the sublime theme song: The Fatherhood of God, and the Brotherhood of Man to be expressed by us as humans in LOVE and SERVICE and WORSHIP.

But sometimes in our serious studies of the complexities found in this revelation, it is fun to explore some of the by-paths in depth. Clyde Bedell, on page xiii of his Concordex says: "Reading and studying the Urantia Book is something like traveling over a vast and strange, yet mysteriously familiar country on a limitless network of great highways and beautiful feeder roads." Today we are going to take one of the feeder byways. Taking one topic and diligently pursuing it through the book is an educational and exhilarating adventure.

For some time I have wanted to prepare a paper on the remarkable, dependable David Zebedee and his corps of runners. I happen to believe that there are thousands of business men and women who have the same type of personality that David had and who will wish to serve the kingdom as David did. He did not wish to be an evangelist or a preacher, or even a philosopher or a teacher, but he did love Jesus and he believed in him with all his heart and he served him effectively as few men ever did or will. His work is an inspiration and an example to all of us in giving true and dedicated service. And Jesus was aware of all of this and said (P. 1967): "David, my son, others have done that which they were directed to do, but this service have you done of your own heart and I have not been unmindful of your devotion. You, too, shall one day serve with me in the eternal kingdom."

In preparing this paper, I have tried to provide you with a rather comprehensive resource on David Zebedee and his messengers. I have attempted to make this a practical guide and reference to use in your own teaching and communicating about this book wherever you will be. I suggest that you keep it in your own growing and expanding file of materials which will hopefully aid you throughout your life time of work with the Urantia Book. It had originally been planned for teen-agers who are especially interested in physical prowess, but I find we are all young at heart and can truly appreciate the type of hero David was, from this living and true history.

Today we will touch only the highlights in our reading, but we leave with you the comprehensive outline to use in the future. I believe that as "a picture is worth ten thousand words," a map is worth five thousand, so I am providing you with maps and we will use them freely in our readings today.

David Zebedee was a strong leader of men and an effective organizer whom other men trusted, respected and obeyed. He was a man who commanded the esteem and admiration of a hardy and robust group of from 40 to 50 stalwart and strong messengers who did his bidding without question and at a moment's notice. This says a lot about his character. Faith, strong unquestioning faith was one key to his character... and faith that went into action for the needs of the kingdom. These messengers knew from experience that David was a man of his word, a man who could do a big job and do it well and successfully. These messengers who were physically strong and well trained would drop their nets or other work immediately when David would say: "Go. Go take this message to Judea, to Samaria, to Galilee, or even to far off Alexandria in Egypt!"

REFERENCES ON DAVID ZEBEDEE AND HIS MESSENGERS

THE URANTIA BOOK

I. Background Leading to David's Association With Jesus

Spiritual Lessons: Faith; Devotion to Family, Friends and Work

Pages

- 1387:5 - Jesus' fourteenth year, A.D. 8; Capernaum property mentioned. Father possibly then a friend of Zebedee from early work in Capernaum. 1360:3,4.
- 1405:3 - Jesus' twentieth year, A.D. 14. Equity in Capernaum property sold. "This real ~~estate~~ deal was with a boatbuilder named Zebedee." First direct mention of Zebedee.
- MAP 1419:3,4 - Jesus' twenty-seventh year, A.D. 21. (January). Jesus left home.
5,6 Lived at Zebedee home a little more than a year. Here he first knew David well, who was 4 or 5 years younger than Jesus. (possibly 22).
- READ1420:1,2 - Jesus expert boatbuilder and master at working with wood. Created a
3 new style of boat and entirely new methods of boatmaking.
- 1421:1,2 - David respected Jesus as a mechanic, a boatbuilder, and as a
3 fisherman.
- MAP 1422:2 - Jesus owns his first and only home in Capernaum - two rooms - clear title - from money earned as a boatbuilder and tutor.
- MAP 1423:3 - John Zebedee took presents up to Mary and Ruth each month as Jesus had instructed. Probably walked the more than 15 miles from Bethsaida to Nazareth.
- MAP 1484:4 - Jesus called a family conferance to propose that his mother and Ruth move to his home in Capernaum which he had recently given to his brother James, (1483) not far from David Zebedee's home. (Ruth, age 15, Jesus in his 30th year. David possibly in 25th year.) May have been beginning of romance between Ruth and David.
- 1542:5 - Zebedee and Salome went to live with their son David so that their large home could be turned over to Jesus and his twelve Apostles (for a while).
- 1554:4 - John "was the youngest member of his father's family and the youngest of the apostolic group." When the two brothers joined Jesus as Apostles, James was 30, John was 24, so David was possibly 27 at that time. Jesus was 32.

JESUS LEFT NAZARETH
HOME JANUARY A.D. 21
IN HIS 27th YEAR

PTOLEMAIS

DAMASCUS

TETRARCHY
OF
PHILIP

GALILEE

CAPERNAUM

BETHSAIDA

MAGDALA

TIBERIAS

SEA
OF
GALILEE

P. 1420:2
ZEBEDEE'S BOAT
BUILDING SHOPS

ZEBEDEE'S HOME DOWN
LAKESHORE NEAR BETHSAIDA
WHERE JESUS LIVED ONE YEAR

MT. CARMEL

PHOENICIA

NAZARETH

SHUNEM

JEZREEL

SCYTHOPOLIS

CAESAREA

P. 1806:2,3,4
DAVID'S CAMP
1/2 MILE

MT.
GILBOA

PELLA

DECAPOLIS

MEDITERRANEAN SEA

GERASA

SYCHAR

JACOB'S
WELL

AMATHUS

R. JABBOK

ANTIPATRIS

ROMAN PROCONSULATE

JOPPA

MT. SARTABA

PEREA

LYDDA

BETHEL

PHILADELPHIA

JERICO

HESHBON

GETHSEMANE
JERUSALEM

BETHANY

BETHLEHEM

DEAD
SEA

P. 1422:4

JESUS LEFT ZEBEDEE HOME FOR
JERUSALEM A.D. 22 FOR 2 MONTHS

II. The Development of Physical Prowess

To provide a better understanding and deeper appreciation of David Zebedee's runners and their tremendous service to the kingdom workers, let us digress here and consider some of the requirements for runners and certain of the distances they were able to cover and how men train to do this.

A careful study of maps and distances covered by these stalwart messengers reveals the startling fact that they ran, not only the shorter distances of from 20-30 miles per run, but that they indeed also ran distances of from 75-100 miles in a twenty-four hour period.

I began to wonder how this could be possible and during some of the research on this topic, I was fortunate in being able to have a long conference with Norman Higgins from New London, Connecticut, one of the greatest long distance runners in the United States. He formerly held the record for the Western Hemisphere Marathon which includes runners from all over the world. Norman Higgins' record for the 1965 Marathon was 2 hours, 19 minutes, and 13 seconds. The Marathon Run is 26 miles and 385 yards and appears to have been established in 490 B.C. when Pheidippides, an Olympic champion, carried the news of the Athenian victory over the Persians from Marathon to Athens, a distance of more than 26 miles. The legend goes that as he arrived shouting: "Peace and rejoice - we conquer!" he dropped dead. It is noteworthy that our Zebedee messengers often ran about 26 miles in one run, and several times ran up to 100 miles.

Norman Higgins was most helpful in answering my many questions and to one he said: "Yes, indeed runners can cover over 100 miles in one 24 hour period. They do this by several methods and one way is to jog awhile, run awhile, then rest by walking and at judicious intervals they may stop and completely rest and lie down a short time period. All of this is, of course, carefully prepared for by keeping the body in top condition. Runners eat and drink very lightly on these long runs and sometimes fast before a run of this type. Foods are carefully selected.

Early runners at the time of Christ, often ate a breakfast of grape juice or other fruit juice and fermented breads. A similar light lunch was followed by a short rest at noontime. In the early evening, cheese, fruit and a vegetable or one small fish would be a typical meal with very light portions. But the day after a long run a big meal was enjoyed with large portions of meat.

Norman Higgins, who well knew the long history of running, said that these men were highly regarded and that people along the way would consider it an honor to help them in any possible way. He pointed out that these runners covered a difficult terrain. They would have to run up hill at times over rocky and thorny paths, often in a sandstorm or in heavy rain and wind. It was necessary in almost all areas to ford streams as there were few bridges. Many dangers might be encountered such as wild animals, snakes, and even brigands often ambushed runners. But they were trained and wise and they knew how to handle these emergencies.

II. The Development of Physical Prowess (cont.)

It is noteworthy that the first recorded Olympics were held in 776 B.C. and that the first contests were foot races. The historian Timacus first used the interval between the Olympics as a unit for measuring time - called the Olympiads. These contests and training for them went on until 394 A.D. when they were stopped by Emperor Theodosius. They were not resumed until June 23, 1894, and full credit for their revival should go to Baron Pierre de Coubertin who believed this would help the cause of one peace for one united world. This is the year the exciting Olympics will be held at Munich, Germany, Aug. 28 through Sept. 10, 1972.

It was the Greeks who trained and worked so hard for these contests and all Grecian towns and provinces would have contests leading up to the Olympics. It was one of those annual celebrations, so interestingly described on page 1370 in the Urantia Book, that the boy Jesus visited with his father.

1370:5 ¶ About the middle of May the lad Jesus, age 11, accompanied his father on a business trip to Scythopolis, chief Greek city of the Decapolis . . . Jesus had often gazed curiously upon this magnificent Greek city from the hill at Nazareth, about 25 miles away . . . It so happened that just at this time the annual competitive games and public demonstrations of physical prowess between the Greek cities of the Decapolis were in progress at Scythopolis amphitheater and Jesus was so insistent that his father take him to see the games that Joseph hesitated to deny him. The boy was thrilled and entered most heartily into the spirit of the demonstrations of physical development and athletic skill. Joseph was inexpressibly shocked to observe his son's enthusiasm as he beheld these exhibitions of "heathen" vaingloriousness. After the games, Joseph received the surprise of his life when he heard Jesus express his approval and suggest that it would be good for the young men of Nazareth if they could be thus benefited by wholesome outdoor physical activities.

The only time Jesus ever saw his father angry with him was that night at the inn when, in the course of their discussions, the boy so far forgot the trends of Jewish thought as to suggest they could go back home and work for the building of an amphitheater at Nazareth. When Joseph heard his first-born son express such un-Jewish sentiments, he forgot his usual calm demeanor and, seizing Jesus by the shoulder, angrily exclaimed, "My son, never again let me hear you give utterance to such an evil thought as long as you live." Jesus was startled by his father's display of emotion; he had never before been made to feel the sting of his father's indignation and was astonished and shocked beyond expression. He only replied, "Very well, my father, it shall be so." And never again did the boy even in the slightest manner allude to the games and other athletic activities of the Greeks as long as his father lived.

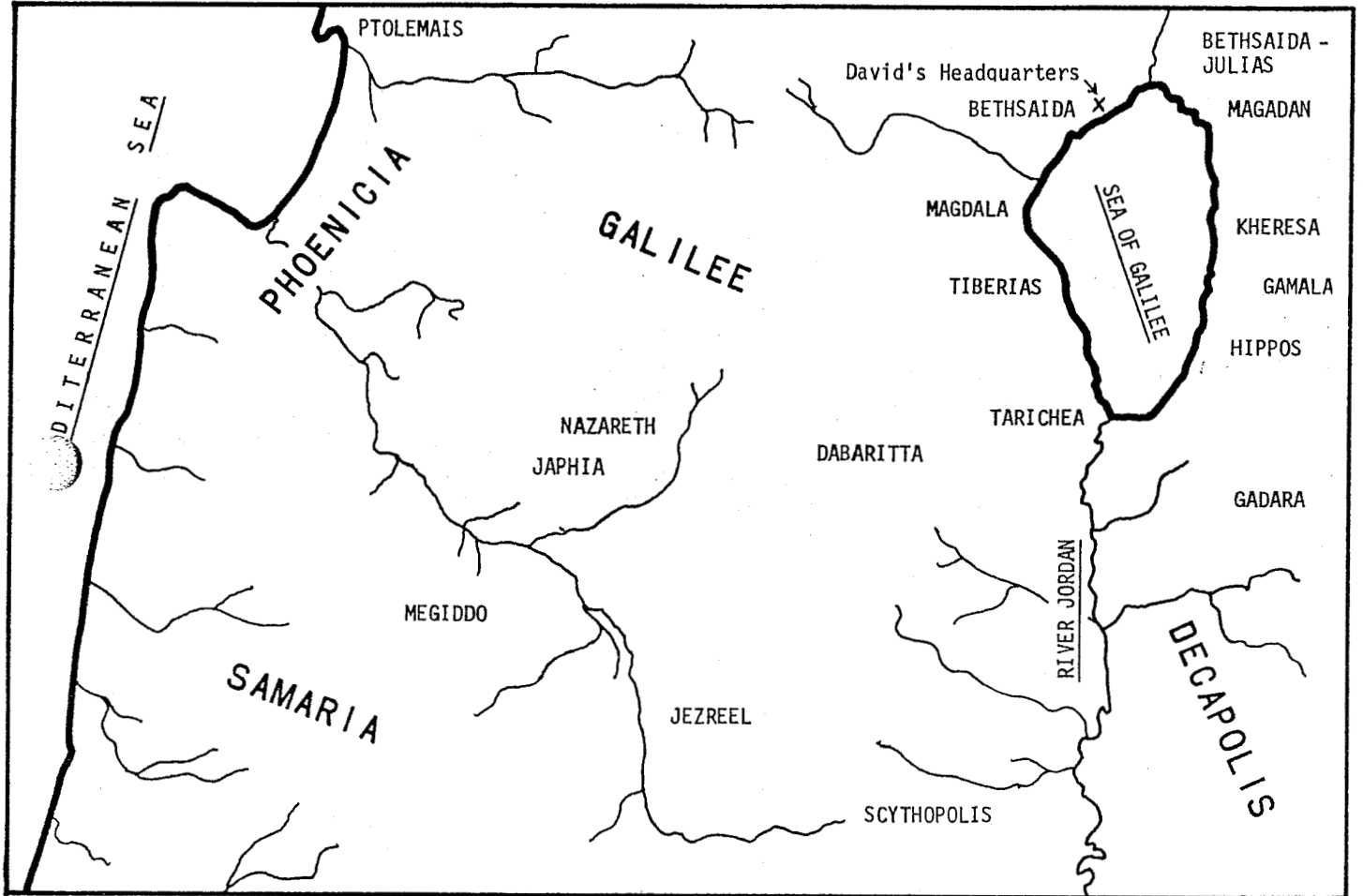
Nevertheless, throughout his life he endeavored to introduce the idea of wholesome recreation into his personal plans and, as far as Jewish practice would permit, into the later program of regular activities for his twelve apostles. Note how he first gave his loyalty to his father, subduing his own personal wishes and how he respected the current beliefs of the Jews and yet tried to be tactful in bringing in his own ideas about play and recreation. Even earlier, before he was ten, Jesus had become the leader of a group of seven lads who formed themselves into a society for promoting the acquirements of manhood - physical, intellectual and religious. Among these boys Jesus succeeded in introducing many new games and various improved methods of physical recreation.



III. David Zebedee and His Associates Forsook Their Nets and Followed Jesus

- READ 1628:3 - In Capernaum and Bethsaida. Jesus used boat to preach to crowds. Boat named "Simon", formerly Peter's, built by Jesus' own hands. Ruth's secret visit for almost an hour was in a boat with Jesus. She was about 18 years old at this time, and never once doubted her father-brother's mission.
- READ 1629:1, - "Miracle of the Fishes." David and Simon and their associates forsook
2 their nets and followed Jesus. David was probably 28. Jesus a close student of nature so in no sense was this a miracle draught.
- MAP 1657:1 - David's camp at Bethsaida at seaside cared for 500-1500 persons. In
READ 2,3,4,5 five months several thousand came from every part of the Roman empire. Consider the organization required by David which was very effectively accomplished. Training evangelists by apostles.
May 3, to October 3, A.D. 28-(Jesus 34, David 29, Ruth 19.)
- 1666:3 - Kermeth gets dunked by David and self-appointed committee and advised to depart!
- MAP 1668:1 - Second Preaching Tour. Sun. Oct. 3 to Dec. 30, A.D. 28. David
READ 2,3,4 maintained a headquarters at Bethsaida with 40 to 50 messengers in this intelligence corps. This camp served as a clearing house for Jesus' work on earth. A relay station for messengers. Rapidly enlarging and extending work of kingdom.
- 1669:1 - After camp closed, sick continued to come and asked David for Jesus.
- READ 1678:5 - Third Preaching Tour. Jan. 16, A.D. 29. Southern Galilee. First
1679:1, Women's Evangelistic Corps, the last two were Mary Magdalene and
2 Rebecca, the daughter of Joseph of Arimathea, 12 women.
David's messenger service kept all groups informed as they went separate ways.
- READ 1720
Sect.5 - Last days at Capernaum. Sun. morning meeting May 22, A.D. 29, David sends messengers calling in all disciples for emergency meeting. David's farewell "Don't let the bigots catch you and never doubt that the messengers will follow after you."
- 1721
Sect.6 - Family of five arrive. Only one, Ruth, believed continuously and wholeheartedly in Jesus.
- 1722:4,- David posted 25 sentinels about Zebedee house. Jesus warned apostles
6 that " a man's foes may be they of his own household," but he hardly realized how near this prediction would come to apply to his own experience.

DAVID ZEBEDEE'S HEADQUARTERS NEAR BETHSAIDA A.D. 28



P, 1668

MAP 1723:3,- Boats escape to Kheresa, then to Caesarea-Philippi then to Phoenician
 4 coast in west. Jesus from now on never had a settled home. The
 STUDY 5,6,7,8 Master "had not where to lay his head."

1724:2 - Jesus' family return to Capernaum home. Ruth learns from David that
 her father-brother was safe and making his way toward Phoenician coast.

IV. Consolidation of Tried and True Believers

Gradual Curtailment of Number of Messengers

READ 1741: - Return from Phoenicia: July 24, A.D. 29. Met David at Gennesaret
 4,5 south of Capernaum. He advises them to cross lake to meet near
 MAP Kheresa. Only 50 men and women attend - sifted tried and true
 remnants of vast crowd of 5000 once fed here.

1743: - Jesus arranged through David to meet his family at the Zebedee boat-
 1,2 shop. Pharisees installed themselves in Mary's home. So again
 through no fault of either, Jesus and his earthly family fail to meet.

READ 1743 - The Temple Tax Collector. Work of David's secret messengers. True
 1744 story of the "Fish with the Shekel in its Mouth."
 Sec. 1

MAP 1745: - Jesus said: "And when the feelings of service for your fellow men
 arise within your soul, do not stifle them; when the emotions of love
READ for your neighbor well up within your heart, give expression to such
 urges of affection in intelligent ministry to the real needs of your
 fellows." (At Magadan Park)

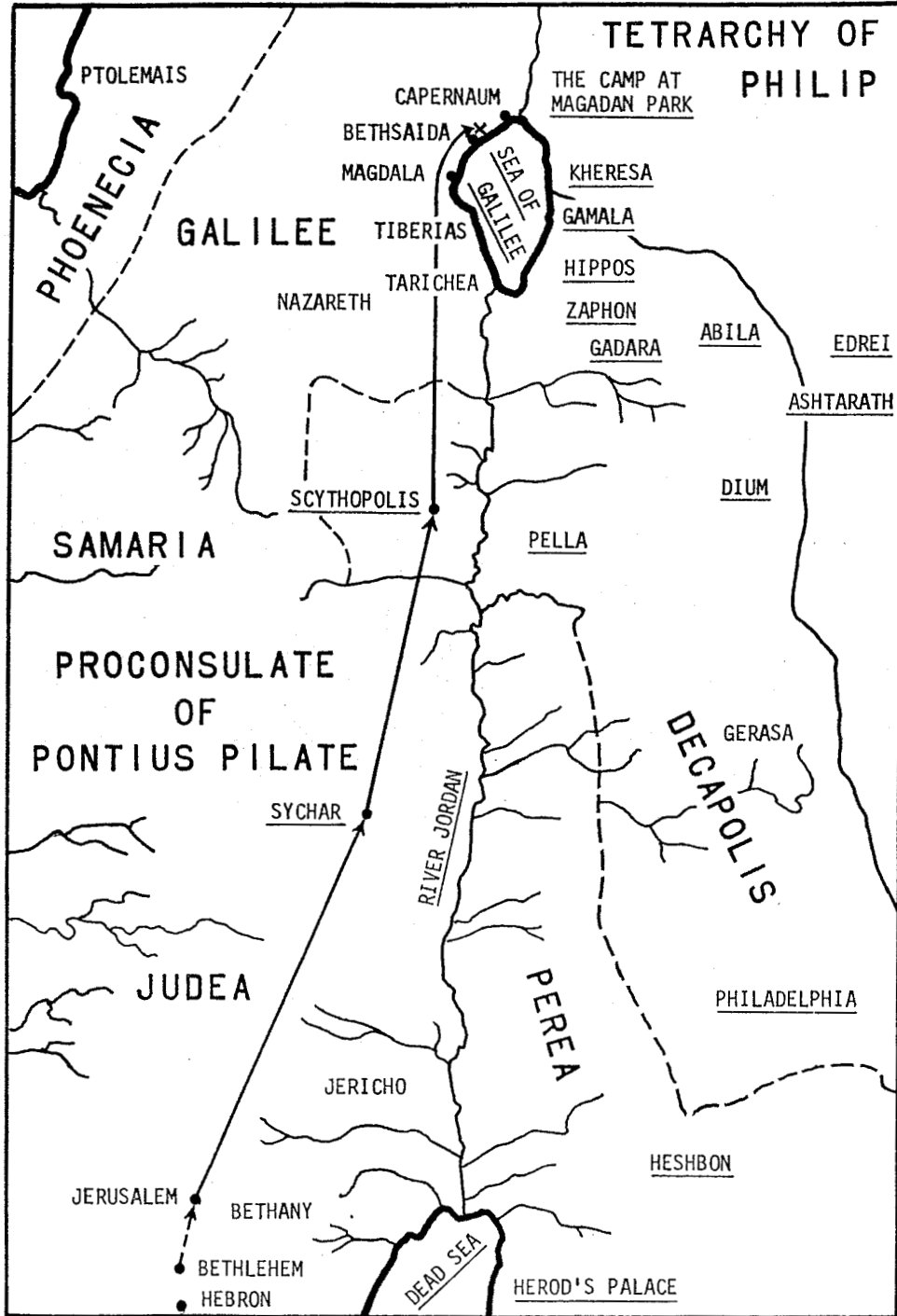
READ 1745: - Describe scene at Caesarea-Philippi capital of Tetrachy of Philip.
 3,4 "Nestled in charming valley where Jordan pours forth from an under-
 MAP ground cave - heights of Mt. Hermon in full view to the north."

READ 1748 - Need for funds supplied by David's messengers. David, over the far-
 Sect.6 sighted business man of good judgment had foreseen the diminution of
 funds as Jesus' popularity decreased and had previously sent messengers
 to Judea, Samaria and Galilee to collect funds from believers.
 Matthew had sold his last piece of property at Capernaum.

READ 1761:2 - 8. At Peter's House. David waited to take them across lake to
 Magadan. Jesus continued: "But most of all, see that you despise not
 one of these little ones, for their angels do always behold the faces
 of the heavenly hosts."

READ 1771 - Messengers kept believers throughout Palestine in touch with each
 Sect.6 other and collected funds not only for the sustenance of Jesus and his
 associates, but also for the support of families of the 12 apostles
 and 12 evangelists.

20-30 MILE RELAYS BY DAVID'S MESSENGERS



DAVID MAINTAINED AN OVERNIGHT RELAY MESSENGER SERVICE BETWEEN JERUSALEM AND BETHSAIDA. THESE RUNNERS LEFT JERUSALEM EACH EVENING, RELAYING AT SYCHAR AND SCYTHOPOLIS, ARRIVING AT BETHSAIDA BY BREAKFAST TIME THE NEXT MORNING.

- 1932:3 - "Do not strive with men, even with unbelievers." David and associates prepared lunch for about fifty of Jesus' trusted associates. David kept advised by secret agents in Jerusalem (his intelligence corps) of Judas' plans and of plans to arrest and kill Jesus, but he told no one.
- AD 1933:1 - David's connection with all the events leading up to Judas' betrayal.
2,4,8 Judas turns all money over to David, and all receipts.
- P 1934:1 - The Master leads all 12 apostles over the trail to the Bethany and on to Jerusalem for the last supper. His last journey.
- AD 1966: - Last hour before betrayal. After the eight apostles had gone to their tents, Jesus called to David Zebedee: "Send me your most trustworthy messenger." David brought to the Master one messenger from approximately 30 miles to Philadelphia.
1,5
66:5
67L;
- P 1967:7 - David's goodbye to Jesus and Jesus' reply. David only one night." David kept watch on upper trail Mt. Olivet. John kept one to observe what transpired in the Garden of Gethsemane.
- AD 1971:1 Messengers seek David. Peter tells them where David is seen.
L 1974:A11
- 74:3 1975:3 - John Mark made his way in haste to David guarding the trail.
1975:1 - told him of Jesus' arrest and all that transpired.
- AD 1976:1 - David remained at Gethsemane camp to maintain a clearinghouse center for messenger service. By 2:30 that morning, the camp was deserted except for David and three or four messengers. They were dispatched to secure information about Jesus. John was supplied messengers with events leading up to crucifixion.
L 2,3,5,6
- AD 1997:1 - Mary, Ruth and Jude went to see Jesus. The rest of the family at Bethany under direction of James and almost every hour messengers brought reports concerning the progress of that business of putting to death their eldest brother, Jesus.
2,3

V. Closing Scenes With the Dependable David Zebedee

- AD 2000#3 - David believed that Jesus' enemies would return and he ear some 5-6 tents up the ravine where he maintained a coordinating center for his messenger service during the terrible scenes of the crucifixion. It is interesting that none of the apostles lived along these lines.
- P STUDY
- 2011:6 - "In the midst of the darkness of the sandstorm, about half past 11 o'clock, David Zebedee sent out the last of the messengers to deliver the news of the Master's death."
AD all #6
- 2013:1 - "Aside from David Zebedee and Joseph of Arimathea, very few disciples really believed or understood that he was due to die and be buried in the tomb on the third day."

READ

2012 & Sections

2013

2019 2014/#3 - On the Sabbath (Saturday), David Zebedee remained at the home of Nicodemus where he arranged for his messengers to assemble early Sunday morning. Mary, Ruth and Jude returned to Bethany to be with their family there.

READ 2030 - Heralds of the Resurrection - David's Messengers. Scene in the upper chamber where David declares his belief. David's address to the messengers in Nicodemus' courtyard, as they go on their last mission. David and Ruth are married and move to Philadelphia in June. David about 31 and Ruth age 21. (Mary and Martha moved to Philadelphia).
All page
 2030 &
 2031 to #2
 MAP STUDY

2032:1 - David always believed in Jesus' resurrection in 3 days. David sees morontia Jesus in fourth appearance at Bethany with all earthly family and friends - 20 in all.
 4,5

MAP 2044/#6 - The Alexandrian Appearance to Rodan and 80 believers. Nathan of Busiris, 5th in the Jerusalem to Alexandria runners. David's messengers were the first heralds of the mighty truth-fact of the resurrected Jesus. P. 2031
 STUDY
 Picture

"Even as Nathan spoke, the morontia Master appeared there in full view of all. And when Nathan sat down, Jesus said: Peace be upon you. That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to little children. And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

"As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon the Spirit of Truth will come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel and lo, I am with you always, even to the end of the ages."

When the Master had so spoken, he vanished from their sight. All that night these believers remained there together recounting their experiences as kingdom believers and listening to the many words of Rodan and his associates. And they all believed that Jesus had risen from the dead. Imagine the surprise of David's herald of the resurrection, who arrived the second day after this, when they replied to his announcement saying: "Yes, we know, for we have seen him. He appeared to us day before yesterday."

2053: "It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of the spirit life as it is lived in the flesh."

DAVID ZEBEDEE AND HIS MESSENGERS

REFERENCES

- Gilmore, Garth. A Clean Pair of Heels. Herbert Jenkins, Ltd. 1963
- Grombach, John V., The 1968 Olympic Guide. Pyramid Books, New York. 1968
- Kulieke, Alvin, David Zebedee. Chicago, Illinois. 1960.
- Source Maps. The Urantia Brotherhood. Chicago, Illinois.
- United States Olympic Committee, The Olympic Games. Olympic House, 57 Park Avenue
New York 10016
- THE URANTIA BOOK. See attached page references on David Zebedee.
- THE URANTIA BOOK. Concordex, by Clyde Bedell. 1971. Santa Barbara, California

CONFERENCES ON RUNNING

- | | |
|--|--|
| Culver City Recreation Department
Culver City, California 90230 | <u>Syd Kronenthal</u> , Director-Lecturer
University of Southern California |
| Helms Athletic Library
) United Savings Building
9800 Sepulveda
Westchester, California | <u>Bill Schroeder</u> , Director of Foundation
Tel. 670-7550
Open 9-5 closes noon Saturday |
| MGM Research Library
Culver City, California 90230 | <u>Elliott Morgan</u> Outstanding collection
<u>Bea Whitney</u> of rare, historical
books |
- World-known marathon runner. NORMAN HIGGINS. Box 1491 New London, Connecticut
06320

One of the greatest United States long distance runners. Former United States record holder of Marathon. Represented United States in many International Meets.

Was exceptionally helpful in giving information about how runners train, and how they make their long distance runs and how far they can run. Also gave much of the history of running from ancient times to present.

ART WORK

Fred Folger

Chick Montgomery

Alden Milmet

Maps were adapted with permission,
from maps prepared by John J. Seres,
Second Society Foundation, holder
of the copyright. Used with permission.

- READ 1800 - Ordination of 70 at Magadan. Over 400, including David and his messenger corps, assembled on shore of the "lake of Galilee" to witness ordination. November 19, A.D. 29. (Saturday or Sabbath) Jesus 35 - David approximately 30.

Intro
AP Sec. 1

- READ 1806 - Camp moved to Pella. (See map). David moved camp equipment on pack animals from his father's house near Bethsaida to a point one-half mile north of apostolic camp near Pella. 1500 could be served here. 20 men now in messenger corps. Rainy season, so meetings were held indoors. 20 or more of David's men used in camp.

2,3,4
MAP

- READ 1821:L - Jesus said: "There is no sin in having honest possessions on earth provided your treasure is in heaven, for where your treasure is, there will your heart be also." How David financed tented city - from donations by liberal men and women. By end of January 3000 attended.

1822:1,
2,3

- MAP 1833:1 - Jesus went to Philadelphia with more than 600 followers. David's messengers brought word of advancement of kingdom throughout Palestine, Alexandria, and Damascus. Gospel proclaimed with power. No miracles.

STUDY 2,3

- 1836: The Message from Bethany. A runner arrived with message from Mary and Martha saying: "Lord, the woman you love is very sick." Jesus reply.

6,7

- READ 1868:7 - David closed the visitor's camp at Pella, Wed. March 15, A.D. 30.

1869:1 Jesus 36th year. David reluctantly sold entire equipment to numerous buyers and later turned all of this money over to Judas Iscariot.

2,3
- MAP Jesus and Apostles visit Southern Perea - and on to Jerusalem. About 1,000 disciples followed from Pella, to the Bethany ford of the Jordan.

STUDY

- 1880:5,- Judas Iscariot turned money over to Simon, their host at Bethany, for safekeeping in anticipation of their entry into Jerusalem. Bethany is two miles from Jerusalem temple. Lazarus fled to Philadelphia.

6

- 1881:5 - David and some of his former messengers hurried to Jerusalem and spread word of Jesus' planned triumphal entry. Then multitudes to greet Jesus, just as they passed over brow of Olivet. (2½ mile ridge east of Jerusalem - on west foot is Garden of Gethsemane. Bethany on east slope.)

- READ 1920:3,- Jesus planned to spend this Wednesday in the hills alone. David brings three stalwart and well-armed guards to go with him. Jesus' famed reply. Note David is always prepared ahead of time. He foresees Jesus' plans.

4,5,6

- 1921:1

- 1923:4 - Ever the business man, David makes plans for Jesus' family to visit as he realizes that the chief priests and rulers were going to kill Jesus and that Jesus would make no effort to save himself. Camp on Mt. Olivet.

5,6

- 1927:5 - The last social hour. Silent messengers came and went all through the evening, conferring only with David. Jesus said just before midnight: "Go to your sleep, my brethren, and peace be upon you till we rise on the morrow, one more day to do the Father's will and experience the joy of knowing that we are his sons."

ON STUDY GROUPS

Use Group Processes

Study groups are now forming at an accelerated rate in many places, and we have been repeatedly requested for some guidelines on how to plan to study the URANTIA Book in small groups. Even though we know that each group will be different and that each will develop a distinctive style of its own, nevertheless we can list certain general guidelines which have evolved from the experiences of successful study groups.

The desire to have a study group must originate from the members themselves and never forced. We can come in to help only when requested.

From the beginning, the spirit of love, fellowship, joy and good cheer should prevail - without these, all else will be as "sounding brass and tinkling cymbals". All of those spiritual qualities so lauded in the URANTIA Book can be cultivated and evidenced in these small fellowship meetings. . . as well as elsewhere. (See attached example of one lesson.)

As study groups evolve the host or hostess will set the pattern and if desirable, appoint a different leader for each meeting. It has been found helpful to start out in a very simple way by each reading one section of a Paper. There are approximately 5-12 sections in each Paper, the average being 8-9. This is ideal for each reading and discussing a section at a time and it requires about an hour or so to complete a Paper in this manner. This simple method enables newcomers to feel at ease and even oldtimers will always benefit. As time goes on and the book becomes more familiar, topics may be assigned and references noted for special presentations. The danger here is that not enough time is left for participation which is the keynote of learning. However, the leader can carefully plan so that participation by every member is assured.

It is wise for the group to plan together on which Papers should be read and in what order so that members can study or read the Paper ahead of time and be ready with cross-references and other aids for discussion periods. A program could be duplicated for a three month period.

Remember that the URANTIA Book is the reason for meeting, so keep to this subject. This will be the leader's responsibility to see that the group does not digress at least until the social time at the close of the URANTIA Book study session.

It has been found helpful but not essential to have a chalkboard where certain notes or special information can be listed such as the assignment and leader for the day and for the next time. Or extra research or cross-references on the Paper being read can be noted. Also it is helpful to have maps, charts, and pictures to amplify certain lessons.

sa
Thousands
of
Study
Groups

Martin W. Myers pointed out in his paper on "Unity, Not Uniformity" that: * "The early members of The URANTIA Movement were, and you are now, told: 'We are in association with a revelation of truth which is part of the natural evolution of religion on this world. Over-rapid growth would be suicidal. The Book is being given to those who are ready for it long before its world-wide mission. In the meantime thousands of study groups must be brought into existence. Thus will the Book be in readiness to comfort and enlighten the peoples of the world when the battle for man's liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.'"

void
unnel
ision

One of the purposes of our study groups, besides actually learning the URANTIA Book, is expressed on page 1130:3:** "While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric-circumscribed, selfish, and unsocial."

Keep
regular
meetings

Let us plan little study groups well and maintain a regular and consistent program. This is a good place to introduce newcomers to a group after they have met with individuals. (Each newcomer is assigned a friendly helper.)

I will be happy to meet with anyone wishing to form a study group and to answer any questions. Extra materials are available here.

Julia K. Fenderson
Field Representative
9980 Farragut Drive
Culver City, California 90230
838-3215

* Quotations from the copyrighted work, "Unity, Not Uniformity", Copyright © 1973, by URANTIA Foundation - - used by permission.

** Quotations from the copyrighted work, "The URANTIA Book", Copyright © 1955, by URANTIA Foundation - - used by permission.

The following are examples of certain references on methods of teaching and learning used throughout the long ascension experience. Some principles of learning as we know them are listed. The first eight are annotated. This list is not comprehensive.

1. Rich Situational Environment

296:4 - "The commingling of these manifold types provides the superaphic complements of rest with a rich situational environment which they effectively utilize in furthering the education of the ascending pilgrims." by a Perfectioner of Wisdom.

2. Motivation by Competition

625:6 - "On these worlds they are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of universe achievement in the mastery of truth, beauty and goodness. by a Mighty Messenger.

3. Immediate Reinforcement of Learning

342 #5 - "As morontia ascenders studied and worked on the worlds of the local universe so the spirit ascenders continue to master new worlds while they practice at giving out to others that which they imbibed at the experiential founts of wisdom." by a Mighty Messenger from Uversa.

4. Learning by Doing (Experience)

394:6 - "All the way in to Paradise the ascending pilgrims pursue their studies in the practical schools of applied knowledge - actual training in really doing the things they are being taught." "Education is the business of Living." by the Chief of Archangels acting by authority of Gabriel of Salvington.

5. Socialization

835 #7 - "The entire purpose of the western school system of the Garden was socialization. by Solonia the seraphic "voice in the Garden".

6. A Practical Continuum of Learning Based on Successive Steps Graduated in Difficulty

558 # 8 - "A long course of training is best carried forward by having the mortal climb up gradually and by actual participation in every step of the ascent" by an Archangel of Nebadon.

7. Appropriate Recognition (Various Motivation Techniques)

231:3 - "Recognition indicative of effort and attainment is granted to all, ascending mortal or ambitious cherubim." by a Perfectioner of Wisdom.

8. Self-Evaluation - Pre-Tests

517#7 - "The Melchizedek Sons conduct upward of thirty different education centers on Jerusem. These training schools begin with the college of self-evaluation and end with the schools of Jerusem citizenship." by a Melchizedek

- 343:3 - Cross reference 158:5 (Instruction: Intellectual, spiritual, experiential.)
- 387:5 - Sphere Melchizedek common meeting ground for all beings engaged in educating
2 - and spiritualizing ascending mortals. 490 study worlds often called Melchizedek University. Local Universe Sons of God: Chief of Archangels.
- 388:4 - Highest course in universe administration is given by Melchizedeks on own home world. Various universes send exchange students. Throngs of visitors and observers from other realms. Local Universe Sons of God: Chief of Archangels.
- 389:1 - All this educational work under general supervision of Melchizedeks in association with Trinity Teacher Sons for progressive morontia career. Local Universe Sons of God: Chief of Archangels.
- 391:6 - Instruction in Vorondadek schools surrounding Salvington unexcelled even on Uversa. New activities on worlds of study and practical work. Local Universe Sons of God: Chief of Archangels.
- 394:6 - Ascending pilgrims pursue studies in practical schools of applied knowledge -- actual training in really doing things they are being taught. Education practical, progressive, meaningful, experiential. Local Universe Sons of God: Chief of Archangels. acting by authority of Gabriel of Salvington.
- 412:2 - Celestial Overseers effect maintenance and upbuilding of education in local
3 - universe. Entire universe is one vast school. Personalities of the Local Universe: Brilliant Evening Star of Nebadon, No. 1146 of the Created Corps.
- 412:5 - You are assigned task and provided with teachers qualified to instruct you in best method of executing assignment. Personalities of the Local Universe: Brilliant Evening Star of Nebadon, No. 1146 of the Created Corps.
- 413:1 - In superb training of mind and spirit you are forever free from handicaps of mortal flesh. Personalities of the Local Universe. Brilliant Evening Star.
- 417:1 - Enormous training schools . . . wherein pilgrims advance from life to life, world to world, until lovingly dispatched from borders of their universe to higher regime of superuniverse. Personalities of Local Universe: B/E Star.
- 421:1 - Melchizedeks have large part in education and training local universe angels:-- seraphim, cherubim, sanobim. Ministering Spirits of the Local Universe: Melchizedek by request of Chief of Seraphic Hosts of Nebadon.
- 428-29- Teaching Counselors secretaries to all teacher orders in local universe. These associate teaching seraphim first seen on mansion worlds. "Even true and consecrated teachers of time are assisted and often attended by these counselors of supreme seraphim." The Seraphic Hosts: Melchizedek by request of CSHN.
- 430:#4- Assistant teachers are helpers and associates of fellow seraphim, the Teaching Counselors. The Seraphic Hosts: Melchizedek by request of CSHN.
- 439:#6- Transition ministers direct greatest effort toward education on seven Mansion Worlds. The Seraphic Hosts: Melchizedek by request of CSHN.
- 493:2 - Univitatia are permanent citizens of Edentia and surrounding 770 worlds.
3 - They preside over progressive occupational or socialization training. The Constellations: Malavatia Melchizedek.

- 502:2 - Divine Builders function in 7 groups. Among them are vocational builders who build and contribute to vocational enhancement of worker. The Celestial Artisans: Indited by an Archangel of Nebadon.
- 503:
#1,2,3- Expert recorders register equivalent of half million words in one minute. Language of Nebadon has 48 basic symbols or alphabet. Concept Recorders preserve concept pictures or idea patterns. By this method of recording, one gains more knowledge in hour than in 100 years of perusing ordinary written language. Ideograph Recorders preserve thought and can improve 1000-fold upon work of concept recorders. The Celestial Artisans: Indited by an Archangel of Nebadon.
- 504:1 - Orations are burning concepts "like gems of beauty in diadems of glory." The Celestial Artisans: Indited by an Archangel of Nebadon.
- 517^{#7} - Melchizedeks are directors of large corps of instructors on Jerusem and its associated worlds, especially 7 mansion worlds.
- Brilliant Evening Stars frequently serve as teachers. Trinity Teacher Sons also collaborate. Local System Administration: Melchizedek of T/A on Urantia.
- 518:4 - Examinations in morontia wisdom, spirit insight and experiential attainment of socialization. Local System Administration: Melchizedek of T/A on Urantia.
- 526:#5- Activities of Jerusem of three varieties: work, progress, play; or service, study and relaxation. Local System Headquarters: Archangel of Nebadon.
- 531:#2- Probationary Nursery situated on finaliter world: devoted to nurture and training of children of time. Extensive educational facilities. The Seven Mansion Worlds: Sponsored by a Brilliant Evening Star.
- 530-40- Seven satellites of transition world #1 are mansion worlds exclusively devoted to ascendant training activities. You resume your intellectual training and spiritual development exactly where you left off as a mortal at death. Seven Mansion Worlds: Sponsored by a Brilliant Evening Star.
- 550:#5- Mansion world teachers are glorified cherubim and sanobim. Work in pairs.
551:3 - Billions on Satania our local system. Three groups: schools of thinking, schools of feeling, schools of doing. You master lessons of one sphere before proceeding to another. One of purposes of morontia career is to effect permanent eradication of such animal vestigial traits as procrastination, equivocation, insincerity, problem avoidance, ease seeking. The Morontia Life: Presented by an Archangel of Nebadon.
- 554:#4- Morontia Counselors assigned to teach, direct and counsel surviving mortals who seek insight into experiential unity of divergent life levels. Morontia mota has stereoscopic effect on meanings and values. The Morontia Life: Archangel of Nebadon.
- 554#5,6- Technicians are instructors concerning energies and environment of transition spheres. Recorder-Teachers instruct in efficient and effective factpre-recording. The Morontia Life: Archangel of Nebadon.
- 555:#7- Ministering Reserves in large corps on first mansion world. Next to destiny guardians they draw closest to humans of all orders of seraphim. "Nothing can take precedence over the work of your status sphere." The Morontia Life: Archangel of Nebadon.

- 556-57- Morontia Mota taught on first mansion world to less advanced students by parallel techniques. Lower planes of morontia mota join with higher levels of human philosophy. More advanced pupils on later worlds master higher levels of cosmic insight and morontia mota. The Morontia Life: Archangel of Nebadon.
- 558:1 - Long course of training best carried forward by having the surviving mortal climb up gradually and by actual participation in every step. The Morontia Life: Archangel of Nebadon.
- 575:2 - Prince's corporeal staff organizes planetary schools of training and culture
576:1 where cream of evolutionary races instructed, then sent forth to teach these better ways to their people. New and potent centers of learning and culture thus established in native groups. The Planetary Princes: Secondary Lanonandek Son of the Reserve Corps.
- 577:#4- The quest for knowledge and wisdom is 4th stage of progressive civilization. "Every child is provided an opportunity to learn by doing; education is the watchword of these ages." The 6th stage of spiritual striving finds mortals
#6- seeking for spiritual satisfaction and cosmic understanding. "Education in this stage aspires to the attainment of meanings, and culture grasps at cosmic relationships and true values." The Planetary Princes: Secondary Lanonandek Son of the Reserve Corps.
- 586:5 - You must now work out your planetary problems of race improvement by other and largely human methods of adaptation and control. The Planetary Adams: Secondary Lanonandek Son of the Reserve Corps.
- 586:7 - On normal worlds, Garden and Prince headquarters set pace for civilization for centuries. Planetary Adams: Secondary Lanonandek Son of the Reserve Corps.
- 587:2 - Garden schools devoted to practical arts, fundamental intellectual training, social culture, economic development, trade relations, physical efficiency, civil government. Planetary Adams: Secondary Lanonandek Son.
- 596:3 - On Urantia, bestowal Son established "new and living way." He was our greatest teacher. Planetary Mortal Epochs: Mighty Messenger temporarily attached to the staff of Gabriel.
- 598:#7- Sons of next order to arrive on average evolutionary world are Trinity Teacher Sons. They may return many times to same world. Planetary Mortal Epochs:
599- Mighty Messenger temporarily attached to the staff of Gabriel.
- 625:7 - Children magnificently trained by competitive systems of keen striving in advanced domains and diverse achievement in mastery of truth, beauty, goodness. Spheres of Light and Life: Mighty Messenger temp. assigned to A/C on Uversa.
- 630:3 - Schools vastly improved- devoted to training of mind, expansion of soul. Art
4 - centers exquisite; musical organizations superb. Provisions for competitive play and HUMOR. Spheres of Light and Life: Mighty Messenger.
- 739:2 - Acquisition of potential of ability to learn from experience marks beginning
3 - of functioning of adjutant spirits; from lowliest to highest types of humans. Source and pattern for incompletely understood quick reactions of mind. Over control of Evolution: Life Carrier of Nebadon resident on Urantia.
- 740:1 - "Although survival may not depend on possession of knowledge and wisdom, progression most certainly does." Overcontrol of Evolution: Life Carrier of Neb.

- 756-57- Seven years of waiting was time of heart searching and soul discipline. Such crises demonstrate tremendous influence of mind in choosing. Education, training, and experience are factors in most of vital decisions of evolutionary moral creatures. (Van and Amadon) The Planetary Rebellion: Melchizedek of Nebadon.
- 777:#6- The household fire was first educator and forever separated man from animal. Andon conceived idea of building fire. (712) Fire great civilizer providing man with first means of being altruistic. Primitive Human Institutions: Melchizedek of Nebadon.
- 793 -- Need biologic renovation of racial stocks -- selective elimination of inferior human strains. Educational training of increased brain power resulting from such biologic improvement and religious quickening of feelings of mortal kinship to finally obliterate social classes. Evolution of Human Government: Melchizedek.
- 794 -- "Culture demonstrates conclusively the inherent inequality of men by their very unequal capacity therefor." Evolution of Human Government: Melchizedek.
- 802:1 - "Education of public opinion is the only safe and true method of accelerating civilization; force is only a temporary expedient, and cultural growth will increasingly accelerate as bullets give way to ballots." Development of the State: Sponsored by a Melchizedek of Nebadon.
- 806:#7- Education. "The enduring state is founded on culture, dominated by ideals, and motivated by service. The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values."
- Education should continue through life and philosophy the chief pursuit of its citizens. Teachers must be free beings, real leaders to the end that philosophy, the search for wisdom, may become the chief educational pursuit. . . an enhancement of insight into significance of human relations, meanings of reality, nobility of values, goals of living and glories of cosmic destiny. Education is the business of living. Development of the State: Sponsored by a Melchizedek.
- 810:4 - The socioeconomic courts on a neighboring planet function in the three following divisions: (1) Parental courts. (2) Educational courts. (3) Industrial courts. Educational courts are the juridical bodies connected with the state and regional school systems and associated with the executive and legislative branches of the educational administrative mechanism. Government on a Neighboring Planet: Melchizedek of Nebadon.
- 811 -- Attendance of fathers and mothers at parental schools of child culture is compulsory. Homes are free from taxation up to ten times the homesite allotment. Expected that most valuable part of child's education and character training will be secured from parents at home. Sex instruction and religious training at home by parents and moral training at school during rest periods by teachers. Government on a Neighboring Planet: Melchizedek of Nebadon.
- 811:6 - Spiritual teachers and examiners are under direction of Foundation of Spiritual Progress supported by voluntary contributions. Govt. Neighbor Planet; Mel.
- 812:#4- Education compulsory ages 5-18. No classrooms -- one study pursued at a time. After three years all pupils become assistant teachers, instructing those below them. Books used only to secure information in solving problems arising in school shops and on school farms. School open 9 months out of 10. $\frac{1}{4}$ of school time devoted to play - competitive athletics. Chief object of education on this planet is to make every pupil a self-supporting citizen. Every child graduating from pre-college system at 18 is a skilled artisan. Government on a Neighboring Planet: Melchizedek of Nebadon.

- 814 -- This nation is making a determined effort to replace the self-respect destroying type of charity by dignified government-insurance in old age. Every child is provided an education and every man a job. Government of a Neighboring Planet: Presented by a Melchizedek of Nebadon.
- 816 -- The Special Colleges are provided for students above the age of 18 as follows:
 817 1. The Statesmanship Schools: three classes - national, regional and state - with specific training for each class. Office grouped in four divisions.
 2. Schools of Philosophy: affiliated with temples of philosophy and religion as a public function.
 3. Institutions of Science: technical and coordinated with industry. 15 divisions.
 4. Professional training schools provide technical training for 12 learned professions.
 5. Military and naval schools are for volunteer citizens 18-30 years old.
- 818 -- Graduates of federal military schools may be commissioned as guardians of
 #11 civilization. Courses pursued by officers are 4 years and correlated with
 819 mastery of some trade or profession. Government on a Neighboring Planet: Presented by a Melchizedek of Nebadon.
- 835:5- The children of Adam were trained in east garden until 16 in accordance with the methods of Jerusem schools. Also served as teachers in lower grades from 16-20 at other end of Garden. Entire purpose of west garden was socialization Competitive play in afternoon and practical agriculture and horticulture in forenoons. Adam and Eve: Narrated by Solonia, the seraphic "voice in the Garden." }
- 848:7- Good social environment and the proper education are indispensable soil and atmosphere for getting the most out of a good inheritance. The Second Garden: Presented by Solonia, the seraphic "voice in the Garden."
- 850 -- Adamites produced third alphabet and maintained arts of writing, metalworking, pottery making, weaving and advanced architecture. Home life of violet peoples was for their day and age ideal: children were trained in agriculture, crafts, animal husbandry, or to be a priest, physician and teacher. The Second Garden: Presented by Solonia, the seraphic "voice in the Garden."
- 908:8- A universal language promotes peace, insures culture, and augments happiness.
 9 All international relations should be fostered, whether they involve language, trade, art, science, competitive play (Olympics) or religion. Development of Modern Civilization: Sponsored by an Archangel of Nebadon.
- 909:#8- The home will ever be the basic institution in this work of passing on the cultural torch. The play and social life comes next with the school last but equally indispensable in a complex and highly organized society . . . The baby is born without an education; therefore man possesses the power by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization . . . But education has NOT kept pace with the expanding social structure; neither has ethics kept pace and modern civilization is at a standstill in spiritual development and the safeguarding of the home. Development of Modern Civilization: Archangel of Nebadon. }
- 910 -- Place-finding devices are needed. Before training in highly specialized techniques citizens should be trained in one or more methods of labor, trades, or callings. Some technique for directing individuals to suitable work must be devised. Development of Modern Civilization: Archangel of Nebadon. }

- 1094:4 Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him. Remember, year-by-year, progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Real educational growth is indicated by enhancement of ideals increased appreciation of values, new meanings of values, and augmented loyalty to supreme values. Religion in Human Experience: Presented by a Melchizedek of Nebadon.
- 1121:4 Foundations of Religious Faith: Melchizedek of Nebadon.
- 1135:2 Pressure may deform personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Reality of Religious Experience: Melchizedek of Neb. }
- 1219:5 The mortal career, the soul's evolution, is not so much a probation as an education. Faith in the survival of supreme values is the core of religion. The Adjuster and the Soul: Presented by a Solitary Messenger of Orvonton.
- 1256:2 Urantia is now receiving help from the third corps of seraphim, the angels of enlightenment, dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, committees, nations and whole races. Seraphic Planetary Government. Presented by the Chief of Seraphim stationed on Urantia.
- 1358 There were few homes in the gentile world of those days that could give a child a better intellectual, moral, and religious training than the Jewish homes of Galilee. These Jews had a systematic program for rearing and educating their children. Early Childhood of Jesus: Midwayers under supervision of Mel.
- 1362#5 When Jesus was 7 years old he began formal education in synagogue schools. He
1363 was already a fluent reader, writer and speaker of Aramaic and Greek and now he learned to read, write and speak Hebrew. He graduated in his 13th year. Jesus received moral training and spiritual culture chiefly in his home; his intellectual and theological education from his chazan; but his real education from mingling with his fellow men. Early Childhood of Jesus: Midwayers under supervision of Melchizedek Revelatory Director.
- 1387:1 Jesus continued his education and also taught his younger brothers and sisters as they grew up to suitable ages. Jesus at Jerusalem: Midwayers.
- 1573:1 Education should be a technique of learning (discovering) the better methods
2 of gratifying our natural and inherited urges, and happiness is the resulting total of these enhanced techniques of emotional satisfaction. Ordination of the 12: Midwayers.
- 1604#3 Jesus stated that a true family is founded on 7 facts, among which were: Education and training. Wise fathers carefully plan for education and adequate training of their sons and daughters. When young they are prepared for the greater responsibilities of later life. Passover at Jerusalem: Midwayers.
- 2086:2 The great hope of Urantia lies in possibility of new revelation of Jesus with
3 new and enlarged presentation of his saving message which would spiritually unite in loving service numerous families of his present-day professed followers. Even secular education could help in this great spiritual renaissance if it would pay more attention to work of teaching youth how to engage in life planning and character progression. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal. After Pentacost Midwayers, under supervision of a Melchizedek Rev. Director. }

EDUCATION

Certain References on Methods

Page - 192:5 ✓ Page - 625:6 ✓

231:3

630:4

296:4

756-57

342#5

806 ✓

343:3

812 ✓

391:6 ✓

835#7 ✓

394:6

848:7 ✓

412:5 ✓

850 ✓

413:1 ✓

908

502:2 ✓

909#8 ✓

517#7 ✓

1094:4 ✓

518#4

1256:2

551:3 ✓

1362#5

554:4

1363 ✓

555:7 ✓

~~1573~~ ✓

556

1604#3 ✓

557

2076

558#8

2086 ✓

Julia K. Fenderson
9980 Farragut Drive
Culver City, California 90230
'213) 838-3215 - (213) 836-2432

SUGGESTIONS FOR HOME ACTIVITIES

WITH CHILDREN

It is in the setting of "Home and Family" that children will really be reached with the teachings of The URANTIA Book. This should be an integral part of every day life-- trying to live the teachings.

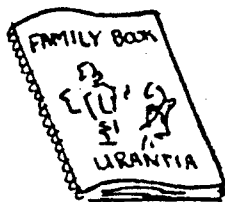
On a Neighboring Planet, in the Garden of Eden, in Dalamatia and even in Jesus' childhood home (chosen as one of the best on this planet), in all of these places, children received their religious training from their parents and in the home. All of the examples are given, they tell us, to upstep our lives on this lowly planet. At this time, the authors also state, our spiritual and family life are at a standstill and are in serious
* danger. p. 909 So let us work in the homes to upstep both family and spiritual life with these beautiful teachings.

* On p. 811, when describing life on a neighboring planet we learn: Religion is so entirely a family matter that no religious institutions such as URANTIA churches have developed among these people.

As The URANTIA Book points up the great importance of centering religious training in the home and by the parents, certain suggestions are given here to implement these activities in the daily living scene. They are not in any way all-inclusive. It is strongly recommended that each family creatively develop its own techniques. These will become a treasured, special heritage of that family, to be returned to again and again. However we hope that each new method will be shared at headquarters so there will be an ever-growing source of ideas.

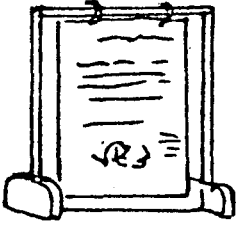
One caution to remember is that illustrations made in the home cannot be duplicated nor can any of the little stories, without permission from the Foundation. We must help protect the copyright.

1) THE FAMILY BOOK



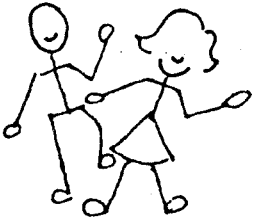
Stories from The URANTIA Book are read by the parents or told in appropriate vocabulary for the age and interest levels of the children. After a parent has read one story-- usually taking not more than 25-30 minutes--the children illustrate that story on a piece of paper which is pasted in the Family Book. If they are unable to draw, they can cut pictures out of magazines, calendars or catalogues which illustrate the story. These can then be mounted in the big Family Book. The parents will write a few sentences or a caption below each picture and give the page number of the story read from The URANTIA Book. A large scrapbook about 18" by 24" is recommended.

2) A FLIP CHART



This is another excellent technique for motivation and interest and can be used in a variety of ways with special topics from The URANTIA Book. One example is: "Jesus Work as a Child." Every week or so a new chart is made for the flip rack with an illustration of certain work Jesus did as a child: He helped Mary with the little children, he worked with the flowers and plants, he milked the family cow. Many, many other duties can be illustrated and talked about and these lessons carried over into our homes to find what work can be done by our children. One Flip Chart we made and used successfully holds tagboard charts 14" by 16" and can be placed on a table or the floor for discussion periods.

3) ROLE-PLAYING



Role-playing is a very effective means of developing a deeper understanding of many of the teachings of The URANTIA Book. In the various forms of role-playing are: Dramatic Play for younger children, Socio-Drama for older youngsters and other forms for adults. All of these techniques help develop a better understanding of how others feel and live. It helps children move from the ego-centric of self-centered stage to other-centered.

Younger children naturally play as in Dramatic Play and it is essential to keep this spontaneous creative element. However they cannot draw ideas from deprived experiential background so it is the parents' responsibility to keep enriching the concept background. Just as the Jewish children of Jesus' time played at weddings and funerals the book comments on their limited sources. By reading stories from The URANTIA Book the children will begin to enact these in their own way from very rich and accurate sources!

The older children will find it necessary to do some library research in order to know what the inside of the Jewish homes looked like in the first century and how those people dressed, etc. What did the cradle look like that Joseph built for Miriam and how many strings did the harp have, that Jesus played? This will all require careful checking in a good library or resource center before role-playing.



The older youngsters will enjoy role-playing in the form of Socio-Drama or simulation where the enactments are more structured and designed to help solve social problems, just as Jesus held the family meetings when he served as father to eight brothers and sisters. Socio-Dramas are focalized on several alternative solutions of human problems and their consequences. The way Jesus handled various problems with Jude could serve as a springboard for discussion and further role-playing.

Role-Playing (Cont.)



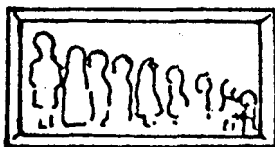
Through role-playing the youngster is continually confronted with decision-making. There are many alternatives of behavior and choices must be made and this is what free-will is all about--learning to make the best possible choice or God's will. Any child in modern society is faced with a myriad of options in many areas. He must learn selectivity and practice it daily, learning to select the better books, the better television shows, the better after-school clubs. He is bombarded with things to do. But it is very important for him to learn to omit and choose the better paths. This fast-moving complex life facing each child is just too much, unless he early learns the habit of choosing and selecting--one of the best skills we can help inculcate in him for lifetime use.

Examples of role-playing for young children are: Two boys playing in the sandbox on the roof of the Nazareth home. Their conversation--their work with blocks in the sand, etc.

An example of more complex role-playing with the older youngster is: David Zebedee leading his group of runners and messengers. Much research can be done here to determine the length of the runs, what these messengers ate, what they wore, how they knew where to meet the next man on the relay. Much historical work on runners of 1st century is found in the history of the Olympic runs.

See Role-Playing for Social Values by Shaftel and Shaftel.

4) FLANNEL BOARD STORIES



*

This technique lends itself especially well to stories from The URANTIA Book for children. In preparing illustrations and drawings we consistently avoid any direct representation of Jesus' face or facial characteristics of others in his groups. This is in line with the admonition given to Michael by Immanuel, p. 1330. Further we do not want to interpret and give our own ideas about how he or others looked. Everyone should be free to form his own personal pictures from the statements in the book.

Flannel board figures are impersonal, yet they can help tell the stories in a graphic way and they are very effective as they are moved about in small group situations. They leave room for much creativity and adaptability.

5) DAILY LIFE
ACTIVITIES IN
THE HOME



The best method of imparting the teachings to the children is in the lives we live and the way the daily activities of life are carried on. The teachings should be an integral part of living. The methods Jesus used in the home as he was rearing his eight brothers and sisters (and we have approximately 17 years of this clearly delineated) are our best guides and should be carefully studied by parents. (See bibliography for help.) Note how he copied the Believer's Prayer and the Ten Commandments. These were colored by Martha and long hung over James' workbench. Many activities of this kind can be utilized and taken from the Book. Consider his continual positive approach and his family councils. One example we could use in addition is a "THANK YOU FATHER" chart. The younger children can think of something to add every few days. You will be amazed at the things they are thankful for and the ease with which they will praise and thank the Father (pictures of the moon, the sky, the flowers, can start). As The URANTIA Book points out that thankfulness and gratitude are the prelude to true worship, therefore it is helpful to inculcate these habits in children. They had many forms of praise and prayer in Jesus' home, p. 1389, and speak of them as the "Family Altar" which can be utilized in modern homes at times when the family all gather together such as meal-time.

*

6) TALES OF JOSHUA



An example of stories for children written about the early life of Jesus is an attractive and very well-written book by Dr. Robert Slagle entitled: Tales of Joshua. The text has been carefully done and is beautifully illustrated by Dr. Slagle. Page numbers are given for each story as reference to The URANTIA Book, where further material may be utilized where expansion is desirable. It is presented as a coloring book for children. Much research preceded Dr. Slagle's careful drawings and beautiful stories.

7) CHILDREN'S SONGS



Music is the universal language and can be utilized as another form of worship. This is an excellent, warm way for a family to unite in joy and self-expression. Francyl Streano has prepared a beautiful collection of songs using The URANTIA Book philosophy. Voice, piano and guitar music are provided, with accompanying cassettes by Francyl. The collection is entitled: Songs for Children, Their Parents and Friends.

FOR CLASSROOM USE ONLY.
THE BOULDER SCHOOL

Selected by:
Julia K. Fenderso

HUMAN SEXUALITY

Please read complete
reference on listed page.

1. 40:4 At times I am almost pained to be compelled to portray the divine affection of the heavenly Father for his universe children by the employment of the human word symbol love.
2. 234:4 The order of Michael knows the grand universe from one end to the other; there is no essential experience of any of the children of time and space in which the Michaels have not personally participated; they are in fact partakers not only of the divine nature but also of your nature, meaning all natures, from the highest to the lowest.
3. 382:3 Evolutionary mortals inhabiting normal worlds of spiritual progress do not experience the acute conflicts between the spirit and the flesh which characterize the present-day Urantia races.
4. 382:6 It was the divine plan that the mortal races of Urantia should have had physical natures more naturally spirit responsive.
5. 383:2 The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons.
6. 397:5 On Urantia there are forty-eight units of pattern control -- trait determiners -- in the sex cells of human reproduction.
7. 516:2 Thousands of mortals reach the mansion worlds without having benefited particularly from the disciplines derived from fairly average sex relations on their native spheres.
8. 516:6 There is no reproduction of mortal kind after the life experience on the inhabited worlds.
9. 564:7 Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status.
10. 648:5 Love is the desire to do good to others.
11. 754:4 And of all forms of evil, none are more destructive of personality status than betrayal of trust and disloyalty to one's confiding friends.
12. 765:6 The function of marriage in evolution is the insurance of race survival, not merely the realization of personal happiness; self-maintenance and self-perpetuation are the real objects of the home.
13. 794:1 4. Sex control -- marriage, the family institution.
14. 811:5 All sex instruction is administered in the home by parents or by legal guardians.
15. 836:5 Adam endeavored to teach the races sex equality.

16. 913:5 The all-absorbing sex passion of the more highly civilized people is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites.
17. 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.
18. 914:3 The mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish man into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility.
19. 914:6 No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge.
20. 914:6 Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.
21. 914:8 Among the early races there was little or no regulation of the relations of the sexes.
22. 915:1 Free love, has never been in good standing above the scale of rank savagery.
23. 915:1 Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.
24. 915:2 In the earliest stages of tribal development the mores and restrictive taboos were very crude, but they did keep the sexes apart; this favored quiet, order, and industry -- and the long evolution of marriage and the home had begun.
25. 922:2 Marriage has been many times in jeopardy, and the marriage mores have drawn heavily on both property and religion for support; but the real influence which forever safeguards marriage and the resultant family is the simple and innate biologic fact that men and women positively will not live without each other, be they the most primitive savages or the most cultured mortals.
26. 927:7 This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.
27. 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 hardly hope to make a great success of marriage and homebuilding -- a lifelong partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture.

28. 929:2 But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.
29. 931:4 Marriage was not founded on sex relations; they were incidental thereto.
30. 932:3 But even in the twentieth-century many parents still endeavor to keep their children in more or less ignorance as to the origin of human life.
31. 934:4 Woman, being the weaker, therefore became the more tactful; she early learned to trade upon her sex charms.
32. 936:8 The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature.
33. 937:4 Woman's estate is little short of hopeless under the peculiar degradation which attaches to her in Mohammedanism, and she fares even worse under the teachings of several other Oriental religions.
34. 937:8 In the ideals of pair marriage, woman has finally won recognition, dignity, independence, equality, and education; but will she prove worth of all this new and unprecedented accomplishment?
- * 35. 938 - (Please refer to entire page in The Urantia Book.)
36. 938:3 Civilization never can obliterate the behavior gulf between the sexes.
37. 938:7 Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association.
38. 938:8 Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.
39. 939:1 Men and women need each other in their morontial and spiritual as well as in their mortal careers.
40. 939:2 While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining and reproducing society.
41. 940:4 Adam and Eve exerted a lasting influence on all mankind; for the first time in the history of the world men and women were observed working side by side in the garden.

42. 940:5 Woman always wanted the individual family, and eventually she had her way.
43. 942:3 The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania.
44. 942:3 Marriage, founded on self-maintenance, led to self-perpetuation and concomitantly provided one of the most desirable forms of self-gratification.
45. 942:6 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.
46. 943:2 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.
47. 1186:6 In the assignment and service of the Adjusters the sex of the creature is of no consideration.
48. 1357:7
 &
 1358:1 During the evening of the following day Jesus had a long talk with his father concerning the manner in which various groups of living things are born into the world as separate individuals.
49. 1358:3 There were few homes in the gentile world of those days that could give a child a better intellectual, moral, and religious training than the Jewish homes of Galilee.
50. 1358:7 Jesus appeared to be a well-nigh perfect child physically and continued to make normal progress mentally and emotionally.
51. 1386:1 No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood.
52. 1393:6 As he grew up to manhood, he passed through all those conflicts and confusions which the average young persons of previous and subsequent ages have undergone.
53. 1395:2 No adolescent youth who has lived or ever will live on this world or any other world has had or ever will have more weighty problems to resolve or more intricate difficulties to untangle.
54. 1395:3 Having thus tasted the actual experience of living these adolescent years on a world beset by evil and distraught by sin, the Son of Man became possessed of full knowledge about the life experience of the youth of all the realms of Nebadon, and thus forever he became the understanding refuge for the distressed and perplexed adolescents of all ages and on all worlds throughout the local universe.

55. 1400:3 He had many warm friends and stanch admirers among both the young men and the young women of Nazareth.
56. 1402:5 Since Jesus was such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it was not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph.
57. 1403:4 After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, "it shall cheer and comfort me all the days of my life."
58. 1405:1 Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.
59. 1407:5 He experienced the full gamut of human feelings and emotions; he was "in all things tested, even as you are," and he suffered and died.
60. 1409:7 Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives.
61. 1415:2 Jesus was one of the most robust and refined specimens of manhood to appear on earth since the days of Adam.
62. 1421:8 They all sorrowed when Jesus left them, especially the daughters of Zebedee.
63. 1425:3 He lived a real life, a full life, and a truly normal, natural, and average life in the flesh.
64. 1426:1 He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are.
65. 1461:4 He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.
66. 1472:6 Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away.
67. 1518:3 He formulated his conclusions in the words of Scripture familiar to his human mind: "Man shall not live by bread alone but by every word that proceeds from the mouth of God."
68. 1519:3 This great decision of Jesus portrays dramatically the truth that selfish satisfaction and sensuous gratification, alone and of themselves are not able to confer happiness upon evolving human beings.

69. 1572:8 While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved.
70. 1574:6 4. "Happy are the pure in heart, for they shall see God."
71. 1619:4 Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress.
72. 1761:2 But most of all, see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.
73. 2065:2 Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions.

Add your own references below.

PREPARING FOR MARRIAGE AND FAMILY
Outline of Seminars

1. Introduction - Need for preparation
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."
Seven Love Stories of the URANTIA Book - Analysis of each. How did each couple meet? Were there divorces? What made them successful? (Handouts)
2. 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.
3. 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. Slide Talk - "The Nurturing Father"
- *4. 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.
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.
Loyalty - Trustworthiness - "Loyal persons are growing persons."
P.315:1,2,3; 435:4,5 Definition of Loyalty; 1012 all; P.1403:2; P.1094
Children are most impressed by loyalty of their parents and teachers.
5. Religious Training of Children - Province of home and duty of parents. P.835:6
P.811:4; 1089:6; 1094:7; 2090:4
6. 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.
Music - Charles Montgomery
Tests - Charles Montgomery
Slide Talks: (Kantors)
1. The Nurturing Father
2. Birth and Bonding
Annotated Bibliography - Julia K. Fenderson

Following are examples of motivation used throughout the universe:

Environment - A warm receptive environment which helps build a strong self-concept. Loving, nurturing parents. "Love is the highest motivation that man may utilize in his universe ascent." P. 2906:6

Recognition - Reward and recognition for effort and accomplishment. P. 231:3

Repetition for Reinforcement - Practice at giving out to others, that which you have just learned. P. 342:7

Socialization - When there are several children in the home, close together in age they contribute much to their mutual training. P. 625:6. Jesus real education was obtained by mingling with his fellow men. P. 1363:2

Competition - Competitive play is a keen motivation for learning and is used all along the ascension path and in Life in Garden. P. 835 - Competitive play all afternoon.

Learning by Doing - Learning by working in school shops and on farms. P. 812

Play and Humor - Work must be interspersed with play for a successful learning situation. Humor also is a relaxer and helps guard against any overdevelopment of ego. P. 549. Among the courses taught in the Garden was "The cultivation of play and humor and competitive substitutes for physical fighting." P. 835



by Kaye Cooper

5. Discipline + self-control

The most common cause of divorce is ANGER as reported by Dr. Helen Singer Kaplan, director of the Human Sexuality Program of the New York Hospital-Cornell Medical Center. "Sexual problems are almost never the real cause of a divorce. If a couple have a happy, loving relationship they can work out the majority of sexual problems."

At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the Master among other things said in reply: P1673:3.

"Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant and brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. Have you not read in the scriptures that 'wrath kills the foolish man', and that 'man tears himself in his anger'? That 'he who is slow of wrath is of great understanding', while 'he who is hasty of temper exalts folly'? You all know that 'a soft answer turns away wrath' and how 'grievous words stir up anger'. 'Discretion defers anger', while 'he who has no control over his own self is like a defenseless city without walls'. 'Wrath is cruel and anger is outrageous.' 'Angry men stir up strife, while the furious multiply their transgressions.' 'Be not hasty in spirit, for anger rests in the bosom of fools.' "Before Jesus ceased speaking, he said further: "Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those animal outbursts of anger which are inconsistent with the status of divine sonship."

For those who wish to read the above quotations in the Bible, the following sources are given:

"Wrath kills the foolish man."	Job 5:2
"Man tears himself in his anger."	Job 18:4
"He who is slow of wrath is of great understanding."	Proverbs 14:29
"He who is hasty of temper exalts folly."	Proverbs 14:29
"A soft answer turneth away wrath."	Proverbs 15:1
"Grievous words stir up anger."	Proverbs 15:1
"Discretion defers anger."	Proverbs 19:11
"He who has no control over his own self is like a defenseless city without walls."	Proverbs 25:28
"Wrath is cruel and anger is outrageous."	Proverbs 27:4
"Angry men stir up strife, while the furious multiply their transgressions."	Proverbs 29:22
"Be not hasty in spirit for anger rests in the bosom of fools."	Eccles 7:9

"Let your heart be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship." ;673:3

"Quotations and other material contained herein are derived from the copyrighted work, (c) 1955. The URANTIA Book, and are used, printed, and distributed with permission of URANTIA Foundation."

UNIVERSITY OF COLORADO
THE BOULDER SCHOOL

1/2-HOUR SHORT ANSWER TEST ON PARENTING

by Charles Montgomery
for Boulder School Seminars

Page numbers refer to The URANTIA Book, © 1955, URANTIA Foundation

1. Bringing a child into the world entails the supreme R _____ of human existence. (941B)
2. It is the divine will that we should find our highest S _____ and consequent J _____ in establishing homes for the reception and training of children. (1839C)
4. The type of family structure that is best for the children is M _____. (927A)
5. Children need F _____ as well as M _____ and the F _____ need this P _____ E _____ as much as do M _____. (531C)
6. Shifting parental responsibility to the S _____ or C _____ would be suicidal to civilization. (941C)
7. The mind of the normal child moves P _____. (1131C)

1/2-HOUR MULTIPLE-CHOICE STUDY AID ON PARENTING

Page numbers refer to The URANTIA Book, © 1955, URANTIA Foundation

1. The child should be introduced to worship (choose one) (1840D)
 - a. In nature's outdoors.
 - b. In the dark, while secure in bed.
 - c. In an imposing church, suggesting God's power.
2. Which of the following is least likely to permanently impress and influence a child? (1094D)
 - a. Parental loyalties
 - b. Parental precepts (teachings)
 - c. Parental example
 (Choose one.)
3. When their children squabble, wise parents would most likely do which of the following? (1589C)
 - a. Insist they stop fighting
 - b. Determine who caused the problem
 - c. Take no sides in the argument
 (Choose one.)
4. Wise parents would be most likely to do which three of the following (1574D, 1401B, 1604B)
 - a. Express their anger freely when punishing their children, if honestly felt, and if the children justly deserve it.
 - b. Help their children choose their heroes.
 - c. Exalt good behavior and commend it.
 - d. Dislodge their immature ideals.
 - e. Instill patience and independence in the child by alternating between strict restraint and complete liberty.
 - f. Provide discipline, guidance, control and restraint when necessary.

MARRIAGE AND FAMILY

SEVEN HUMAN LOVE STORIES FROM THE URANTIA BOOK

NOTES

1. Andon and Fonta - - - - - P. 707
2. Adam and Eve - - - - - -P. 828
3. Adamson and Ratta - - - - -P. 861
4. Mary and Joseph - - - - - P.1349
5. Miriam and Jacob - - - - - -P.1418
6. Rebecca and Jesus - - - - - P.1402
(Daughter of Ezra)
7. Ruth and David Zebedee - - P.2031

HOMEWORK

Note the years when each love story occurred. As they are, in the majority, in different social settings and some are ages apart. how do you account for the fact that no divorces are mentioned and why were they such "solid" marriages? How did they meet? Who wooed whom? What were the strong bonds that held them together? Why did Jesus and Rebecca not marry?

BEGINNING PARENTHOOD

BIRTH AND BONDING

Slide Talk prepared by David and Sue Kantor

Birth and Bonding was awarded "Best Audiovisual for 1979" at the National Conference of NAACOG (Nursing Association of the American College of Obstetricians and Gynecologists)

The process of "bonding", the psychological and affectionate attachment between parent and child, is the subject of much recent research. The findings are so important that no preparation for family would be complete without a knowledge of them. Birth and Bonding is a 30 minute presentation of 127 colored slides and cassette sound track.

References from The URANTIA Book, Copyright (C) 1955, URANTIA Foundation-used by permission

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 found in our outline:

1. Recognition, 2. Socialization, 3. Repetition of new learning in varied experiences, 4. Play and humor, 5. Competition, 6. Learning by doing, 7. Reinforcement of learning by teaching those one step below.

(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

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.

549:4 Play and Humor: "The need for the 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 URANTIA Book 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.

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

How Children Learn (continued)

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
- 575:5 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." The Planetary Princes
- 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.
- 342:2 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
- 812:4
- 835:6 Competition: "The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play." Adam and Eve

How Children Learn (continued)

- 909:5 Educational Training: "Social inheritance enables man to stand on the shoulders of all who have preceded him, and who have contributed aught to the sum of culture and knowledge. In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution The human baby is born without an education; therefore man 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.)
- 909:6
- 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
- 1355:2 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 there were 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 own 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 fellowmen 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 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 eleven years of age, 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 in modeling a great variety of objects in potter's clay. Everything of that sort was strictly forbidden by Jewish law, but up to this time he had managed to disarm

How Children Learn (continued)

his parents' objection to such an extent that they had 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

- 1364:3 Learning by Doing: "Before he was eight years of age, . . . Jesus learned to milk the family cow and care for the other animals. During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator." Early Childhood of Jesus
- 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 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
- 1364 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 fourteen, "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 about the merits and demerits of Jesus and 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

How Children Learn (Motivations for Learning)

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

1. Recognition, 2. Socialization, 3. Repetition of new learning in experiences, 4. Play and humor, 5. Competition, 6. Learning by doing, 7. Reinforcement of learning by teaching those one step below.

(Note) In recent years there has been much opposition to the use of reward 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 behave gracefully, a lesson that is sadly neglected in the average school today. Also, all along the universe path, recognition of various reward achievement.

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

300:4 Socialization: "Ethical awareness is simply the recognition by an 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 learned and complied with. And this is true all through the inward career of mortals. And your child imparts something from his own life and personality to every child he meets so that every one is thus forever different and better for having associated with another.

549:4 Play and Humor: "The need for the relaxation and diversion of humankind is greatest in those orders of ascendant beings who are subjected to stress in their upward struggles." The Morontia Life

The need for play and humor is emphasized through all The URANTIA 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 adequately build and develop the sense of humor inherent in our children. Instead, humor is often inhibited.

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 glorification becomes sublimely ridiculous, even verging on the humorous."

How Children Learn (continued)

of the functions of humor is to help all of us take ourselves less
Humor is the divine antidote for exaltation of ego." The Morontia

551:2,3 Good and faithful URANTIA parents can help their children avoid o
diminish some of the problems of the morontia career. Listen to
"Those things which you might have learned on earth, but which yo
learn, must be acquired . . ." in the morontia life. "There are
roads, short cuts, or easy paths to Paradise." The Morontia Life

551:3 The morontia career must: "effect the permanent eradication from
survivors of such animal vestigial traits as procrastination, equ
insincerity, problem avoidance, unfairness, and ease seeking." I
Life

575:5 Competition: The early planetary "schools of culture and trainin
adapted to the needs of each planet, and there soon develops a ke
laudatory rivalry among the races of men in their efforts to gain
these various institutions of learning." The Planetary Princes

625:6 On the Spheres of Light and Life "[the children] are magnificentl
the competitive systems of keen striving in the advanced domains
of diverse achievement in the mastery of truth, beauty, and goodr
Spheres of Light and Life

625:6 Socialization: "On these superb worlds the childbearing period i
ly prolonged. It is not best for too many years to intervene bet
ages of a family of children. When close together in age, childr
to contribute much more to their mutual training." Spheres of Li

812:4 Learning by Doing: "There are no classrooms, only one study is
time . . . Books are used only to secure information that will
solving the problems arising in the school shops and on the schoo
Much of the furniture used on the continent and the many mechanic
vances--this is a great age of invention and mechanization--are
these shops." Government on a Neighboring Planet

Learning by Doing: This great motivation was used in training p
Garden, On a Neighboring Planet, in Jesus' home life and all thro
ascension career.

342:2 Reinforcement of Learning: This method of immediately teaching
812:4 below you is used throughout the universe. "After the first thr
pupils become assistant teachers, instructing those below them."
on a Neighboring Planet

835:6 Competition: "The forenoon periods of recess were devoted to pr
horticulture and agriculture, the afternoon periods to competi
Adam and Eve

How Children Learn (continued)

- 909:5 Educational Training: "Social inheritance enables man to stand on the shoulders of all who have preceded him, and who have contributed aught to the sur- culture and knowledge. In this work of passing on the cultural torch to the generation, the home will ever be the basic institution The human be- born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the ex- tentionary course of civilization." Development of Modern Civilization (Note that this great power rests primarily in the home.)
- 909:6
- 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 a standstill in spiritual development and the safeguarding of the home institu- tion." Development of Modern Civilization
- 1355:2 Socialization: This method was used in Jesus' home training when he was 2- years old, in Alexandria, Egypt. In the home where Jesus lived there were other children about his age, and among the near neighbors there were six ot- 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 own 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 fellowmen 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 Jaco became great friends of 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 eleven years of age, he was a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpreta- tions and able improvisations." Early Childhood of Jesus
- 1366:4 "Jesus delighted in drawing landscapes as well as in modeling a great variety of objects in potter's clay. Everything of that sort was stri- forbidden by Jewish law, but up to this time he had managed to disarm

How Children Learn (continued)

his parents' objection to such an extent that they had 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

- 1364:3 Learning by Doing: "Before he was eight years of age, . . . Jesus learned to milk the family cow and care for the other animals. During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator." Early Childhood of Jesus
- 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 1364 Jesus and his father took many walks together climbing the nearby hills for a view 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 fourteen, "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 about the merits and demerits of Jesus and 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

How Children Learn (continued)

teaching. Even parents may learn from Philip the better way of their children . . . 'Come with us while we show and share with better way.'" The Twelve Apostles

- 28 Parents gain much help by carefully studying the methods Jesus used in his earthly family. On P. 1328 #7 we note Immanuel's instructions to be constantly in mind that you are living a life for the instruction of all your universe You are to live such a life for the inspiration of every human and superhuman intelligence." The Beatitudes
- 94: Learning by Doing: The children learned much by helping with their father's chores and by working in the gardens. They experienced many lessons in the care of "three cows, four sheep, a flock of chickens, a donkey, and in addition to the doves. Even the little tots had their regular chores in the well-regulated scheme of management which characterized the life of this Nazareth family." The Two Crucial Years
- 6 "Religious insight possesses the power of turning defeat into triumph and new determinations. Love is the highest motivation which makes possible the ascent in his universe." The Faith of Jesus

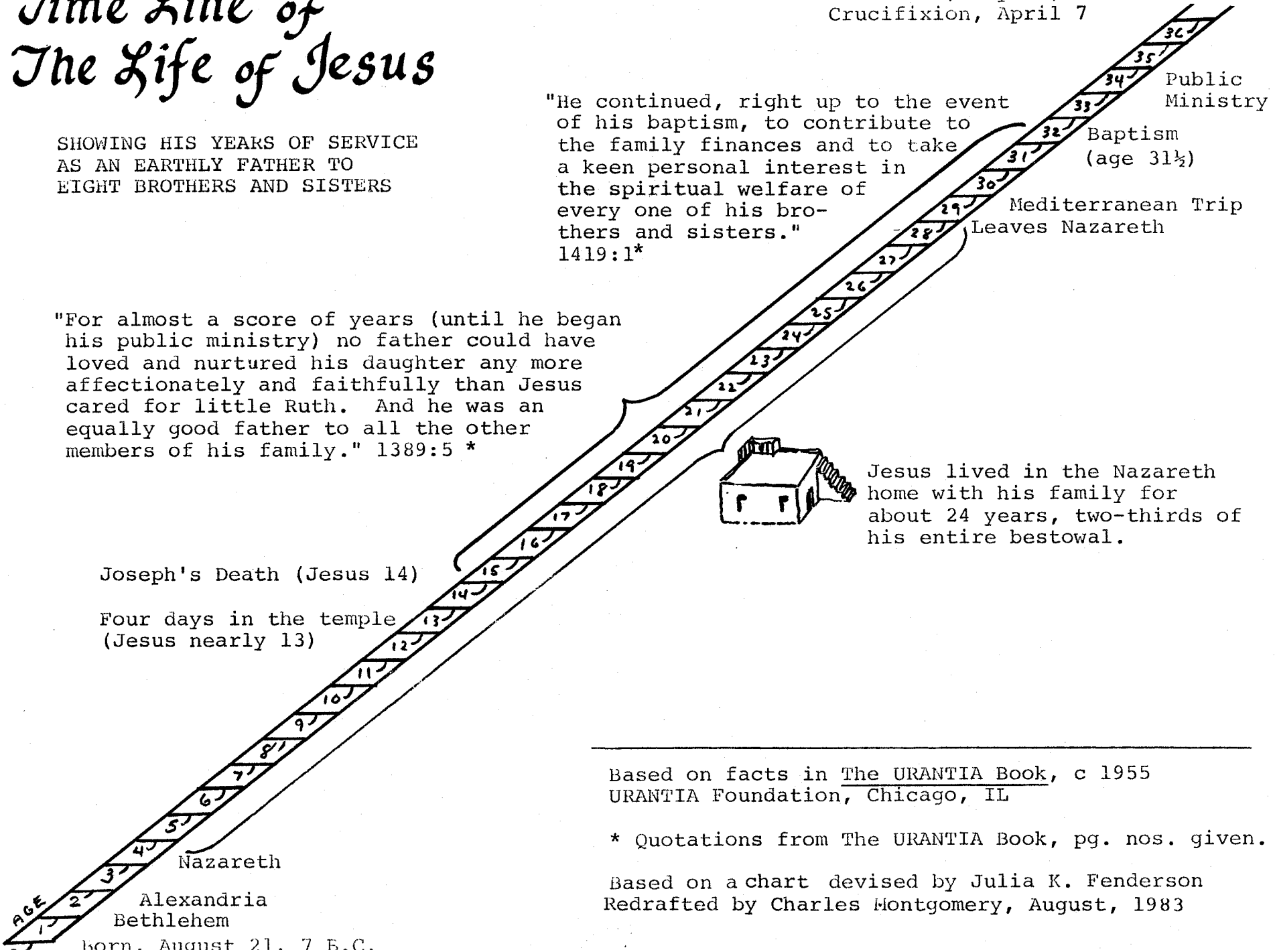
Time Line of The Life of Jesus

Ascension, May 18, A.D.30
Crucifixion, April 7

SHOWING HIS YEARS OF SERVICE
AS AN EARTHLY FATHER TO
EIGHT BROTHERS AND SISTERS

"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."
1419:1*

"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." 1389:5 *



Jesus lived in the Nazareth home with his family for about 24 years, two-thirds of his entire bestowal.

Joseph's Death (Jesus 14)

Four days in the temple (Jesus nearly 13)

Based on facts in The URANTIA Book, c 1955
URANTIA Foundation, Chicago, IL

* Quotations from The URANTIA Book, pg. nos. given.

Based on a chart devised by Julia K. Fenderson
Redrafted by Charles Montgomery, August, 1983

born. August 21. 7 B.C.

References: JESUS SERVED AS AN EARTHLY FATHER

Study Group: Read references from The URANTIA Book -(Only partial references given here)

- 1373:7 - "But he little dreamed of the tragedy, so soon to occur, which would insure the abandonment of all such plans by causing him to assume the responsibility for the support and direction of a large family, presently to consist of five brothers and three sisters as well as his mother and himself. Jesus had a larger and longer experience rearing this family than was accorded to Joseph, his father; and he did measure up to the standard which he subsequently set for himself: to become a wise, patient, understanding, and effective teacher and eldest brother to this family - his family- so suddenly sorrow-stricken and so unexpectedly bereaved."
- 1388:All- All did go well until that fateful day of Tuesday, September 25, A.D.8, when a runner from Sepphoris had stopped at the shop informing Jesus of the tragic accident which resulted in Joseph's death.
- 1389:2,4- "For almost a score of years (until he began his public ministry) no father
5,6,7,8 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."
- "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."
- 1391#5 - -"Each of these momentous problems this young Galilean turned over in his mind and seriously pondered while he continued to work at the carpenter's bench, laboriously making a living for himself, his mother, and eight other hungry mouths."
- 1392:#5 The Financial Struggle
- 1393: All of page
- 1394:1 "Even the little tots had their regular duties to perform in the well-regulated scheme of management which characterized the home life of this Nazareth family
- 1396:3,4 "By the end of this year he had just about made up his mind that he would,
5,6 after rearing his family and seeing them married, enter publicly upon his work as a teacher of truth and as a revealer of the heavenly Father to the world."
- 1397:5,7 "He adhered to the terms of his original plea, maintaining that his first duty was to his family, that a widowed mother and eight brothers and sisters needed something more than mere money could buy- the physical necessities of life - that they were entitled to a father's watchcare and guidance, and that he could not in clear conscience release himself from the obligation which a cruel accident had thrust upon him. He paid compliment to his mother and eldest brother for being willing to release him but reiterated that loyalty to a dead father forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that "money cannot love."
- 1398:1

FAMILY OF JESUS

			Jesus'		
			<u>Age</u>		
1.	Page 1351:5	Jesus		August 21	7 B.C.
2.	1357:2	James	3 yrs. 7 mos.	April 2	3 B.C.
3.	1357:6	Miriam	5-	July 11	2 B.C.
4.	1362:1	Joseph	6	Wed., March 16	A.D. 1
5.	1365:2	Simon	8	Fri. April 14	A.D. 2
6.	1367:4	Martha	9	Th., Sept. 13	A.D. 3
7.	1370:3	Jude	11	Wed. June 24	A.D. 5
8.	1373:3	Amos*	13	Sun. Jan. 9	A.D. 7
9.	1389:5	Ruth	15	Wed. Apr., 17	A.D. 9

11.

3 girls
6 boys

Joseph died September 25, A.D. 8 - Jesus was 14
Ruth was born the following April, A.D. 9 - Jesus was 15
Amos died -- High fever Dec. 3, A.D. 12 - Jesus was 18

"To the best of his ability Jesus endeavored to take the place of his father in comforting and ministering to his mother during this trying and peculiarly sad ordeal. 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 the family."
1389:5

Julia K. Fenderson
9980 Farragut Dr.
Culver City, Calif. 901

REACHING CHILDREN WITH THE URANTIAN TEACHINGS

Orientation for Parents

I. Introduction

- URANTIAN Teachings: Taught by two parents in the home. P. 811, 835, 1363
Continual process, integral part of family life, vary methods and materials
fill needs of differing ability and interest levels of children.
- First Priority: Need Parents' Guide and Training Courses for Parents. P. 8
- Next Needs: Supplementary materials for pre-school children, ages 2-5, using
multi-media (music, art, to help build concepts and vocabulary).

II. The Essential Experience of Parenthood - P. 516:3, 939:7, 1839:5

Parenthood entails the supreme responsibility of human existence. P. 941:3
New mores are emerging among which is the new role of religion - the teaching that
parental experience is essential, the idea of procreating cosmic citizens...giving
sons to the Father. P. 939:7

III. The Family and Home

Jesus exalted family life as the highest, human duty. P. 1581:1
The family is man's greatest, purely human achievement. P. 939:3
The home is the crowning glory of the whole, long and arduous, evolutionary
struggle. P. 913:1

IV. The Unique Role of the Earthly Father

The child is "wholly dependent on his earthly father for his first ideas of his
heavenly Father." P. 1922:4,5

The great significance of Jesus' bestowal life here, in which nearly one-half the
time was served as an earthly father to eight brothers and sisters - "almost a
score of years." 1389:5 By comparison, four were served with the apostles and
he lived about fourteen years as a boy in his home.

V. How Children Learn

Crucial years from birth to five - Bloom's studies and others, indicate 50% of
intelligence by age 5 and 80% by age 8. See P. 1922:3,4
Seven types of motivation for learning used throughout universe career (next page)

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

Start discipline early (Jesus' method, P. 1401:4)
Help develop self-control in children (first in self)
Family council P. 941:7
Work - Jesus advocated keeping busy. Children have small duties early. P. 1822:3

II. Religious Training

Province of home and duty of parents - P. 835:6, 811:5, 1922:4,5 + 1923
"Integral part of home life." P. 811:5 (Neighboring Planet)

Unannotated bibliography on above seven areas available upon request.

V. HOW CHILDREN LEARN

The following are examples of motivation used throughout the universe:

1. Environment - A warm receptive environment which helps build a strong self-concept. Loving, nurturing parents. "Love is the highest motivation that may utilize in his universe ascent." P. 2906:6
2. Recognition - Reward and recognition for effort and accomplishment. P. 231:3
3. Repetition for Reinforcement - Practice at giving out to others, that which you have just learned. P. 342:7
4. Socialization - When there are several children in the home, close together in age they contribute much to their mutual training. P. 625:6. Jesus real education was obtained by mingling with his fellow men. P. 1363:2
5. Competition - Competitive play is a keen motivation for learning and is used all along the ascension path and in Life in Garden. P. 835- Competitive play all afternoon.
6. Learning by Doing - Learning by working in school shops and on farms. P. 812
7. Play and Humor - Work must be interspersed with play for a successful learning situation. Humor also is a relaxer and helps guard against any overdevelopment of ego. P. 549. Among the courses taught in the Garden was "The cultivation of play and humor and competitive substitutes for physical fighting." P. 835

ILLUSTRATIONS

A few illustrations will be shown at the conference, which, if approved by the Foundation, would be placed in 8½x11 notebooks to aid parents in presenting the URANTIAN Teachings to very little children. It was essential to take much time and care to insure accuracy of details as much as is humanly possible. We are fortunate to have the help of some top research experts on motion pictures of the time of Jesus on earth: The Prodigal and The Greatest Story Ever Told, and others, where painstaking research has been done to get accurate details of kinds of homes, clothing, kitchen utensils, etc.

One example of hundreds of details which must be checked for accuracy in teaching little children is the type of mill Jesus and his mother used in grinding grain, P. 1350. We found it to consist of two heavy, circular stones the slightly smaller one placed on top of the other for turning and grinding by a peg placed in the top one. The grain was poured through a hole in the center top. This was Jesus' task as a small boy while Mary turned the top stones. The bottom stone was usually about 17 to 19" and of heavy basalt. Jesus later in life used these common examples in his talks. "Whosoever causes a little one to stumble it would be better for him, if a millstone were hanged about his neck and he were cast into the sea. P. 1761

Our difficulties were heightened by the fact that Jews were forbidden to make drawings or paintings or sculptures at that time. Fortunately the Greeks and Romans had no such restrictions.

MUSIC

Singing is one way in which the child expresses his faith in God. It ranks with prayer as an expression of his communication with his heavenly Father. There are songs for every season, every mood and every age. We are presenting three original songs for pre-school age, one of which is a rather stately birthday song, the other two, happy songs for everyday. Then two, for children a little older - pre-teens; and one for teenagers. Available upon request.

Little children need multi-media helps to form concepts as they do not yet have the necessary background of vocabulary. Therefore, pictures and music teach much. The words were carefully chosen for the songs to build the concepts Jesus often taught: The Father loves each one of us; helping one another; keeping cheerful; being truthful and doing the Father's will. The repetition in singing is very desirable and the children love it.

3-5-year-old level:

Another New Day, The Me That I Want To Be, by R. L. Squires.

Listen, Listen, by Francyl Streano for 8-12 year olds.

Peaceful Kingdom, by Francyl Streano, is for teen-agers. Note the big differences necessary for various age groups. These same differences hold true in the stories and illustrations.

Some Cautions - Pre-school Children

1. Avoid purely factual material which is not generally accepted in the child's social environment (up to parent's judgment). Example: Jesus was born on August 21 not Christmas.
2. Differentiate all materials to fit the needs of varying ability and interest levels.
3. Avoid the mistake the apostles made in ending up with stories about Jesus rather than of his teachings. Develop concept and teaching first, then tell story direct from URANTIA Book to illustrate it.

Recommendations for Consideration

1. Committee be appointed to prepare Parents Guide and Parents Training Course. Committee composed of three men and three women, each having the following qualifications: (1) Parental experience (2) Special training in working with children (3) Scholars of the URANTIA Book.
2. Cadre of experienced, retired childhood specialists and URANTIA Book scholars who would serve as spiritual advisers and teachers to parents. See Page 811:6

CHILDREN ARE THE HOPE FOR THE FUTURE OF THE URANTIA MOVEMENT

SPECIAL TRAINING OF PARENTS IS ESSENTIAL

Songs available upon request.

REACHING CHILDREN WITH THE URANTIAN TEACHINGS

REFERENCES AND RESOURCES

- How To Father - by Dr. Fitzhugh Dodson Dodson, Nash Publishing Co., 1974. Note pages 941:D, 1401:B,C of URANTIA Book.
- Stability and Change in Human Characteristics - Dr. Benjamin S. Bloom, Wiley & Sons, 1964. Note page 1922:3, the URANTIA Book.
- Parent Effectiveness Training (P.E.T.) - by Dr. Thomas Gordon, Peter Wyden, Inc., 1970. Note pages 941:D, 1401:B of the URANTIA Book.
- The Interpreters of the Bible, Vol. III - by Burt Sachs: History of Musical Instruments, 1940.
- Everyday Life in Bible Times - National Geographic.
- Everyday Life in New Testament Times - by A. C. Bouquet, Charles Scribner's Sons, 1954.
- Moses and Egypt - by Henry Noerdlinger, USC Press.
- Pictorial Bible Dictionary - Zondervan.
- Bible Dictionary - Harper.
- Henry Noerdlinger - Recognized as one of top research specialists in motion pictures. Among the many pictures he worked on was: The Ten Commandments.
- MGM Research Library - Directors of Research, Bea Whitney and Jim Erie. Research from The Greatest Story Ever Told and The Prodigal.
- Petko Kadiev - One of highly recognized artists for Disney Studios, MGM, and others.

Report by:
Julia K. Fenderson

ANOTHER NEW DAY

For Young Children

Here's an- other new day to do the Father's will and to

Know the joy that He loves us ev'-ry one. Let us

be of good cheer as we go a- long our way -

help - ing each other to get our work done

THE ME THAT I WANT TO BE

For Young Children

Words and Music by
Richard Squires

1. The me that I want to be is hap-py The
 2. The me that I want to be is help-ful The

3. The me that I want to be loves beau-ty The
 4. The me that I want to be loves Je- sus And

me that I want to be is Sing-ing And
 me that I want to be is Kind And

me that I want to be loves truth
 wants to do his bid- ding too

if I try so ve ry hard then sure-ly you will see the
 if I try so ve ry hard then sure-ly you will see the

if I try so ve ry hard then sure-ly you will see the
 if I try so ve ry hard then sure-ly He will see the

Verse repeat (13)

hap-py sing-ing me that I want to be
 help-ful ki - nd me that I want to be

lov-ing truth-ful me that I want to be

13) { hap-py sing-ing }
 { help-ful ki - nd } me that I want to be
 { loving truth-ful }
 Jesus lov-ing

PEACEFUL KINGDOM

Words and Music by
Francyl M. Strea

D A

I am wor - king to build a king - dom in my

G D

heart Lord in my heart brick by brick

A G

stone by stone in my heart Lord in my

D A min E min

heart I can see there's a lot of peo-ple lost

F G

some are look - ing for dir - rec - tion and I'd

D A

like to say I know there's a bet - ter way that's gon-na

G D

lead you on to per - fec - tion

I am working to build a kingdom in my heart, Lord in my heart,
With the tools that I've been given, in my heart, Lord in my heart.

There's a peaceful patience, loving my brothers, strength and courage through the ni
Watchful waiting, endless giving, faithful striving for what's right.

I am working to build a kingdom in my heart, Lord in my heart,
Brick by brick, stone by stone, in my heart, Lord in my heart.

Look to the light and see the shining of the goodness that comes through you
And stay by it, peaceful and quiet, knowing that it's going to be good to you.

I am working to build a kingdom in my heart, Lord in my heart,
And it's nowhere to be found but in my heart and in your heart.

You won't find it in the city, or out in the country, or deep down in the sea
'Cause it's only something living, and it's living in you and in me.

I am working to build a kingdom in my heart, Lord in my heart,

Julia Fenderson
Field Representat

GUIDANCE IN TODAY'S WORLD
FOR URANTIA BOOK STUDENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Again we read similar words on page 1091:4, where it says that, "Religion has little chance to function until the religious group becomes separated from all other groups -- the social association of the spiritual membership of the kingdom of heaven." Let us also bear in mind that the book tells us on page 2076:4, "When there is so much good truth to publish and proclaim, why should men dwell so much upon the evil in the world just because it appears to be a fact? The beauties of the spiritual values of truth are more pleasurable and uplifting than is the phenomenon of evil."

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

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

I. Introduction

URANTIA Book Teachings: Taught by two parents in the home. P.811,835,1363
Continual process, integral part of family life; vary methods and materials to fill needs of differing ability and interest levels of children and of varying lifestyles in present day families. Need training courses for parents. p. 811:2

II. The Essential Experience of Parenthood - P. 516:3; 939:7; 1839:5

Parenthood entails the supreme responsibility 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-giving sons to the Father.P.939:7

III. The Family and Home - P.811:3,4; 939:3; 942#8 ; 943:2; 1581:1

Jesus exalted family life as the highest, human duty. P.1581:1
The family is man's greatest, purely human achievement. P. 939:3
The home is the crowning glory of the whole long and arduous evolutionary struggle. P.913:1 The family is the master civilizer. P.913:2

IV. The Unique Role of Jesus as an Earthly Father -P.1393:6; 1397:7; 1398:1

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.

"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." P. 1389:5

"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." P. 1389:8 and 1390:1

V. How Children Learn - P.812:4; 835:6; 909#8; 909:6; 1363:2; 1364:3

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 to weave, during this year and the following year. When he was ten he was an expert weaver. He helped his mother with the younger children and chores around the home. Jesus received his moral and spiritual culture chiefly in his home. P. 1363,1364.

VI. Discipline _ (from term disciple- meaning to teach) P, 1822:3; 941:7

Start discipline early (Jesus' method) P.1401:4 Family Council P. 941:7

VII. Religious Training - P. 811:4; 1089:6; 1094:7; 2090:4 1094:c

Province of home and duty of parents- p.835:6, 811:5; 1840

II. The Essential Experiences of Parenthood

- 516:3 Consider that parents are rearing cosmic citizens! "No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime 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 this 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 "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.")
- 1389:5 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

II. Parenthood (continued)

- 5:2 "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 a loving father can long wait for the repentance of an erring child." Problems of the Lucifer Rebellion
- 1:2 (Recommended for Urantian Parents) "Attendance of parents, both fathers and mothers, at the parental schools of child culture is compulsory. Even agriculturists who reside in small country settlements carry on this correspondence, going to the nearby centers for oral instruction once a week--every two weeks, for they maintain a five-day week." Government of the Neighboring Planet
- 1:3 "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 more, 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 an orphan. Competitive examinations are held among parents, and the one 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
- 39:6 "New mores are emerging designed to stabilize the marriage-home institution. The new role of religion - the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarging of the privilege of procreation--giving sons to the Father." Marriage and Family Life
- 40:4 "Love of offspring is almost universal and is of distinct survival value. . . .The animals love their children; man-civilized man--loves his children. The higher the civilization, the greater the joy of parental children's advancement and success; thus the new and higher realization of name pride comes into existence." Marriage and Family Life
- 41:3 "The advancing ideals of family life are leading to the concept that a child into the world, instead of conferring certain parental rights, the supreme responsibility of human existence." Marriage and Family Life
- 41:4 "Civilization regards the parents as assuming all the duties, the child having all the rights. Respect of the child for his parents arises, 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

II. Parenthood (continued)

prevent all those estrangements which later necessitate the readjustment repentance by the child with forgiveness by the parent." Tuesday in the Temple

1898:4 "A part of every father lives in the child. The father enjoys priority superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in 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 perfect knowledge of all things concerns the mistaken judgment and erroneous choosing of the child. Divine justice is so eternally fair that it unfailingly embodies understanding mercy." Tuesday in the Temple

1898:5 "When a wise man understands the inner impulses of his fellows, he will understand them. And when you love your brother, you have already forgiven him. The capacity to understand man's nature and forgive his apparent wrongdoing is Godlike. If you are wise parents, this is the way you will love and understand your children, even forgive 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, the true father is never conscious of any such separation. Sin is an evidence 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 inner nature and true longings of your children and your fellow beings. Love is the outworking of the divine and inner urge of love. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom." Tuesday in the Temple

2089:2 "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 as 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 the security of 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
engaging spectacle which never fails to arouse the curiosity and intrig
515:4 attention of all ascending mortals" "These Material Sons and
Daughters are the permanent inhabitants of Jerusem and its associated
worlds. They occupy vast estates on Jerusem and participate liberally
515:2 local management of the capital sphere." "These Material Sons are the
est type of sex-reproducing beings to be found on the training spheres
evolving universes. And they are really material; even the Planetary A
and Eves are plainly visble 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, rangi
ages from one year and under up to approximately five years." Seven Ma
Worlds
- 532:4 "The Adjuster-indwelt children and youths on the finaliter world are a
reared in families of five, ranging in ages from six to fourteen." Se
Mansion Worlds
- (Note) Never does The URANTIA Book state the average number of children a fam:
URANTIA should have. We have not yet begun the biologic renovation of
stocks and selective elimination of inferior human strains. This must
first.
- 618:7 "If an affectionate father of a large family chooses to show mercy to
619:1 his children guilty of grievous wrongdoing, it may well be that the ex
of mercy to this misbehaving child will work a temporary hardship upon
other and well-behaved children. Such eventualities are inevitable; s
risk is inseparable from the reality situation of having a loving pare
of being a member of a family group. Each member of the family profit
righteous conduct of every other member; likewise must each member suf
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 prolong
is not best for too many years to intervene between the ages of a fami
children. When close together in age, children are able to contribute
more to their mutual training. And on these worlds they are magnifice
trained by the competitive systems of keen striving in the advanced do
and divisions of diverse achievement in the mastery of truth, beauty,
goodness." Spheres of Light and Life
- 630:7 "By now the population has become stationary in numbers. Reproductor
regulated in accordance with planetary requirements and innate heredit
endowments: The mortals on a planet during this age are divided into
five to ten groups, and the lower groups are permitted to produce only
half as many children as the higher. The continued improvement of suc

III. The Family and Home (continued)

ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, they advance ethics." The Evolution of Marriage

927:8 "Monogamy is not necessarily biologic or natural, but it is indispensable
928:1,2 the immediate maintenance and further development of social civilization
contributes to a delicacy of sentiment, a refinement of moral character
spiritual growth which are utterly impossible in polygamy. A woman cannot
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
co-operation which is best for parental happiness, child welfare, and
efficiency. Marriage, which began in crude coercion, is gradually evolved
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
of mutual intimacy which is inescapable in all family life. Two pampered and
spoiled youths, educated to expect every indulgence and full gratification
vanity and ego, can hardly hope to make a great success of marriage and
building--a life-long partnership of self-effacement, compromise, devotedness
and unselfish dedication to child culture." The Marriage Institution

929:2 "And in so far as the social group falls short of providing marriage
protection for youths, to that extent must divorce function as the social
safety valve which prevents still worse situations during the ages of the rapid
929:3 growth of the evolving mores The great inconsistency of modern
is to exalt love and to idealize marriage while disapproving of the
fruitful examination of both." The Marriage Institution

930:1 "Nevertheless, there is an ideal of marriage on the spheres on high.
The capital of each local system the Material Sons and Daughters of God do
not betray the height of the ideals of the union of man and woman in the
best marriage and for the purpose of procreating and rearing offspring. For
the ideal mortal marriage is humanly sacred." The Marriage Institution

930:4 "In concept, at least, the family is becoming a loyal partnership for
the raising of offspring, accompanied by sexual fidelity." Marriage "is the evolving
partnership of a man and a woman, existing and functioning under the
evolving 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

III. The Family and Home (continued)

necessitous adjustment to other and diverse personalities. But even a true family--a good family--reveals to the parental procreators the love 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 and closing closures of the love of the Paradise parent of all universe children.
Marriage and Family Life

THE PLEASURE MANIA

- 942:3 "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 easily shot through with this pleasure pursuit The violet race has taken a new and only imperfectly realized characteristic into the experience of humankind--the play instinct coupled with the sense of humor. It was a measure in the Sangiks and Andonites, but the Adamic strain elevate the primitive propensity into the potential of pleasure, a new and glorious type of self-gratification. The basic type of self-gratification, aside from the appeasing hunger, is sex gratification, and this form of sensual pleasure is enormously heightened by the blending of the Sangiks and the Andites.
Marriage and Family Life
- 942:4
- 942:5
- 942:6 "There is real danger in the combination of restlessness, curiosity, and pleasure-abandon characteristic of the post-Andite races. The hunger of the soul cannot be satisfied with physical pleasures; the 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 adventures surging within the soul in one short life in the flesh. Be patient and do not be tempted to indulge in a lawless plunge into cheap and sordid adventures. Harness your energies and bridle your passions; be calm while you await the majestic unfolding of an endless career of progressive adventure and discovery." After Pentacost
- 943:2 "Man has well earned some of his present-day joys and pleasures. Do not give up; you are well on the way to the goal of destiny! Pleasures are indeed suicidal if they lead to the destruction of property, which has become the institution of maintenance; and self-gratifications have indeed cost a fatal price. Do not bring about the collapse of marriage, the decadence of family life, or the destruction of the home--man's supreme evolutionary acquirement and his only hope of survival." Marriage and Family Life
- 1241:3 "The teaching about guardian angels is not a myth; certain groups of beings do actually have personal angels. It was in recognition of this fact that Jesus, in speaking of the children of the heavenly kingdom, said:

III. The Family and Home (continued)

- 1604:2 "For hours the Master discussed the application of these features life to the relations of man, the earth child, to God, the Paradise. "This entire relationship, . . . I know in perfection, . . . in me is now open still wider for all of you to see God." Passover at Jeru
- 1839:5 "It is the divine will that men and women should find their highest consequent joy in the establishment of homes for the reception and of children, in the creation of whom these parents become copartners Makers of heaven and earth." Visit to Philadelphia
- 1921:6,7 See expanded version on pp. 1921-22 of John Mark's early home training
"When the lad [John Mark] asked the Master how he could know that out to be a 'mighty messenger of the kingdom,' Jesus said: 'I know I can prove loyal to the gospel of the kingdom because I can depend upon present faith and love when these qualities are grounded upon such training as has been your portion at home.' 'Your whole afterlife will be more happy and dependable because you have spent your first eight normal and well-regulated home . . . where love prevailed and wisdom. Such a childhood training produces a type of loyalty which assures you will go through with the course you have begun.'" Wednesday, t
- 1922:3
- 1922:5 "It is our sincere belief that the gospel of Jesus' teaching, founded on the father-child relationship, can hardly enjoy a world-wide triumph until such a time as the home life of the modern civilized peoples is more of love and more of wisdom . . . it remains a fact that very few homes are such good places in which to nurture boys and girls as Jesus in Galilee and John Mark's home in Judea, albeit the acceptance of the gospel will result in the immediate improvement of home life." We the Rest Day
- 1923:1 "The love life of a wise home and the loyal devotion of true religion, profound reciprocal influence upon each other. Such a home life exalts religion, and genuine religion always glorifies the home." Wednesday Rest Day



IV. The Unique Role of the Father

- 40:2 "As you ponder the loving nature of God, there is a natural personality reaction thereto: You will yield to God an affection analogous to that of an earthly parent; for, as a father, a real father loves his children, so the Universal Father loves and feeds his created sons and daughters." Nature of God
- 41:2 "Jesus revealed God as the Father of each human being. This concept of God is transcendently illuminated by the fact that God is not like a Father, but as a father, . . . love seeks understanding fellowship such as exists between a father and his children. Righteousness may be the divine thought, but love is the divine deed." Nature of God
- 41:3
- 933:6 "The stupendous change from the mother-family to the father-family is the most radical and complete right-about-face change in the history of the human race. This change led at once to greatly increased family adventure." Marriage and Family

EARTHLY-FATHER ROLE OF JESUS

Of all the many examples given of the supreme father role, none seems more significant than that of the local universe, Michael of Nebadon, seen in his care of Joseph's eight children, more than half of his earth.

- 1389:5 "For almost a score of years (until he began to work) he could have loved and nurtured his daughter and his wife more fully than Jesus cared for little Ruth. And he cared for all the other members of his family." The Two Crucial Years
- 1419:1 "He continued, right up to the event of his baptism, to take care of his family finances and to take a keen personal interest in the welfare of every one of his brothers and sisters, doing everything humanly possible for the comfort and happiness of his mother." The Later Adult Life of Jesus
- 1389:8 "Jesus rightly reasoned that the watchcare of his mother must take precedence of all duties; that the care of his mother must become his first obligation." The Two Crucial Years
- 1390:1
- 1393:1 "Apparently all Jesus' plans for a career were not falter; he was not discouraged. He lived in the present duty and faithfully discharging the duties of his station in life. Jesus' life is the example of an appointed idealists." The Two Crucial Years

IV. The Unique Role of the Father (continued)

- 1597:4 "You should rejoice to enter the kingdom wherein such a merciful Father
1598:1 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
- 1629:5 "Among other things, the Master said: 'You well know that, while a kind-
hearted 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 the
personal experience. Eventful Days at Capernaum
- 1675:7 "'When children are young and unthinking, they must necessarily be admonished
1676:1 to 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 the
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,
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 appreci-
ative 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
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 Father
of Jesus

7. How Children Learn (Motivations for Learning)

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

1. Recognition, 2. Socialization, 3. Repetition of new learning in new experiences, 4. Play and humor, 5. Competition, 6. Learning by doing, 7. Reinforcement of learning by teaching those one step below.

(note) In recent years there has been much opposition to the use of rewards, 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 overcome failure gracefully, a lesson that is sadly neglected in the average school today. Also, all along the universe path, recognition of various achievements is a reward for achievement.

6:4 Socialization: The value of socialization in education and learning is emphasized all the way up to Paradise starting with the lowest group of mortals. The commingling of these manifold types provides the seraphic contrast with a rich situational environment which they effectively use in furthering the education of the ascending pilgrims, especially with reference to the problems of adjustment to the many groups of beings soon to be admitted to Paradise." Ministering Spirits of the Central Universe

0:4 Socialization: "Ethical awareness is simply the recognition by each 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 career of mortals. And your child imparts something from his own life and personality to every child he meets so that every one is thus forever different and better for having associated with another.

9:4 Play and Humor: "The need for the relaxation and diversion of the mind is the greatest in those orders of ascendant beings who are subjected to stress in their upward struggles." The Morontia Life

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

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, glorification becomes sublimely ridiculous, even verging on the

- V. How Children Learn (continued)
- 909:5 Educational Training: "Social inheritance enables man to stand on the shoulders of all who have preceded him, and who have contributed to the culture and knowledge. In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution The child born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the ordinary course of civilization." Development of Modern Civilization (that this great power rests primarily in the home.)
- 909:6
- 909:7 And how we need to use this book as a guide to help us improve the way we rear the next generation, as we read on page 909: "Modern civilization stands at a standstill in spiritual development and the safeguarding of the home." Development of Modern Civilization
- 1355:2 Socialization: This method was used in Jesus' home training when he was about ten years old, in Alexandria, Egypt. In the home where Jesus lived the other children about his age, and among the near neighbors there were so many that Jesus learned to play with eight children in that garden and in the street. The Early Childhood of Jesus
- 1363:2 Socialization: "Jesus received his moral and spiritual culture chiefly at his own home. He secured much of his intellectual and theological training from the chazan. But his real education--that equipment of mind and character for the actual test of grappling with the difficult problems of life--was obtained by mingling with his fellowmen Jesus was highly educated 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 neighbors became great friends of the potter who worked near the flowing stream, and as they watched Nathan's deft fingers mold the clay on the 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." 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 the interest in vocal music among his youthful associates. By the age of eleven years of age, he was a skillful harpist and greatly entertained both family and friends with his extraordinary imitations and able improvisations." Early Childhood of Jesus
- 1366:4 "Jesus delighted in drawing landscapes as well as in modeling a variety of objects in potter's clay. Everything of that sort was forbidden by Jewish law, but up to this time he had managed to

V. How Children Learn (continued)

his parents' objection to such an extent that they had permitted him to continue in these activities." However, after a scene at school with 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

1364:3 Learning by Doing: "Before he was eight years of age, . . . Jesus learned to milk the family cow and care for the other animals. During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator." Early Childhood of Jesus

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 1364 Jesus and his father took many walks together climbing the nearby hills and getting a view 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 country and different life styles. Jesus was able to converse because he spoke the local 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 was young and later thought he'd be a carpenter like his father. Later Childhood of Jesus

1389:1 The year Jesus was fourteen, "It became the custom for the neighbors to come 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 explain the Greek scriptures." The Two Crucial Years

1557:2 "[Philip] had that great and rare gift of saying, 'Come.' When his friend, Nathaniel, wanted to argue about the merits and demerits of Jesus at Nazareth, Philip's effective reply was, 'Come and see' . . . He met many 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 of persuasion.

LEARN

- 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 the 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 more 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 very brotherly and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally fraternal in all their family government. In an ideal family filial and parental affection are both augmented by fraternal devotion." 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 co-operation 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 explained to Jesus, he was always intelligently and willingly co-operative 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

Discipline (continued)

contagious; all the children lived in an atmosphere of anticipatory times and better things. And this hopeful courage contributed mightily to the development of strong and noble characters, in spite of the dreariness of their poverty." The Adolescent Years

1:3 "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 stand 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 promoted the good by commanding its performance. Prayer time in this household was an occasion for discussing anything and everything relating to the welfare of the family." The Adolescent Years

1:4 "Jesus began wise discipline upon his brothers and sisters at such an age that little or no punishment was ever required to secure their wholehearted obedience. The only exception was Jude, upon whom on occasions Jesus found it necessary to impose penalties for his infraction 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 rule of conduct, his punishment was fixed by the unanimous decree of the children and was assented to by Jude himself before it was inflicted." Adolescent Years

1:7 "In general, all of the children, particularly the girls, would confide about their childhood troubles and confide in him just as they would in an affectionate father." The Adolescent Years

One of Jesus' successful methods of preventing discipline problems in his household served as father to his eight brothers and sisters was work. Even the youngest tots were assigned tasks commensurate with their age and ability. This is the best possible insurance against the need for discipline in a household where the parents were busy in that household.

'9:4 "[Jesus] quoted with approval, on this afternoon, an old Hebrew saying: 'Who will not work shall not eat.'" Ordination of the Twelve

'9:5 "[Jesus] would always say: 'It is not wise for the host to participate in the family troubles of his guests; a wise parent never takes sides in petty quarrels of his own children.'" Beginning Public Work

'8:1 Jesus said: "But you should not overlook the fact that even divine law has its severe disciplines. A father's love for his son oftentimes induces the father to restrain the unwise acts of his thoughtless offspring. The father does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Heaven rules a universe of universes by the compelling power of his love. The love is the greatest of all spirit realities." Going Through Samaria

VII. Religious Training and Spiritual Culture

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

VII. Religious Training and Spiritual Culture (continued)

- 1013:3 Children are profoundly influenced by the character of heroes whom they have chosen to honor. Parents can direct this important interest to "the noble and courageous hero--Joshua ben Joseph." Later Evolution of Religion
- 1089:6 "Together with children, religion is the great unifier of family life. If religion is 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 satisfaction in the place of subjective gratification--yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living." Religion in Human Experience
- 1094:4 "Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at all differing ages, in successive cultures, and in the passing stages of 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 gain 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 progress of self-realization, the coordination of natural propensities, the gratification of curiosity and the enjoyment of reasonable adventure, the experience of feelings of satisfaction, the functioning of the fear stimulus of awareness, the wonder-lure, and a normal consciousness of smallness and insignificance. Growth is also predicated on the discovery of selfhood accompanied by self-criticism--conscience, for conscience is really the criticism of 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 their parents; the listed experiences can be nurtured and organized by them. Just as a plant grows from a seed when the proper rich soil, water, and light are provided, so will religion grow and develop in the child under similar conditions. Religion in Human Experience

Religious Training and Spiritual Culture (continued)

- 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
- 2 Parents are also greatly responsible for some of the following factors of religious growth in their children. "Religious experience is markedly influenced by physical health, inherited temperament, and social environment . . . There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values." Religion in Human Experience
- :4 Parents are continually setting the stage and providing the correct stimuli for religious habits of thinking and acting. This same author, a Melchizedek of Nebadon points out that: "Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God." These habits may be intentionally nurtured and developed by the parents but the child's religious growth is unvaryingly unconscious. Religion in Human Experience
- :4 "Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each [parent] could only become a focus of dynamic affection[!] Religion in Human Experience
- :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 will the "birthday" of the Spirit be easier and gradual but no religious development occurs without conscious effort and positive and individual determinations.)*
- :1
- :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."*

Excerpts from The URANTIA Book, Copyright © 1955 URANTIA Foundation--used by permission.

From Reality of Religious Experience

Religious Training and Spiritual Culture (continued)

The evolutionary soil in the mind of man in which the seed of revealed religion germinates is the moral nature that so early gives origin to a social consciousness. The first promptings of a child's moral nature have not to do with sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness--helpful ministry to one's fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals, and crises."*

The psychology of a child is naturally positive, not negative. So many portals 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."*

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."*

Moral choosing is usually accompanied by more or less moral conflict. And his very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The Thought Adjuster does not disregard the personality values of the egoistic motive but does operate to place slight preference upon the altruistic impulse as leading to the goal of human happiness and to the joys of the kingdom of heaven."*

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."*

'Very early in life the normal child begins to learn that it is 'more blessed to give than to receive.'"*

'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.'"

'Remember that in the religion of all ages the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. Religion evolves favorably as the element of magic is replaced by the concept of morals.'"

— from The URANTIA Book, Copyright © 1955 URANTIA Foundation--used by permission.

Reality of Religious Experience

VII. Religious Training and Spiritual Culture (continued)

- 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 to 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 own 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
1373:1 distress 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 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 the 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 twelfth year] Later Childhood of Jesus
- 1389 During this, Jesus' fifteenth 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

VII. Religious Training and Spiritual Culture (continued)

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

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

VII. Religious Training and Spiritual Culture (continued)

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

.840:2 "And when the Master had spoken to his apostles, he received all of the chil-
.840:3 dren, 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: "It was also at Jericho, in connection with the discussion of the early relig-
5,6 ious 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
2089 earthly father 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 teachings! "To 'follow Jesus' means to personally
2090:4 share his religious faith and to enter into the spirit of [his] life of 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 way of life we hope to teach our children. The Faith of Jesus

1389: Always remember that Jesus chose to spend nearly 20 years, more than half of
5,8 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.

Julia K. Fenderson, 9980 Farragut Dr., Culver City, CA 90232

HOW I FOUND THE URANTIA BOOK

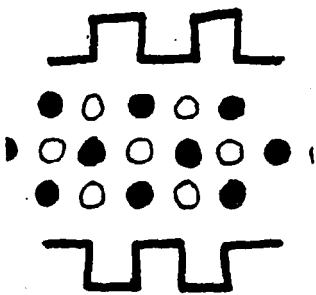
or

HOW THE BOOK FOUND ME

Collected by

Julia K. Fenderson

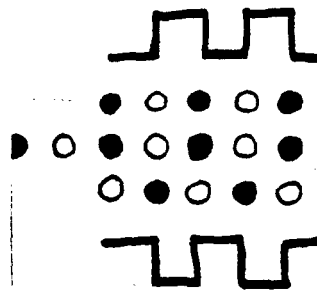




HOW I FOUND THE URANTIA BOOK

Contributors

CLYDE BEDELL	PAGES 2-3
HENRY BEGEMANN	4
M. SEKLEMIAN	5-6
JO ANN EICHMANN	7
VIRGINIA LEE HALLOCK	8-9
ELDRED COCKING	10
ROGER ABDO	11
BEVERLEY J. WOLD	12-13
KAREN JEPPESON	14
GUS WALSTROM	15
MARILYN HAUCK	16-17
STEVE REQUA	18-19
JEFFREY WATTLES	20
PATRICIA BEDELL	20
CATHERINE RICE JONES	21
MARC FREEMAN	22-23
DUANE FAW	24-25-26



HOW I FOUND THE URANTIA BOOK

or

HOW THE BOOK FOUND ME

Introduction

One of the joyful experiences of URANTIA Book students everywhere, is to share the story of "How I Found the URANTIA Book". It doesn't matter how long you have been reading but each one in a little study group sincerely enjoys hearing about how you found the Book and likes to share his story. Finding the Book has proved to be a momentous event in the life of every true URANTIA Book student. Often a study group, meeting for the first time, will open discussions by each one telling his very meaningful story. It was exhilarating and inspiring to hear these stories in Alaska, Australia, Canada and in various islands of Hawaii, as well as in many study groups and gatherings on the mainland.

Noting the keen pleasure and delight everyone experienced, I conceived the idea of broadening this sharing base by reproducing each story in the exact words of the story-teller, and then compiling them in expansible form so that new stories could be added as they came in. Please send yours!

After hearing innumerable, fascinating stories, certain important facts began to emerge and common denominators began to appear....but I won't deprive you of the pleasure of those discoveries.

A few contributors did not leave their name and address as they handed their papers to me in a crowd. If you happen to be one, please let me know. Others, please do send in your story with name and address and your permission to share it.

I hope these stories give you the spiritual inspiration and joy they continue to give to me. Also, they point up certain work we must each be doing.

Please mail your story to:

Julia K. Fenderson
9980 Farragut Drive
Culver City, CA 90230

Note; Any small donation will be deeply appreciated to help defray costs of production and postage.



CLYDE BEDELL
 2390 Via Mariposa West 3E
 Laguna Hills, CA 92653
 Author of The Concordex

HOW I FOUND THE URANTIA BOOK

Rube Goldberg, famous cartoonist, used to draw unbelievably complex mechanisms of cogs and springs, levers and fans and wheels, perhaps activated by a cat or squirrel, or feather in a breeze, and the end result would be an astonishing denouement completely foreign to the many elements that brought it about.

The chain of events that led me into the extreme good fortune of membership in the Forum to which the URANTIA papers came, was -- it seems to me -- a somewhat Goldbergish series of coincidents and meticulously dove-tailed time-delayed semi-denouements. (That sentence leaves me breathless).

How can a man or woman be so fortunate as to become intimately associated with an Epochal Revelation? As every reader-believer of this generation is! The sublimity and vast importance of our Great Book was remote indeed from the cogs, levers and wheels of jobs, cities, and persons that managed to so greatly bless me.

I shall begin when I was 23, in 1921. After two or three wonderful years in Texas I returned to Chicago because my mother was scheduled for an exploratory operation. I applied for a job with an advertising agency whose "house-ads" every week in Printer's Ink convinced me its owner was a great exponent of research-based copy that sells by serving the reader. A devotion to such service-rendering copy had already served me remarkably. I applied to Walter Hoops -- that agency head -- and got the job. Six months later he and I learned I had not applied to him in response to an ad he had just run for a star copywriter. I had never seen his ad.

Lister Alwood, a gifted writer and poet, much my senior, was my best friend there. I met there, too, a girl who joined Hoops after I did. I asked that lovely creature for a date, and was told "soon". However, before the "rain check" I gave her was honored, Lou Honig--an agency head from San Francisco stopped in Chicago on an Eastern trip and asked me to join his agency on the coast. That was at the suggestion of one of his key men with whom I had worked in Texas. My beloved mother had departed for the Mansion Worlds, so I took the San Francisco job, leaving the "rain check" unused.

After two years in California, I received a long wire from Alwood urging me to apply for an \$8,000 job he had applied for unsuccessfully. (I was making only \$400 a month, and \$8,000 was a mint of money almost 60 years ago!) I applied for the job and was asked to come to Chicago for a personal interview. I told my boss of my dilemma and that good man said: "Go get it if you can, and God bless you. If you don't get it, come back and go to work and forget about it." I got the job.

The first evening I was back in Chicago I had dinner at Lister Alwood's home. He asked if I would like to attend with him on Sunday next, a meeting at the home of a famous psychiatrist - a Dr. William Sadler--great speaker and teacher. Perhaps some reading, but interesting discussion and conversation for sure. I accepted. Before Sunday came, I had a date with the "Hoops lovely", making the rain check good. We had not corresponded, but I had carefully kept the address.

CLYDE BEDELL

The first Sunday I was back in Chicago, I went to my first Sadler Forum meeting. It was the last Sunday in September, 1924. After the meeting I asked the Dr. if I could bring a young woman the next Sunday. (I would occasionally tell this story before Florence and would always say that Dr. Sadler asked a few questions about the "young woman".) When he found she was literate he said "yes". Florence Evans attended the next Sunday, and from that day to this we have been identified with the Forum-that later received the URANTIA papers-or its succeeding organizations. However, Florence departed this sphere for the Mansion Worlds in 1979, a week after our 53rd wedding anniversary. (Yes, our two sons are dedicated "URANTIANS.")

Florence and I knew the FIRST URANTIA BOOKS would issue from the presses while we were on a round-the-world trip for me to do some work in Australia and New Zealand. The Doctor's brilliant son Bill, a fantastic student of the Papers, agreed to air-mail a copy to us as soon as he could lay hands on one. That copy, so fully underlined after much reading and work over it, is now so underlined, that the underlining has no emphasis. It bears in the front this inscription. "First URANTIA BOOK! Glimpsed in Rome, 11:40 A. M., October 1, 1955. Clyde and Florence Bedell." An addition reads: "First reading completed 4/22/'56. San Francisco, 10:48 P.M."

My life (with the enthusiastic approval of both my sons), is dedicated to help--in every way I possibly can--"promote, improve, and expand..the understanding of the peoples of the world of the teachings of Jesus." We should all pray that all people in our Movement, from Chicago outward over all the earth, might discover those quoted words from the Foundation's Declaration of Trust. How many people in a millenium can be early recipients of an Epochal Revelation? It is our duty to bring its message to all the spiritually-deprived people we can reach, in character and keeping with the character of our Book. How many times a day can we, every day, say "Thank you God!" in a meaningful, demonstrating way?



Henry Begemann

Prins van Wiedlaan 38

2242 CE Wassenaar

Holland, Netherlands

We found The URANTIA Book in a bookstore in Amsterdam. We never go to Amsterdam, if we can avoid it, as we don't like that city. It is the New York of the Netherlands. We went to that bookstore because we had read about it half a year before, when it opened, and it looked attractive. It had one copy of The URANTIA Book in the store. Though we knew nothing about the book and even less about the Foundation or the Brotherhood, we were attracted by its size and some things we read in it. We decided to buy it, though the price was about \$40.00. I think it was the only copy for sale then in Holland and I always felt that we were guided to it.



M. Seklemian
 P.O. Box 5125
 Santa Barbara, CA
 93108-0125

MY SEARCH FOR TRUTH

"Those who seek shall find." There are thousands, millions, who are searching, some desperately, to find meaning in this life, why we are here and where we are going. I was one of those desperate seekers. When my wife (of 48 years) passed on I suddenly began to search. What happened to her? Is there a soul or something that lives on? I had given up on standard churches including "off-beat" religions when I was 25. My wife and I went happily on, not giving much thought to life and death. Then came the shocking experience--the departure of my loved one into the unknown.

Unknown! It was terribly hard to take. I could not accept death as the end. My science studies taught me that nothing is destroyed. An inanimate, lifeless atom endures forever. It may change form but it never ceases to exist. Even a light ray is forever. If a lifeless atom is forever, how come a beautiful personality, a fantastic, living, loving, incredible intelligence must perish? I couldn't accept that. It didn't seem right. Surely this personality had to be a million times more important in the scheme of things than a lifeless atom. Or a stray light ray.

My search for truth began. I re-read the gospel. I examined Gibran, Gurdjieff, the philosophers ancient and modern. I took a flying trip to France to study with the renowned Maharishi. It's amazing how little real information is available about life after death and the survival of the soul, if there is a soul. The more I studied, the less sure I was.

For five years I lived in torment, hating life and even railing against God. I finally considered suicide as a means of learning the truth about death. At this juncture I received a note from Clyde Bedell. He enclosed a sheet of paper describing the URANTIA Book. He said, "Thought you might like to know what I've been working on lately." (The Concordex.) I immediately wrote a check for both books and sent it to Clyde. I thought, "Who knows--maybe I should look into this. I've known Clyde for years. If he's involved it can't be all bad."

Clyde promptly sent my check back. He wrote "I don't want you to pay for these books unless you really want them. Read first, then decide."

It's useless for me to tell Urantia Book readers what a thrill it is to open this incredible volume and start reading. All doubts fade away. All questions get answered. And faith is renewed with a bang!

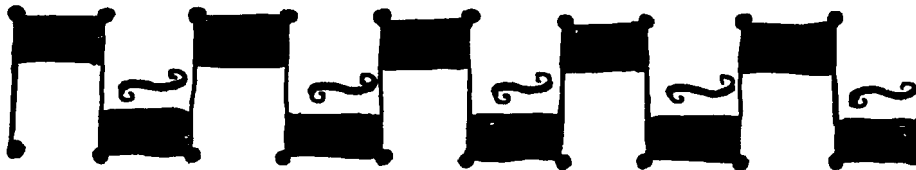
I've told this story before: I took my heavy packages to New York and, one Saturday morning, with a full weekend of work to do, I started reading, Sunday evening I put down the Book. I had not slept a wink or paused to eat. I hadn't done a stitch of my planned work either. That evening I wrote a note. "Dear Clyde; You successfully ruined my weekend."

M. Seklemian

What prompted Clyde to send me the Urantia Book? Even though I had known him as a businessman for many years we were not particularly close. I had lost track of him for years. And he had no idea of my personal loss and desperate search for truth. What persuaded him to suddenly break the silence and send me that first note?

Clyde says I made the first step. There had been a devastating fire in Santa Barbara and 300 houses had been destroyed. Of the long list published in the local newspaper my eye caught Clyde Bedell: I knew he had been living in Santa Barbara but I had no idea he had sold his place and moved away. The house, still credited to his name, headed the published list of homes lost. I did a very simple thing. I tried to reach Clyde to offer him my house, to tide Florence and him over in this emergency. A simple, neighborly thing to do.

Clyde says that gesture moved him. We both agree our Divine Thought Adjusters got together and decided the time had come for my search to be answered. I am forever grateful to Clyde Bedell for his thoughtfulness and, far above all, I am eternally grateful to our Father for this fantastic revelation and for the Hope and Joy it has brought me. I have one mission now--to be ever aware of my Thought Adjuster's leadings and zero in on others who search.



Jo Ann Eichmann
 6415 Claremont Ave.
 Richmond, CA 94805

HOW I FOUND THE BOOK (OR HOW THE BOOK FOUND ME)

I always enjoy telling the story of the most important day of my life--my introduction to the URANTIA Book. But that day stands as an island--everything prior seeming to lead up to it and everything subsequently leading increasingly into it. In 1968 I was living in Newport Beach and attending the University of California at Irvine and majoring in philosophy.

One day upon arriving home from classes my next door neighbor met me at my door. Knowing of my intense spiritual quest he greeted me by saying, "I ran across a book you might find interesting." He handed me The URANTIA Book and the minute I held it in my hands and leafed through its pages something deep within me exploded. I knew of a certainty this was IT--the culmination of my search.

My friend told me someone at the hospital where he worked bought the First Edition URANTIA Book in a secondhand bookstore some years ago. Although having a vague idea the book was in some way special he never read much of it. He lent it to Ed, my neighbor, for one day, explaining it seemed a difficult book to obtain and wanted it right back. I persuaded Ed to lend me the book until the next day when it had to be returned. Ed realized how much more all this meant to me than it did to him.

I went into my apartment and proceeded to read for eighteen hours--until time to go to work and school the next day. Ed arranged it so I could borrow The URANTIA Book until I was able to receive my own copy.

For nearly three years I had the book entirely to myself not knowing another human being on the planet who shared the Revelation with me. Finally, I wrote to Chicago, was put in contact with Julia and my active involvement in the movement progressed at a steady pace!



VIRGINIA LEE HALLOCK
840 Ree Del Court N.E.,
Salem, Oregon 97301

HOW I FOUND THE URANTIA BOOK

THE URANTIA BOOK found me, since I actually found it on my table one morning. I had known Marion for only a few months, but she is a responsive and generous friend. Knowing my interest in religion and philosophy, she had left a stack of books from her own library on my table. I hadn't even looked at them until the next morning. On waking that morning I had meditated as usual and carried a special thought for a more poignant answer to Truth than I had found. Before I even glanced at the paper I picked up THE URANTIA BOOK, scanned the Table of Contents, perused it further--and I was hooked. I started to read from the beginning, and although I had assimilated everything from Holmes to Blavatsky to Troward, this Book made sense. I could read, at first, only a few pages at a time. I called Marion and told her that it would take me at least two years to read this book, and I hoped she wasn't in any hurry for it.

As I became interested then, so did she, and we decided that I should get my own book. None of the book stores in Salem had it in stock, and only one had heard of it. The Ruff Times group, of which Marion is the leader, meets at her house monthly, and at the September meeting one of us mentioned THE URANTIA BOOK and surprisingly Bob overheard the comment and told us of his long acquaintance with it. It was through him that we visited a study group in Corvallis and met Julia Fenderson. It's been clear sailing from then. Like a sponge, my mind has been absorbing every shred of information about the Book.

My religious background had been eclectic. My father, an intellectual, had been a Christian Agnostic--but an inveterate searcher of Truth. My mother was a Southern Baptist and it was the Baptist Church and its Sunday School that I had attended in Washington until we moved to Oregon. We made this move when I was 13, but the church was so conservative that I drifted over to the Episcopal Church where most of my friends were going. Y.P.F. was fun and Episcopal youths were permitted to dance and have more fun. Subsequently, I was confirmed by the Bishop of Eastern Oregon and I became the "pillar" of the Episcopal Church. I was president of the Altar Guild, and was the only woman in the state who was on the Bishop's Committee. (After I married and moved to a smaller town, I helped start a mission group and we didn't know that women, then, were not allowed on the Bishop's Committee. They let me remain.) For years I worked with the Episcopal Church and the very year that we moved from the small town to Salem, the church I had helped start was built.

My studies, I must add, had not been confined to the Episcopal Church. I had read Emmett Fox, Ernest Holmes, Judge Troward, and had even studied with the Rosicrucians. When I moved to Salem, I visited both Episcopal Churches where I felt the emphasis was more social than spiritual, so -- for a time -- I church-hopped. I even attended some Ba'hai meetings which I thoroughly enjoyed, yet I felt more Christian than they. A P.E.O. friend introduced me to Woodland Chapel which was a Religious Science Church. The minister was a thinker, a real searcher for Truth, so I lingered here long enough to take three years of metaphysical philosophy. A change in ministers dampened my enthusiasm for this church and more recently I have again been church-hopping.

Virginia Lee Hallock

I have no apologies for my sustained search for Truth, since I know that my finite mind cannot grasp the ultimate. One thing that fascinates me is the fact that my Methodist minister grandfather became in his mature years somewhat of a rebel. I have inherited part of his library, and in it I found a two volume set entitled The History of the Warfare of Science and Theology. This book stated that Christianity had set science back 1500 years--and according to the notes and underscoring, my grandfather believed this. I have read the first volume and I came to the realization that this Methodist minister grandfather had been stuck with the beliefs of his youth. He would have been a heretic to voice from his pulpit what he actually believed. He died before I was born. How I wish I might have known him. How I wish he might have known THE URANTIA BOOK. The History of the Warfare of Science and Theology was a wonderful forerunner for my study of THE URANTIA BOOK. I would love to paraphrase it for popular reading. I'm sure the copyright has run out since it was published in the 1890's. It is so up-to-date, yet so at odds with traditional religion. I have long realized how man-oriented and man-made churches are. The wide variety of denominations indicate the discrepancies of Christian interpretation. I truly believe that those of us who are privileged to have found THE URANTIA BOOK, can by example and demonstration revolutionize religious thought without proselytizing. Believe me when I see that someone is ready, I'll be there to help.

I am not sorry for my searching and my studying. All these years of various church experiences and omniverous studying have paved the way for my acceptance of THE URANTIA BOOK. The book that Marion lent me, by the way, had belonged to Helen Steen whom Julia Fenderson knew well. Helen's son had given it to Marion along with other books from Helen's library. I'm happy to say that Marion has it back. I have my own book AND Concordex and a study guide.

My search is over, but THE URANTIA BOOK will be an influence in guiding and directing me in my work as a seminar consultant and lecturer. The 28 statements of human philosophy on pages 556 and 557 of THE URANTIA BOOK were already part of my philosophy. I have actually used (before I ever saw THE URANTIA BOOK) No. 6 in putting on seminars for business and government.

My life will be better and far more exciting for having found THE URANTIA BOOK, or -- thanks to Marion -- for its having found me.



ELDRED COCKING
490-C Calle Cadiz
Laguna Hills, CA 92653

HOW I FOUND THE URANTIA BOOK

In the fall of 1959, I picked up a copy of the URANTIA Book while browsing in a Chicago bookstore. In the next five or ten minutes I perused the table of contents and read a few random samplings of the text. I concluded that the book was probably just another occult-metaphysical production. I set the book down on the display table and briefly wondered if it would be worthwhile to buy and start reading this sizeable and weighty volume carrying a book title of which I had never even heard.

The next day I returned to the bookstore with no doubt in my mind. I had definitely decided to buy and read the URANTIA Book. It was a decision which was to deeply influence my thinking and actions in the years ahead. What were the determining factors behind this decision? Why was I willing to pay any attention to this strange book? From whence came the urge to become acquainted with the contents of this lengthy treatise by completely unknown authors?

After more than two decades of reading and thinking about The URANTIA Book and its amazing message, I have little doubt that spiritual guidance was the decisive factor in finding and studying The URANTIA Book, just as it was the same leading of spirit which influenced my human mind to persist in a quest for truth over several decades before encountering and receiving the revelatory message of The URANTIA Book.

During the long quest for mental and spiritual enlightenment I encountered much recorded information about the lives and thinking of spiritual teachers and leaders, philosophers, theologians, and scientists. Most of these personalities and their writings were interesting, a few were inspiring, but - with one exception - none of them were both inspiring and convincing. That exception was Jesus of Nazareth as revealed in the New Testament and in my thinking about him.

The problem about Jesus was the fragmentary, incomplete biblical record of his life and teachings, together with the multiplicity of sectarian interpretations of his message. I believed that Jesus was the greatest figure in human history, even though I realized that I understood all too little of his message and its implications. I longed to know more about this mysterious Son of God.

The URANTIA Book was a marvelous answer to my felt need for more enlightenment about Jesus and his heavenly Father. And the wealth of additional background information about the cosmos and its Creator was tremendously impressive and illuminating. This amazing tour de force revealed a stupendous cosmic coordination in the life and teachings of Jesus and his program for human salvation. And so it was that I discovered in the URANTIA Book a new revelation of Jesus and a vastly improved presentation of his saving message.

In summary, a persistent and uncomfortable hunger for truth is the real explanation of how I found the URANTIA Book and stayed with it. Spiritual guidance in satisfying that hunger prepared me for the new revelation and ensured my acceptance of this gift from God.



Roger J. Abdo
7933 Zelzah Ave.
Reseda, CA 91335

HOW I FOUND THE URANTIA BOOK

Finding the URANTIA book is the culmination of many years of searching for truth, reality and God. I have explored religions, philosophies and hundreds of books over a forty year period. My greatest blessing is in keeping an open mind in the face of variations of religious practice, prejudice and even superstitions.

In spite of these, my attitude remained focused on the ultimate truth, God. But even though I was accepting Jesus, the Trinity doctrine seemed hazy and in need of much explanation.

The URANTIA book has opened a clear path for me to follow, giving me a renewed surge of vitality and assurance that what I am searching for is within my grasp.

I found the URANTIA book first by accidentally finding the Concordex with its basic leading questions on the face of the jacket.

I bought the Concordex right on the spot and after four days of intensive search finally found a book store that actually kept copies of the URANTIA book in stock. All the others promised delivery from two to four weeks. I even called Chicago long distance to the home office and they could only promise a two week delivery.

When I found the book I was not aware of the wonderful group of URANTIANS that precede me and offer me assistance, friendship and feedback. I am very fortunate and blessed and eager to share my discovery with others.



Beverley J. Wold
Arroyo Fairway #64
42751 Florida Ave.
Hemet, CA 92343

12.

HOW I FOUND THE URANTIA BOOK

The URANTIA Book and I came together late in 1962. A copy was loaned to my husband by a Riverside County Planning Associate of his as a result of their discussing philosophy and religion on their lunchbreaks. The friend had used URANTIA as a reference book in a course he took while getting his engineering degree at USC in Los Angeles. I found out later that it had been placed in the University library by Julia Fenderson soon after it was published. So the ripples of this epochal revelation pushed out to be discovered by a truth-seeker who was designing parks in Riverside, California. So it was, that my husband brought this big blue 2" thick, five pound book home and put it on our bedside nightstand for some shared reading before we went to sleep some night.

He had a busy job, and I was in charge of a large therapy department at what was then Riverside County's largest general acute hospital, with four main treatment areas in various buildings, with quite a large staff of therapists and trained volunteers. I felt I wanted something not too heavy but gripping and educational before calling it a day--like an Irving Stone novel--and small enough to hold in one hand--not a 2097 page gargantuan collection of "papers" seemingly authored by "outer-space" entities.... But I thought--well, let's give it a try. It was my turn to read and I let the book open where it would.

It spread open at the place where it describes the earth being peopled by red, yellow, blue, orange, green and indigo races! Well..... we surmized this might be better than Irving Stone, Orson Wells, and a few others collectively. So we started at the beginning. We were greatly inspired and thrilled by the enlarged concept of God--His Nature and Attributes as set forth in the first three papers. It was like putting flesh and skin on the bare skeleton picture outline in the Bible.

Often I have read the first and last parts of a book to see if I want to read the in-between. So we turned to Part IV to read about the seventh incarnation of our Universe Creator coming to this earth, as a mortal, to demonstrate by his life and teachings the true Will, of God and his many attributes, as nearly as mortals are able to grasp. It was about Christmas time, and reading about the Love and Compassion of Michael for His created creatures was very touching.

It didn't seem to matter "who wrote the URANTIA Book?" (As so many people have asked me since). But as we read it seemed to be the Truth. It filled in all the gaps and unanswered spaces in the Bible about the Life of Jesus, his earthly family, what he did in those "missing years" before he started his direct ministry to his chosen disciples and the multitudes of his time. And so many other questions were answered in simple, gripping language; and yet the literary form was so eloquent. URANTIA made the message of Jesus, so sketchy and abbreviated in the Bible, come alive in a vibrant, meaningrul way. It gave direction for everyday present living, and it made the teachings of the Bible so much more understandable too.

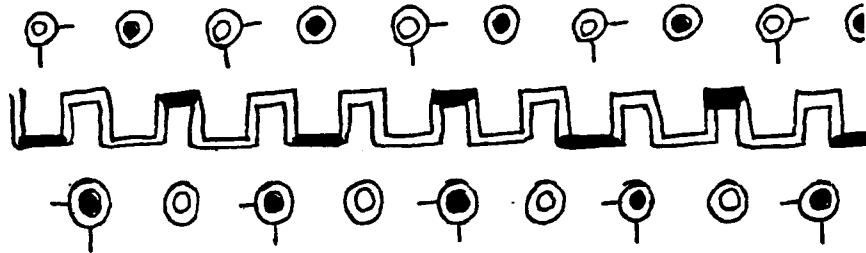


Beverley J. Wold

Our spirit guides were lovingly and gently leading us on, for we discovered that some friends in Riverside had also found the URANTIA book through a "New Age" study group. They had gotten a notice from Georgia Gecht, then secretary of the First Urantia Society of Los Angeles, of a meeting the first Sunday of the month to be held at a bank in Culver City. We all went to find out more about the URANTIA book from them.

Julia Fenderson was at the door, along with others, warmly greeting and introducing people. The meeting was very inspiring, the hospitality so warm and sincere--and no collection plate was passed! We returned many times and soon started a study group in Riverside.

It was the beginning of what is now nearly a twenty-year association with FUSIA, myriads of associations with URANTIA BROTHERHOOD all over the USA and other countries, and deep spiritual experiences, with an expanding knowledge of the journey to Eternity as road-mapped in URANTIA.



Karen Jeppesen,
1101 N 22nd St.,
Council Bluffs, Iowa 51501.

"Seek and Ye Shall Find"

The way I found the book seems typical. I grew up in the Lutheran Church. I was a "Jesus freak" for a while, but never intensely, it was just fun. I asked a lot of questions. The answers became circles after a while, so I quit asking.

As a senior in high school, a gifted teacher introduced us to the "truth" of myth and the falsehood of what we often consider fact. He then taught us Eastern Religions from the inside, (instead of those pagan heathens). I did an independent study of religion for an Advanced Seminar. Though too ornery to realize it at the time, my teacher was leading me to understanding that there are many facets of personal religious experience, how each person interprets their religious longings and experience in light of their culture and cultural beliefs. This meant there was a "truth" in religions. There was one thing that tied all religions together, making them more than a giant psychology delusion. What was this truth? It was experienced.

I became interested in gestalt psychology, as expanded consciousness. Then drugs, then mysticism. Just when I was starting to get in over my head a friend told me, "I know a book you might be interested in. It's the history of earth, written by beings beyond time and space."

Study and experience told me this fantastic statement was probably true and might even be the key. For by now I had seen that while all religions had truth, some contained more truth than others. In my mind there was a triangle of truth with some religions closer to the top, others near the bottom, but none at the peak of truth. I thought maybe the truth was beyond what we might know on earth. My intellect was prepared, so too was my soul.

My faithful Thought Adjuster had been encouraging me to prayer and worship, though I didn't believe in a personal God at that time.

A couple days later I went to the bookstore with a friend, where I had been told I could find this URANTIA (Earth) Book. As I was paging through the table of contents, another woman came in to look at the book. I was so excited to meet another URANTIAN. Soon I asked a lot of questions, how she came to find the book, etc. Her brief and meaningful replies astounded me and made me more curious. She said she would be having a meeting of all the Iowa City URANTIANS in two weeks and the area representative would be there. After such a revealing coincidence I bought the book, reading it that summer. I remember so vividly walking into the URANTIA gathering two weeks later. The atmosphere was so high I felt like I was walking two feet off the ground. At first I was very suspicious. Are they like Scientology, wanting money, will they warp my mind, like the pseudo sciences I had studied? None of this happened.

Every day more doubts and fears fall to the truths of living as revealed in the URANTIA Book. Praise God.

G. Walstrom

Box 136

Atascadero, CA 93422

Age 81.



HOW I FOUND THE URANTIA BOOK

Some boys used to come to the canyon where we lived in Colorado to listen to some occult lectures on Sundays, and as we lived 13 miles from Castle Rock, there was nowhere to get a meal, so we invited them to our house for dinner after the morning lecture. They were students in Boulder University. They had gone to the Denver URANTIA Society and were talking about it, and one Sunday in July 1956, Roger Darnell brought the URANTIA BOOK all wrapped up like a box of candy.

Well, I started reading it, and by the end of the year I had finished it. So after me, Marie, my wife read it too, and then we asked Roger to bring three more books, which we soon sold. After that we started ordering the books in 10-book lots. So a few of us would get together for a URANTIA Book reading once a week. From then on we always kept some books.

Through the years we have distributed over 70 URANTIA Books.

Marie made heavy plastic covers for all the books to save the fly covers and the reading on them. Dear Marie, she is now on the Mansion Worlds.

Note: Gus Walstrom is now on the Mansion Worlds with "Dear Marie."

Marilyn Hauch
14866 E. Caspian Place
Aurora, Co. 80014

16.

THE BALLAD OF "BIG BLUE"

As an adult I had become interested in the study of music and had taken lessons, so I had vowed that when my children were in school and sufficiently independent, I would go back to college and take music courses. In 1968 we moved to Virginia Beach, an occasion which caused me to look again to my goals and since there was a small college near and the time seemed right, I enrolled in freshman courses in the Music Department.

During Christmas vacation my husband, Russ, had talked me into going with him to visit the A.R.E. Foundation at Virginia Beach, the old Edgar Casey Sanatorium which looks out upon the Atlantic Ocean. I had, as a matter of principle, avoided such places, not because I didn't believe almost anything is possible, but simply because it wasn't my cup of tea. There must be a hundred frauds for every one truth in the psychic and healing claims. However, Russ persisted on the basis that we owed it to ourselves to see something unique right in our home area.

While at the Foundation, I learned that there was a large library of unusual books dealing in psychic phenomenon, fortune telling, prediction, astrology, religious philosophy, etc., etc. There was also a book store, and while there I bought a couple of books for Christmas presents. Russ wrote a check for them and we left. That, it seemed, was that.

By the end of the school year I knew that an occupation in music was not for me. I had been holding off on acknowledging the fact, but on the day I returned from my last final, I had to examine what I had been pushing aside. I was quite discouraged that this long-held dream was not valid and in the course of my mental circles I exclaimed, "Well, God, what am I supposed to do?"

The phone rang. The woman on the other end of the line informed me that she was calling from the A.R.E. book shop and that the check my husband had written back in December (some five months before) had been dated 1965 instead of 1968. I was embarrassed and promised that I would get right in the car and come out to write her a new and good check. In five months she had not been able to find me at home because I was attending classes.

On the way to the Foundation I thought over what I had said, and what had happened. I decided since I had asked, I ought to see if I had received an answer. The only thing I could think of doing in connection with A.R.E., was to join the library as an associate, and start reading.

Whenever I went over to the library to return and take out more books, I went through a little routine of reminding myself of what had happened, and of preparing a very open state of mind as I scanned the shelves. I choose books because they had pretty covers, or were on a subject that interested me or that I knew nothing about. I pursued interesting subjects and discarded a lot of trashy ones. I began to wonder why all those "inspired" people could not write in simple understandable English. Apparently, their inspiration didn't extend that far. I read great predictions, Buddhist philosophy, and the art of crying. A lot of it was obvious and pretentious fakery, and some of it was interesting. By fall, I was a veteran of the card catalog and a trail of references.

About this time I read a book by a psychic who lived about the time of World War I and the subsequent post-war period. He had in the appendix of his book (whose name I cannot remember) an account of a major vision or whatever. The main character in the vision was "Urania", a goddess described as a daughter of heaven and earth -- of the sun and the moon. I was familiar with the classical pantheon (thanks to four years of Latin in high school) and this was an unconventional portrayal of Urania. She is usually one of the Nine Muses, the goddess of the heaven and astronomy. Anyway, the author's description so interested me that I wished to look up more on the subject of Urania. I trotted back to the A.R.E. library.

The card catalog contained only one book under the letter "U", URANTIA, THE BOOK.

Only one URANTIA, THE BOOK was contained in the library. And that was in reference and could not be taken out. I climbed up the step stool to reach it (for it was on the top shelf) and almost fell off when the weight of "Big Blue" made itself known. That afternoon, I sat at one of the oak tables and one of the oak (hard) chairs and started in on the "Foreward". I'm not afraid to read long books but it did strike me that it was going to take me several lifetimes to get through a book of that size and solidity (no pictures) if I could only spend a few hours a week on it. I put "Big Blue" back and continued my chance encounter with literature.

About two weeks later I approached the check-out desk with my weekly selection. There on the cart of volumes to go on the shelves, was a wide blue book. The librarian informed me that they had gotten a second copy so that one could go on the circulation shelves. I had seen it twice and I decided I ought to check it out. And this time I got beyond the "Foreward".

Because it was from a library I paced myself at a paper a day to get through it. The librarian allowed me to renew it as long as no one was on the waiting list for it. By November I had ordered my own book from Chicago, and I finished the fourth section in my own book. As I read it I knew it was what it said. It was as though I had been deliberately primed on the other reading so I would have some similar material for comparison. As far as I was and am concerned, there is none. (no comparison.

We lived in Virginia Beach for another seven-and-a-half years and I never found another reader except my family members to whom I introduced the book. In 1976 when I finally got to Chicago I met other readers at 533, the first besides my family I had talked to about the book. I have been reading and discussing it ever since, but I am happy to report I have many readers to talk to and share with now.



STEPHEN REQUA
 Box 4261
 Stanford, CA 94305

COMING HOME TO FATHER

As a college sophomore I remember pondering the word "God". I couldn't think what it should mean. It seemed just a word, with no referent, an invention of man. How could people even talk about "God"?

Then I remember hearing the idea that God is abscondite, hidden. He is nothing identifiable. One could only say what he is not. Sort of a black hole in space, maybe. But what use was that? I didn't care enough to think.

Then I got interested in Eastern thought--in Brahman and atma, man merging with the universe oversoul through contemplation and self-identification with deity. That made a little more sense to me. But with it I threw out the idea of any specialized deity attribute of Jesus. Jesus was just a highly developed man of insight. We were all equal sons of God. What could be so special about Jesus?

My next step proved more fruitful. I began consulting the I Ching. Its philosophy became my ethical and moral foundation. I discovered the wisdom of self-restraint. I cultivated a sense of spiritual center. I saw that I was the creator of my destiny. I plugged my life leaks. My living efficiency rose. With a brother I revived a business of my elderly father. I found the young woman whom I wanted to marry. Providence smiled on me. I was working with life.

I had arrived at a point where the desire to harmonize with life, to know the universe will, was my rising intent. In reality I was searching for God. It was his cosmic eye that saw my need. I found the URANTIA Book. Thank you Jay Newbern! For a year I picked at it.

Its style entranced me--straight, flat-out declaratory about the most enormous topics, universe organization and deity manifestation. I liked simple sentences with simple truths, such as God never being subject to surprise. I was intrigued with the foretaste of those things which I would discover when I reached Paradise and searched the written records of the beginning of things.

It was good science fiction, a great story, space age drama, and a masterpiece of prose.

But deeper currents worked on me and within me. I read the first chapters on the Godhead simultaneously with a determined effort to rapidly complete the Jesus section, to understand the life and teachings of Jesus. The ideas of God and God-Man, Father and Son, Father-Brother, and God-Father grew within me. I revered the idea of God the Unknowable, the Absolute, descending to God the personal, into God-Man. I reveled in its fact: Jesus of Nazareth, Son of God, Son of Man. How perfectly right for the Infinite to come to man as man: a descending Son of God offering the helping hand, man to man. It made sense, a perfection of sense. God made sense. He spoke to us, as one of us. How right! How natural! How beautiful!

This idea isn't new with the URANTIA Book, of course. But the incarnation idea had always been linked in my recollection of Christianity with the atonement: Christ crucified for our sins, the sins and guilt of the whole world shifted onto an innocent lamb, to be crucified, whose blood was to be shed to appease the ruthless wrath of a stern and inflexible God of justice and punishment. That made me sick. I was relieved and heartened to find this idea sifted out and discarded as a remnant of the primitive tribal superstitions and beliefs of the Hebrews, an assault upon the perfection of the divine love, his unchanging love.

The URANTIA Book finally makes sense out of Jesus for me. Jesus makes sense. I believe him. And because of him I know something of the Father. What is God if not, at least, the Father of his children? A Father even as this Son so portrayed him. Yes, God is person. What sense to a world of men endowed with personality, free-will, and deity aspiration? if not to herald the ever ascending scale of personality realization--even to the ultimate discovery of the primal personality, the bestower of personality, the Universal Father!

X So, what is God to me now? He is the one eternal reality. He is my Father, who wills the well-being of all his children, my brothers and sisters in spirit, and he desires that my will become as his will. He is what Jesus says he is. As a child I was raised with some primitive ideas about him, as a student I rejected them, and as an adult, and as a Urantian I accept him in his truth. I am a Christian. I am his faith son.

I see how the world is in need, as was I in need of a refreshed Christianity, shorn of its paganism and institutional barnacles, its shells and skeletons of creeds and rites and rules, and ecclesiastical tickets to heaven. How we have waited these near two-thousand years for this cleansed message with its simple call to the worship and love of God in faith service to man.

But I find even more than this in the URANTIA Book. It is the resolution to every theological question I have ever entertained. I understand the source of sin in the world (which is not our racial guilt). Above all, I see an end to it. It is not far off. I see the cosmic drama of the Son of God come down to the least of his worlds, that none might be lost. I see a glorious destiny for those who join in faith to follow his example. I see a new age. I see Christendom reigning in the hearts of all men. I see URANTIA reigning in the heavens, reborn. We have a destiny. A universe beholds us.

And, most importantly, we have work at hand, to the fulfillment of which we can go in confidence that aught is in vain, that each vaguely perceptible step is one lasting step closer, that each day each victory of the divine through us is lasting, eternal, from the first, because we have willed it so, and so believe.

We go to inherit a never-ending always-expanding universe, firm in the faith that human striving is not in vain, that man is no mistake, that eternity is ours in so far as we ever go forth to receive it. Thank you Father. Our hearts runneth over.

Blessed is he who cometh
in the name of the Lord!

Amen

Catherine Rice Jones,
770 Lyon St., Apt. 810,
Santa Ana, CA 92705

HOW I FOUND THE URANTIA BOOK

I studied Self Realization Fellowship teachings three years and was initiated into Kriya Yoga in Detroit. The part that impressed me most in the meditations was to "Go Straight To God". I could never go through a Guru. Even then I felt something missing. As Jesus was not the central figure - only accepted as another great Guru.

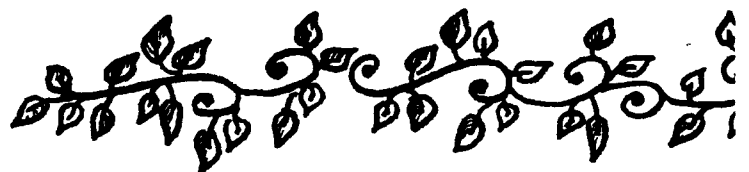
I was badly in need of real meaning to my life. I truly wanted a partner. The three sons were all grown and living in other parts of the country. For years I had longed to move to California. After living 19 years in Atlanta and 15 years in Chicago, I made the move west. I had enjoyed a certain degree of success in the business world, but my greatest need was a spiritual one.

My heart was heavy and I was so in need of finding some answers in my life - when - one day - waiting in line to pay a traffic ticket, a very clean-cut, friendly gentleman, Wally Ziglar, asked if I had ever heard of the URANTIA Book. I replied "No", but his sincerity was so real, I asked him some questions. He told me it was an inspired writing which would give me all the answers about creation and the nature of God. I knew that what he was saying was true. That afternoon I went to the Costa Mesa library and checked out the book. I was almost struck down with awe at the magnitude of the book.

I bought the URANTIA Book about a week later. That has been over three years ago and I am still in a spirit of amazement over the beautiful truths contained in this masterpiece. How blessed I felt at having this revealed to me. Out of all the millions of people in the world searching and hungry for truth, I am honored at having these answers. How can I absorb and comprehend more - fast. It seems as though it will take so many years to fully sort all this out - but I know I have all the time in the world. As a child and heir of God - I can be all things - and I can truly become perfect - ONE THING AT A TIME - because HE tells me I can.

I thank Wally Ziglar for being my messenger.

P.S. I married Allen Jones three months after finding the URANTIA Book and he is also a reader now.



PATRICIA BEDELL
 15213 72nd. Ave. N .E.
 Bothell, Wash. 98011
 206-488-3702

In 1960, the URANTIA Book was first brought to my attention by my husband-to-be, Jeff. But at that time I was not interested. After we were married my life was busy and full, acquiring a college degree, then teaching for two years. Next came raising a family of two children. Jeff's career required moving frequently in those first seven years. During that time, I would occasionally pick up the URANTIA Book, more out of curiosity than anything else, and read at random an interesting paragraph or a few pages. At Christmas and Easter I would read the accounts of the birth and death of Jesus.

In 1968, we purchased a home near a new, small Congregational church. The minister of that church was the catalyst for the changes to take place in my religious life. Over a period of a few months it was the combination of his sermons and conversations, and my observations of the way that he lived and cared for others, that awakened in me a growing hunger and thirst for knowledge of Jesus and of God on a personal and intellectual level.

And so, this URANTIA Book, which for so many years had been touched more often to be dusted than to be read by me, was eagerly taken from the shelf and read by a new me.



Jeff Wattles, Ph.D.
 Box 347
 Berkeley, CA 94709

Here is my story:

About four years ago I was a graduate student in philosophy at Northwestern University in Evanston, Illinois. I had the opportunity to be host for a few days to a teacher of Transcendental Meditation. During one of our many discussions I asked him, "How does Indian philosophy relate to the teachings of Jesus?" He said little but mentioned the URANTIA book. He explained that he had traveled to the Chicago area partly in order to visit the URANTIA Foundation, and he invited me to come with him. I declined. He made his visit, said nothing about it and left the next day.

Increasingly curious, I drove down to 533 Diversey Parkway, introduced myself and said, "I understand that you put out a book, and I'd like to see it." Because it was nearly 5:00 o'clock, I only had time to read the titles of the Papers; I thanked the lady and said, "I don't think I want to spend \$20 for that today."

That night I had extraordinarily vivid recollections of the titles of the Papers and determined to read the book. So, the next day I drove down again to the Foundation and asked to buy a copy. The lady explained, "This is a book of philosophy and religion. It is best to read it from beginning to end." And that is exactly what I did!

MARK FREEMAN

22.

1783 Westinghouse East
San Diego, Ca. 92116

As a Christian minister (nondenominational) I was searching for a more complete definition of spirit, both for my own enlightenment and also to find more specific information for another interested person. As doctrine I had been taught that spirit was simply an activating force, but I was aware that the original Greek and Hebrew words had meanings that also included qualities of mind.

In the La Jolla, California, public library, I picked up a copy of the URANTIA Book and, flipping haphazardly through the pages, noticed a number of papers defining the Father's spirit as a fragment of himself that indwells our mind and "adjusts" our thoughts.

After getting the book home and scanning the sixty-five page table of contents my doctrinal prejudice against the words "Trinity" and "Evolution" almost caused me to put the book aside without reading further, thinking that it was probably written by a Catholic author. But my brief glimpse of the Thought Adjuster section roused my curiosity enough to consider what "the opposition" had to say about it. I felt that I should at least be familiar with their viewpoint.

My second impression after noticing some of the authors: Divine Counselor, Universal Censor, Mighty Messenger, etc., was that perhaps it was a Rosicrucian publication since they use some rather high sounding titles.

Still, my objective was further research regardless of the source of the information. As I began reading about the Thought Adjusters I gradually became more and more impressed by the friendly yet unquestionably authoritative tone of the writing. In fact I found the material so believable that I decided to see whether the book defined Trinity in the standard way that Trinitarians accepted it.

Aware that most of mankind's knowledge is only partial at best, I discovered that the Father, Son, and Spirit can truly function as a Trinity just as many religionists believe. At the same time my belief that Jesus was not the second person of this Trinity was also confirmed.

Similarly the new revelation corroborated my belief in the direct creation of Adam and Eve while convincingly broadening my understanding of man's evolutionary beginnings on this planet. Here again opposing views of science and religion were both shown to be partially correct. The book's explanation that man was the final result of a long series of sudden mutations that "Life Carriers" in cooperation with divine spirit had designed as an inherent part of the original life implantations thoroughly satisfied my theological logic.

This much enlightenment was sufficient to overcome the other two obstacles to my reading the entire book. First, it was an unusually long book containing many scientific explanations that I thought probably wouldn't be very interesting. And second, it would require me to acquaint myself with what seemed to be a great many new terms with extensive definitions. Would it be worth my time? I decided to start at the beginning and read it at least as far as it would continue to hold my interest.

Accustomed to keeping close track of the time I spend on various projects, I began the reading on March 16, 1972. By page 651 my notes had become so lengthy that I began to first consider the possibility of buying a copy of my own from a used book store. I was surprised to learn that used URANTIA Books sold quickly and that many of these dealers were acquainted with the book whereas most clerks in religious book stores had never heard of it.

About this time I also discovered the Concordex which not only contained far more exhaustive reference material but had it indexed for fast retrieval. After all the writing I had been doing this would have been a real bargain for me at double the cost. Still, I bought the Concordex simply as an aid to revive my memory of the ideas I had read whether or not I ever finally did get a personal copy of the URANTIA Book. I just couldn't believe that the book could continue to sustain my interest for an additional 1,400 pages.

I noticed personal differences in writing style from paper to paper but no inconsistencies; minor differences of speculative opinion but no contradictions. The incidental fact that I found no typographical errors in such a long book also impressed me. It seemed almost too perfect. I felt sure I'd find some parts of it disappointing before I reached the last page. At the same time I found my interest intensifying. I even began praying at the end of each day that nothing unforeseen might happen to prevent me from reading the book through at least once.

Often I would read a statement that sounded so complex that I was sure it was beyond my understanding. Yet, invariably throughout the book each succeeding paragraph continued to clarify the concept presented until it seemed that my mind could at least grasp hold of it with some degree of actual comprehension.

After 407 1/2 hours I completed the first reading on June 18th averaging slightly more than 11 1/2 minutes per page, although I remember spending more than an hour per page through some sections.

With the exception of a few book dealers and librarians, no one I spoke to knew about it and no one I met had read the book beyond more than a few pages. I searched in vain for book reviews and magazine articles about it. The thought suggested itself to me that I might be the only person on earth who had read it, because as a minister discussing many of the subjects the book contains with thousands of individuals and hundreds of congregations over a period of more than twenty years, no one had ever mentioned the URANTIA Book. Yet I couldn't believe that there wasn't a group of people somewhere who got together to talk about what they had read and how they could best put the information to use.

Alvin Kulieke, then President of the URANTIA Brotherhood, was the first to reply to my inquiries. The next letter was from Clyde Bedell who told me about the Los Angeles Society; through them my name was given to Captain Bill Hazzard in San Diego who invited me to the meetings at his home where, in turn, I met Betty Tackett--one of the group who had the privilege of reading the URANTIA Papers before they were published, and the individual who had donated the book that I discovered in the La Jolla Public Library. In discussing it, neither of us felt that my finding it had been just a chance occurrence.

DUANE L. FAW
BGen. USMC(Ret)
Professor of Law
Pepperdine University School of Law
Malibu, Ca. 90265



24.

HOW I FOUND THE URANTIA BOOK (OR VICE VERSA)

In late August 1965, I left the United Air Lines ticket counter at Dalles Airport (located in Washington state but serving Portland, Oregon) musing at the alliteration on the ticket just issued me: DALLAS--DENVER--DALLAS--DULLES, the latter airport serving Washington, D.C., but located in Virginia. Only Denver seemed out of place, but there was no direct flight from Dalles to Dallas. Shortly thereafter I boarded an airplane for Denver.

To pass the time I carried a paperback book on Edgar Cayce. When airborne, I read some of it.

On the seat next to me, nearest the window, sat a woman. My recollection of her appearance is very dim. My present impression is that she was slight of build, very tastefully dressed, and was either light-complexioned or pale. Her hair was, as best I remember, a light shade of brown. As a wild guess at her age, she seemed about my age (at that time, 45) or older.

As we approached Denver I recall talking to her about the Edgar Cayce book. It contained something about reincarnation. She asked me if I believed in reincarnation. I responded that I neither believed nor disbelieved in it, that I did not have enough information about it upon which to base an intelligent belief, but that I did believe in an afterlife of some sort. In the course of a relatively brief conversation she asked, in effect, if I was seriously interested in finding out what happened to people after they died. I replied that I was, that the study of religion was almost a hobby, and that I had bought the Edgar Cayce book to see what answers, if any, it could provide to my many questions about the role of man in the world, and his future.

At some point in the conversation she asked if I had ever heard of a planet called Urantia. I had not. She said she belonged to a group which considered that we live on a planet called Urantia, and that when we die, we simply go to another planet for a while, then to another and another, etc. I remember her saying with proper dignity, assurance and pride that she knew "exactly where" she was going when she died.

Upon inquiring where she, and the group, got their information, she responded that it was all contained in a large book called the URANTIA Book; that there had been a limited publication of it, but quite a few were available; and that more books were being published. She mentioned something about Chicago.

The woman seemed quite concerned that she did not have a copy of the book with her to let me have at the time. She urged that I find and read a copy of the URANTIA Book, and said that my search for the truth would never be complete until I read it. She said nothing more about its source or contents.

We both deplaned at Denver, Colorado. I had only a few minutes to change planes to Dallas, and I assumed Denver was her destination. I went to the boarding area for my plane. While standing there waiting to board, someone tapped me on the shoulder. It

was the woman. She said, "There is someone here I would like for you to meet," and led me back into the lobby area of the terminal. I had already forgotten her name, but she remembered mine.

In the lobby stood a very dignified man, well dressed, with white hair--apparently in his late 60's or beyond. With him were several people. I remember a woman standing on each side. The woman from the plane said to him, "This is the man I told you about meeting on the airplane." Just as we were being introduced and shaking hands, the loud speaker called for the boarding of my plane. I did not understand his name. He quickly asked if I were seriously interested in learning about the role of man in the universe and about man's relationship to God, to which I replied an unequivocal "Yes". He said, "Then you must get a URANTIA Book." He expressed regret that he did not have one with him to give to me, but emphasized, as I rushed away to board my airplane, that I should read the book.

I recall that at some point in the hurried conversation one of the women at his side said the man was the head of an organization with the word "Urantia" in it. I have no opinion whether it was a foundation, a brotherhood, a society or even a study group. My impression was that it probably equated to a local church.

Ordinarily, I would have forgotten the incident. There was nothing in my experience with which to associate the word "Urantia"; in fact, I did not even know how to spell it, and after a while I wondered if I even knew how to pronounce it. But on the plane to Dallas I kept thinking about the happy and peaceful look on the faces of the man and three women, and wondering if the URANTIA Book had anything to do with it. I was also impressed with the assurance of the woman on the plane, and with the apparently sincere concern of both the woman and the man that I read the URANTIA Book. Somehow, it continued to haunt me.

Within a day or two after arriving in Dallas, I spent an afternoon in my sister-in-law's apartment telephoning bookstores listed in the yellow pages trying to locate a copy of the URANTIA Book. The universal response to my inquiry was "the what book?" Then they asked me to spell it. I could not. I had them begin it with a "U" and an "Eu", and try the last syllable by spelling it with a "t", an "s" and a "ts". Nothing worked.

Some days later, upon returning to the Washington, D. C. area, I called all of the major bookstores in the area inquiring of the URANTIA Book, but with no success. I then went to the Library of Congress, An attendant helped me to look under "religion" for the book. It was not there.

Over the next few years as I traveled from city to city, if I had any extra time I spent it telephoning bookstores for the URANTIA Book. Among the cities in which I made telephone calls were: New York, San Diego, St. Louis, Houston and Atlanta. In early 1968, I visited a large bookstore on Okinawa where many American and European books had been duplicated and were on sale at bargain prices. There was no URANTIA Book.

In 1970, I attended a seminar in Chicago. One afternoon I remembered that the woman on the airplane had mentioned Chicago. I telephoned two major bookstores from the hotel. The second had heard of the book, but did not carry it and suggested that I might find one in a secondhand bookstore. That evening, instead of seeing "Hair" with others attending the seminar, a colonel and I spent the evening browsing through secondhand bookstores looking for the URANTIA Book. We still did not know how to spell it, but our phonetics were correct. Nevertheless, we found no trace of it.

The search for the URANTIA Book became such an obsession with me that I developed the habit of ducking into every used bookstore I saw and inquiring if they had a URANTIA Book. The standard answer was "a what book?"

Upon moving to California in 1971, my wife, Lucile, met occasionally with the wives of the law professors at Pepperdine University School of Law. In the spring of 1972 she was scheduled to host the group at our house. A day or two before the meeting our dog dashed through the living room of the house, became tangled with a lamp cord, and broke the glass base of a large decorator lamp. Lucile wanted it replaced before the meeting. I felt it could be repaired if I could find the right glass base. Consequently, I set out to find a glass base of the proper color and size.

The first five lamp shops had nothing that would suffice, and I became quite discouraged. The fifth one was located on Main Street in Santa Ana. As I left it, I saw next door a secondhand bookstore. As was my custom, I stuck my head in the doorway and said to the man behind the counter, "Do you have a URANTIA Book?"

"Do I have a what?"

"Forget it!" I replied.

"Hey, wait a minute," he called. "I didn't say that I do not have one. But I have been in this bookstore for (many) years, and no one has ever asked me for a URANTIA Book. In fact, I never heard of one until the other day. One just came in. I put it aside to see what it is, but if you want to buy it, I will sell it to you." He then walked back to a desk and picked up a dusty but unused copy of the URANTIA Book, which he sold to me for \$10.00.

The book was from the second printing in 1967, two years after my plane ride to Denver. It had no address of any kind within it. It was not until over a year later when I saw a new URANTIA Book in a Pickwick Bookshop (the second one I had ever seen) that I knew there was an address to which I could write for information about the book. The book was a later edition, and had the Chicago address in the flyleaf.

In early 1974, after I had started several persons to reading the URANTIA Book, I wrote to Chicago, and was placed in touch with Julia Fenderson in Los Angeles. Until I contacted her I had never talked with anyone except the woman on the plane and the people in the Denver airport who had ever read the URANTIA Book. By that time I had read the book twice, and I was on the third reading.

Oh, yes: the sixth lamp shop had exactly the right glass lamp base to repair the lamp, and the ladies' meeting was a success.

