

Institutionalizing Education to Support the Preparation of Teachers of the Urantia Revelation

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Background

The Urantia Book provides us with an expanded definition of education. It describes education as a method by which mind grows in its ability to discern scientific, moral, and spiritual insights. (16:6.11) An expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. Although an individual can find truth in his inner experience, he needs a clear knowledge of facts in order to apply his personal discovery of truth to the ruthlessly practical demands of everyday life. (111:6.7)

However, we often define education by our previous experience in schools. Secular education has traditionally been about using our minds to learn facts. These could lead us to scientific, and even sometimes to moral insights. Religious education, in contrast, has attempted to lead us to spiritual insight, but not always with the knowledge of facts and meanings that can lead us to ultimate mind attainment, God-consciousness. (71:7.13)

One only needs to examine the pressure from our planetary government to fully understand the importance of education. The angels of enlightenment, one of the twelve groups of angels who function on our planet, are dedicated to fostering planetary education. "These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, communities, nations, and whole races."(114:6.11). The Publication Mandate poses a great challenge to readers of *The Urantia Book* when it says: "You are called to a great work and yours is to be a transcendent privilege to present this revelation to the peoples of this strife-torn world."

Understanding the current status of education in the Urantia community, and particularly in our organizations can be best understood by looking to our origins and history. At the inception of the Urantia organizations (Urantia Foundation and Urantia Brotherhood), the primary role of educating Urantia Book readers was to be provided by Urantia Brotherhood. Unlike most organizations with a religious purpose, the Brotherhood did not create a church from which educational activities could be

sponsored. In the 1960 history prepared by members of the Contact Commission, *History of the Urantia Movement*, its authors wrote:

It was inevitable that some sort of fraternal organization would grow out of the teachings of The Urantia Book. All interested persons could see that the Urantia teachings were opposed to the sectarianism of Christian believers. It was clear that it was not the purpose of the Urantia revelation to start a new church.

In place of a church, Urantia Brotherhood was created in 1955 as a fraternal organization. The organization itself had no ecclesiastical hierarchy, no doctrine, and no ceremonies. Its location was 533 Diversey in Chicago. Membership in the organization was not seen as a statement of belief but rather a statement of support for the teachings. Further, spreading the book and its teachings was to be done in a low key way, person-to-person.

Without creating a church as the institution that would prepare individuals to present the revelation to world, the Committee on Education was given the task of developing a plan for that purpose. The original constitutional mandate for the committee was:

...to find, prepare, and quality teachers of the Urantia Book, who shall be persons of high moral character, devoted to the teachings and principles of the Urantia Book; it shall seek to interest such suitable persons in preparing themselves to teach the truths of the Urantia Book and to prepare and quality such persons to teach the Urantia Book. By and with the approval and consent of the Executive Committee, it shall establish standards of character, conduct, and education for such teachers; and shall confer upon any person who shall qualify under the standards so established the title of "Certified Leader" or "Ordained Teacher" and authorize such persons to represent Urantia Brotherhood in such capacity; and by and with the consent and approval of the Executive Committee, it may revoke said title and the credentials issued to any Certified Leader or Ordained Teacher of Urantia Brotherhood for conduct unworthy of his office."

The Urantia Brotherhood School, an extension of the Seventy, was the institutional entity established in 1956 by the Committee on Education. Its purpose was to prepare teachers to bring the Urantia revelation to the world. However, the life of the school was cut short in 1976. It became dormant after the death of two of its founding members, Dr. William Sadler and Alvin Kulieke. Due to the lack of leadership and concerns about how to expand the school outside of Chicago, it closed its doors and was replaced by the Summer Study Sessions, events that would be held for several days each summer to study the book. Little could those who shut the doors on Urantia Brotherhood School fully understand the consequences of eliminating the sole institution that was given the responsibility for preparing individuals to bring the teachings of the Urantia Book to the world.

Our Current Educational Challenges

Although there have been many approaches to educating readers of the Urantia Book over the years, many of which have been quite successful, the particular job of preparing readers to teach this complicated revelation requires a sustained educational program. Without an ecclesiastical hierarchy to state the truths found in the book or without a doctrine that is clearly stated in the book or without rituals that illustrate the truths presented in the book, preparation is difficult. One might ask the question: What truths are we preparing to teach? Is it truth about God, about our purpose in the universe, about Jesus, or about one of the new insights identified by Dr. Sadler? It takes many readings and social interactions with others to understand the book's teachings.

We face other challenges, those created by the absence of a stable and legitimate institution. The task of preparing individuals to teach the truths in the Urantia Book was given to the Education Committee of Urantia Brotherhood. Changes in leadership made the original vision of the school grow dim. Part of this challenge was the lack of an educational institution that was viewed as "legitimate." Accreditation has become a powerful tool to assure students, parents, and the public that a school delivers a high quality education. Institutionalization also provides stability and legitimacy.

While it is true that the institutionalization of religion has usually detracted from its spiritual quality, it is also a fact that no religion has thus succeeded in surviving without the aid of institutional organization of some degree, greater or lesser. (98:6.1)

Successful institutions are grounded in places and people. Just as we gain insights from Urantia Book descriptions of places and the celestial beings that inhabit them, so do others gain insights from understanding the people and places associated with our revelation.

Our ability to ensure that *The Urantia Book* is seeded globally means that our educational programs to prepare teachers are needed for individuals in many nations. Language barriers in translating materials and finding individuals in countries outside our own, who are true students of the book, are challenges that we face.

Creating a system that balances the role of education as a tool in personal transformation, as well as planetary transformation, poses a challenge. Both purposes are necessary. On one hand:

...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. (195:10.17)

On the other hand:

The quality of the social torchbearers will determine whether civilization goes forward or backward. The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation. (81:6.26)

Paying heed to the audience is a challenging skill for teachers. Always answering the question “Who are we teaching the truths in the Urantia Book to?” must be a part of teacher preparation. Jesus was a master at discriminating the needs of the people with whom he interacted. It may not be the entire Urantia Book that a person needs to read. It may be an artifact or an example that interests a person in pursuing the teachings of the Urantia book in more detail.

[Jesus] did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend. (137:7.14)

As of yet, one of the biggest challenges in our educational efforts is preparing parents as teachers. The family is the most basic institution of human civilization. One of the twelve groups of seraphim who oversee our planet is dedicated to preservation and advancement of the home. (114:6.13)

Over and again the Urantia Book describes the essential role that parents play in their children’s lives. The benefit of this type of teaching experience for both personal and planetary progress is vital.

... 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. (177:2.5)

The Urantia Book provides us with much guidance on how we can meet the challenges that we face today in preparing individuals to teach the truths of *The Urantia Book*. We have examined where we have been, where we are at today, and the destiny of education - effect growth in our own lives and the lives of others on Urantia.

The next section begins a case study of some specific education programs sponsored by two religious organizations, The Church of Latter Day Saints and the Seventh-day Adventists. Both in similarities and differences with Urantia Brotherhood, they demonstrate different educational approaches they took.

Religious Culture in America Post 1800

Edward Gausted, author of *New Historical Atlas of Religion in America*, describes American religion through the 19th century and the first two-thirds of the 20th century as “confident, vigorous, prolific, and

on the move.” He suggests that the factors that fostered an almost seismic shift in the face of religion could be attributed to five factors: 1) the conquest of the west, 2) a selective “reconquest” of the east, 3) immigration, 4) the rise of new religious groups, and 5) a growing respect for religious groups in American culture.

The expansion of new religious groups was not generally fueled by those who were already church-going, but predominantly from the “unchurched.” With this unprecedented growth came unprecedented challenges. Gausted states that “religion that is new is religion that evangelizes with conspicuous zeal.”

Many of these new religions emerged as a result of individuals through whom God spoke. Religious groups such as the Millerites, Mormons, Christian Science, New Thought, Oahspe Faithists, Spiritualists, and the Pentecostals were examples of religious movements that began with communications from God. Expansion and immigration allowed for a culture that was open to new ideas and broadened perspectives. The printing press allowed for the widespread distribution of written communications.

Religious Background and Status

The Seventh-day Adventists emerged from a wave of Christian pre-millennialism, “the end of the age” that occurred during the first half of the 19th century. William Miller had a prophecy from God that the Second Coming of Christ was imminent and would occur before 1844. However, his prophecy was not fulfilled and his following dwindled until his death in 1849. Meanwhile, as a young woman, Ellen G. White had a vision about the travels of the Advent people to the city of God. Her visions continued for several years and after she was elevated to a leadership position, she spread a new message of Christ’s coming in a printed publication in 1852 called “Present Truth”. With John Kellogg’s funding, the Seventh-day Adventist church was formed in 1860 in Battle Creek Michigan. Three years after the first church was formed, the first General Conference was formed with 125 churches and 3,500 members. The Adventists involved themselves with proper health, (diet, preventatives, and remedies), a view that would later become one of the identifying features of the Adventist philosophy. (E. Gaustad, *New Historical Atlas of Religion in America*)

The Adventist church has worked hard to position themselves as Christians, rather than a cult. Currently, the success of the church can be seen in the numbers of publishing houses, hospitals, colleges, food factories, and churches in operation. In 2014 there were 81,552 churches with a membership of

19,126,438. The Adventists work within 215 countries and use 974 languages in their publications and oral work. (<https://www.adventist.org/>)

The Mormon Church was formally organized by Joseph Smith in a small log cabin in upstate New York in 1830 with 6 members. Its primary text is the *Book of Mormon*. Joseph Smith, the founder of Mormonism, first published his book in March of 1830. The *Book of Mormon* was said to be translated from an ancient set of golden plates inscribed by prophets, which Smith discovered in the 1820's near his home in Palmyra, New York. He had further visions of a great gathering of Saints as well as other topics that were compiled into his second book, the *Doctrine and Covenants*. The church grew rapidly at first, but at times during its existence it almost folded because of the cultish qualities of its adherents and in-fighting within the church. After many years of internal fighting, the Church of Jesus Christ of Latter Day Saints located in Salt Lake City became established as the "true church."

Mormonism is noted for having an effective system of welfare, a tremendous genealogical archive, many prominent members, and a full-time missionary force. However, missionary work leading to globalization has brought about some problems. The organizational culture that surrounds the book is closely tied to conservative American values and ideals, making it difficult to assimilate in new places. (E. Gaustad, *New Historical Atlas of Religion in America*)

It took 117 years, until 1947, for the church to grow from its six initial members to one million members. In 2016, its membership totaled 15,634,199. There are 30,016 wards/branches, which are clusters of congregations. Missionaries were a feature of the church from its earliest days, and in 2016 they totaled 105,858. Brigham Young University, its flagship educational institution, is the nation's largest church owned school. (<http://www.mormonnewsroom.org/>)

Educational Philosophy

Both the Adventists and Mormons have philosophies that influenced their approach to education. Form follows function, and the educational philosophy provided the underpinning for the diverse educational programs sponsored by each group.

The Adventist mission of education is to strengthen faith and promote an Adventist worldview. Adventist schools build on students' prior learning and experiences in spiritual life as well as in academics to provide students with a holistic experience.

The Mormon understanding of education is inclusive, not only of different kinds of learning, but in other ways as well. Church teachings outline a vast field of valuable knowledge, incorporating an unlimited array of secular and religious subjects. Geography, culture, history, science and innumerable other subjects fall within these wide parameters, which extend well beyond the conventional scope of religious knowledge. Education is a principle that spans eternity. Brigham Young explained that "education is the power to think clearly, to act well in the world's work, and to appreciate life."

Institutional Support for Education

The institutional support needed for the educational programs sponsored by the Adventists and Mormons is substantial. The global reach of these organizations requires an educational system with the capacity to function across borders and languages. The emphasis they place on family also stretches their educational system which must span across all ages.

The support system for the Seventh-day Adventist is its Department of Education. There are four categories of educational institutions supported by this department:

- Tertiary institutions include universities, colleges, junior colleges, centers for higher education, theological seminaries, international institutes of advanced studies, and advanced schools (technology). In 2014 there were 115 institutions, which enrolled 19,062 students, with 9,131 teachers.
- Worker training institutions, which are supported by missions and conferences. In 2014 there were 49 institutions which were all from outside the US. They enrolled 5,922 students, with 500 teachers.
- Secondary schools, which are sponsored by missions and conferences, enrolled 566,301 students who were taught by 32,070 teachers. In 2014 there were 2,296 secondary schools.
- Primary schools, which are also supported by missions and conferences, are 5,322 in number. They enroll 1,145,006 students who are taught by 50,330 teachers.
(documents.adventistarchives.org/Statistics)

The Church Educational System of the Mormons encompasses Brigham Young University, Brigham Young University–Hawaii, Brigham Young University–Idaho, LDS Business College, and seminaries and institutes of religion (which includes elementary and secondary schools in some locations).

Over time, the seminary program for high school students and its collegiate counterpart—Institute of Religion—have become the primary educational entities sponsored by the Church. These two programs teach over 700,000 students in 143 different countries through the efforts of nearly 50,000 full-time, part-time, and volunteer teachers and administrators. (<https://www.lds.org/si/history/>)

Educational Programs

The following sections present educational opportunities that span the different age ranges from children to teens to adults. Each was chosen to illustrate one of more of the challenges discussed earlier in the paper. These programs provide a range of examples that could be explored in more detail.

There is a strong belief in both the Adventist and Mormon Church that the education of children belongs in the home. Both organizations promote home schooling for that reason. Quality materials for children that promote the Churches belief systems are critical to support both home school and Sabbath school teachers.

Sabbath School for Children: The Adventists sponsor Sabbath Schools to meet the educational needs of children. Sabbath schools provide a series of printed materials that introduce the children to the Bible. These materials can be used in a church, with groups of children, or by parents.

Featured Resources

Current featured resources on the site.

Early Childhood Features

- ECE Curriculum


Elementary Education Features

- Teaching Outside the Walls
- My Worship Book
- Website for By Design: A Journey Through Excellence in Science
- Civics & Government Unit - Identifying Rules and Laws and Why They Exist
- Reflections - Praisin' God Through Song

to continue the teaching ministry of Jesus Christ, anytime, anywhere..." (<http://circle.adventist.org/>)

It appears that most resources for parents and educators of children are not created directly by the Department of Education. *Circles* is one such organization, which has close ties to the General Conference and provides educators with “resources

Stories, activities, and media for helping children learn. ← Share > Like 325




Primary Lessons and Helps

Nursery
"Behold Your Little Ones"

Sunbeams
9, 10, 11, 12, 13, 14, 15, 16, 17, 18

CTR 4-7
9, 10, 11, 12, 13, 14, 15, 16, 17, 18


Valiant 8-11
9, 10, 11, 12, 13, 14, 15, 16, 17, 18



Lesson Helps by Topic

A
Adam and Eve
Agency
Articles of Faith
Atonement
Attitude

B



Lesson Helps by Category

A
Artwork
B
Book Reviews
Bright Ideas
Bringing Primary Home

C

Primary Lessons and Help: For the Mormons, education of the children is the primary responsibility of the parents to bring up their children to intellectual, social and spiritual maturity through precept and example. However, materials such as stories, activities, media, lessons, curricula, and music are provided by the Church.

(<https://www.lds.org/children/resources>)

The need for strong educational programs at the high school level continues as older students have an increased capacity for moral and spiritual insights. There are many different programs at this level, most somewhat traditional. Classes and camps provide opportunities for teenage students to socialize and learn.

Summer Camps: A variety of summer camps are offered in affiliation with a Seventh-day Adventist conference. This camp is sponsored by the Michigan SDA conference. It not only includes camping experiences for teen agers, but younger children and families as well. (www.campausable.org/)



Academies: Union Springs Academy is Adventist Christian boarding school for students in grades 9 to 12 where Christ's example is reflected in its commitment to academic excellence and Christian service. It is based on a heritage of Seventh-day Adventist beliefs and values. The school offers two high school diplomas, one general which meets New York State requirements, and the other a college preparatory diploma. Different coursework is prescribed for each diploma. The New York Conference of Seventh-day Adventists K-12 Board of Education is the controlling board for Union Springs Academy. (<http://www.unionspringsacademy.org>)



Seminary Program: This is a four-year religious education program sponsored by the Mormon Church that is available to high school students of all faiths. A different book of Latter-day Saint scripture is studied each year — the Old Testament, New Testament, Book of Mormon or Doctrine and Covenants.

Seminary classes are taught by both full-time instructors and volunteers, often in Church facilities. There are approximately 350,000 seminary students worldwide. (<https://www.lds.org/manual/gospel-teaching-and-learning>)

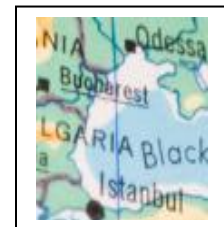
Institute: The Mormon institutes and seminaries are almost always discussed as one entity. The institute is a religious educational program sponsored by the Mormons for young people between the ages of 18 and 30 at more than 2,500 locations around the world, many of whom are college or university students. Institute classes include the study of scriptures, church history, doctrine, and how to prepare for marriage and church missions. There are currently about 350,000 students enrolled in institute.

The educational programs offered to adults, including students who are pursuing a post-high school education, are offered through a variety of educational institutions sponsored by the Adventist or Mormon Church. The difference between these institutions is important in that they vary in the scope of their programs and the meaning of the credentials that they confer. The major institutions of higher learning are:

- Colleges, which are institutions of higher learning that grant a bachelor's degree in liberal arts, or science, or both or an undergraduate division or school of a university (www.thefreedictionary.com/college)
- Seminaries, which are schools for training religious leaders. (<https://www.merriam-webster.com/dictionary>)
- Universities, which are institutions located in a place and consist of a whole body of teachers and students pursuing the higher branches of learning. A university has the power to confer degrees and grant other privileges. They are often accredited, or officially recognized, because they meet essential requirements. (*Oxford University Press, 1937*)

Brigham Young University: The Mormon Church supports and guides Brigham Young University, which was founded in 1875 in Salt Lake City. It has affiliates in two other locations (Brigham Young University-Hawaii and Brigham Young University-Idaho). It currently has 444,870 alumni.

At these institutions, secular education is combined with the ideals and religious principles of the Church. It is widely recognized for its deep commitments to inspired religious values and rigorous intellectual learning



It offers many comprehensive programs and degrees, including an International Study Program. Students can choose from a variety of international experiences, with 116 programs in 57 countries. They also have the option to participate in internships and field schools outside the United States.

Accreditation

Brigham Young University is accredited by the Northwest Commission on Colleges and Universities.

Accreditation of an institution of higher education by the Northwest Commission on Colleges and Universities indicates that it meets or exceeds criteria for the assessment of institutional quality evaluated through a peer review process. An accredited college or university is one which has available the necessary resources to achieve its stated purposes through appropriate educational programs, is substantially doing so, and gives reasonable evidence that it will continue to do so in the foreseeable future. Institutional integrity is also addressed through accreditation.

Accreditation by the Northwest Commission on Colleges and Universities is not partial but applies to the institution as a whole. As such, it is not a guarantee of every course or program offered, or the competence of individual graduates. Rather, it provides reasonable assurance about the quality of opportunities available to students who attend the institution.

Inquiries regarding an institution's accredited status by the Northwest Commission on Colleges and Universities should be directed to the administrative staff of the institution. Individuals may also contact:

Northwest Commission on Colleges and Universities
8060 165th Avenue N.E., Suite 100
Redmond, WA 98052
(425) 558-4224
www.nwccu.org

A major benefit of Brigham Young University is that it is accredited by one of the regional accrediting agencies. This allows students to earn credit that can transfer to other institutions. This is important to parents and students who choose a school based on its reputation as a high quality institution. The religious emphasis may also make a graduate of the university marketable.

Andrews University Theological Seminary: The Seventh-day Adventist Theological Seminary was founded in 1936 by action of the General Conference of the Seventh-day Adventist Church. It became a school of Andrews University which was established in 1960. The seminary is fully accredited by the Association of Theological Schools in the United States and Canada.

The Seminary's primary mission is to prepare ministers and teachers to serve in the Seventh-day Adventist Churches. It offers masters degrees such as Master of Divinity; Master of Arts degrees in Pastoral Ministry, Religion, Religious Education, and Youth & Young Adult Ministry. It also offers five doctoral degree programs.



Adventist Colleges Abroad: This program was developed by a consortium of Adventist colleges and universities to provide students with opportunities to enhance their program of studies and better prepare them for life. Students attend classes in the morning and do a volunteer internship in the afternoon. They receive credit through their own college/university. Some internship sites include Argentina, Germany, Brazil, Cologne, and Sagunto.

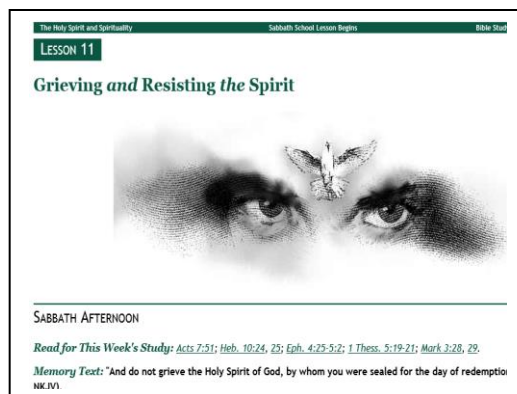
Although most of the Seventh-day Adventist sponsored universities are accredited by external agencies. Colleges and other programs are accredited by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities (AAA). This is the denominational accrediting authority for all tertiary and graduate educational programs and institutions owned by Seventh-day Adventist Church entities. Credits may or may not be transferable. (<http://www.education.gc.adventists.org>)

Bible Worker Program: One example of a Bible worker training program sponsored by the Seventh-day Adventists is in Cape Town, South Africa. An experienced teacher was asked to prepare Bible workers for other conferences in South Africa.. Each conference selected three women who they would subsidize. The teacher instructed each woman in all points of the Bible and messages, giving a thorough course in doctrines and prophecy. Training would occur from nine to twelve-thirty for four months, followed by intensive instruction in methods.

The women would observe the teacher and in the evenings they would attend meetings where she would help them practice their skills. After four months they returned to their own conferences to serve as Bible Workers. (<https://www.ministrymagazine.org>)

Bible Study Guides: The Adventist General Conference creates Bible Study Guides (once called Sabbath School Lessons). They utilize quarterly topics with a weekly theme and daily lessons. Discussion questions are included in each lesson. A firsthand account is provided to show how a person has demonstrated the theme. These materials can be used in a variety of ways: individually, in a group, or in collaboration with others over the internet.

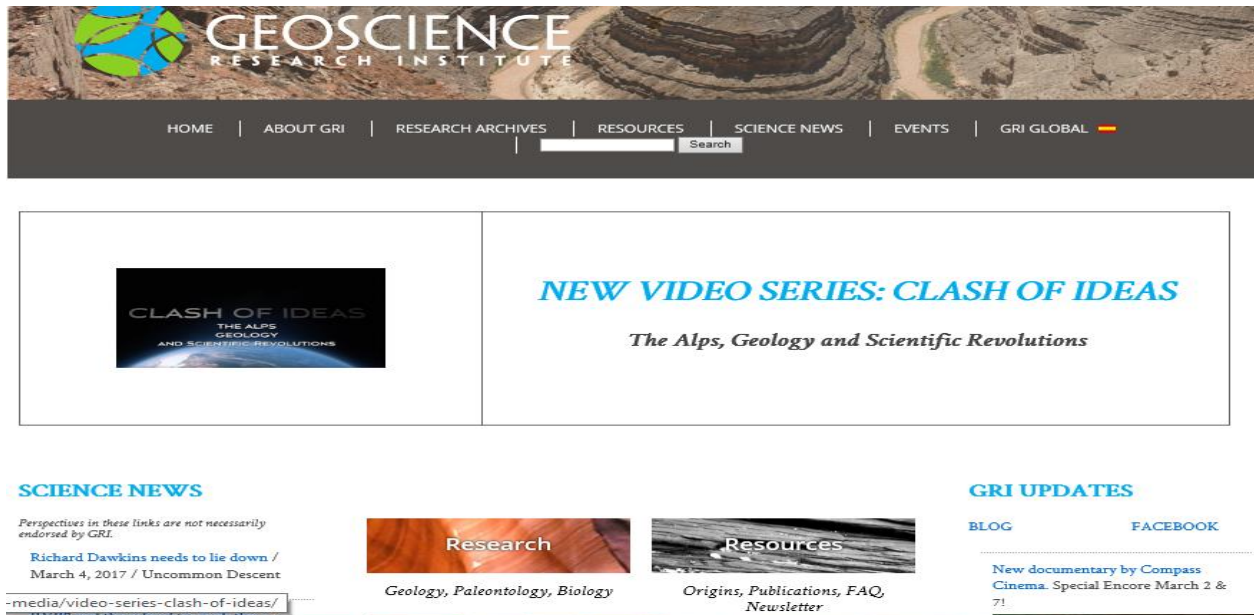
1. The lesson plans can be received in different formats: paper; downloads from PCs, mobile devices and Kindle; and audio.
2. Lessons are available in easy English, Spanish, and other languages;
3. Students can participate in daily lesson discussions online or via email.
4. Additional resources can be downloaded or purchased. (<http://ssnet.org/study-guides/>)



Creating new knowledge is an important feature of any educational endeavor. In describing the Melchizedek schools, the book states, “The schools of universe administration and spiritual wisdom are located on the Melchizedek home world, where also are to be found those schools devoted to a single line of research, such as energy, matter, organization, communication, records, ethics, and comparative creature existence.”(35:3.20) Institutes, organizations with a purpose to advance the study of a particular subject, have been used as a means to create legitimacy for an institution.

The Adventists created three research institutes to engage in the study of seminal issues and the creation of research-based products that support their findings. The institutes have also served to “rebrand” the church from a cult and medical and healthy lifestyle church, to a Christian Church.

The Geoscience Institute: The purpose of this Adventist institute is to discover and share an understanding of nature and its relationship with the Biblical revelation of God. Their responsibilities are to discover these relationships through original research, the study of scientific and Biblical literature, and discussion with other scholars. This institute distributes its work through publications, films, displays, and information on the website. They also participate in lectures, seminars, and contact with educators and students. (<http://grisda.org/>)



If you are in or near Loma Linda tomorrow, come to an open house (9AM-3PM) and see our new amazing fossil displays. We will also show the documentary ORIGIN - UNLOCKING THE MYSTERY OF LIFE (the documentary is 47 minutes long and projection will start every hour on the hour).

The Biblical Research Institute: The purpose of Biblical Research Institute is to serve the needs of the Seventh-day Adventist Church worldwide in the areas of theology, doctrine, and Christian lifestyle. Adventist theologians with expertise in several fields carry forward the work of this institute. The three responsibilities of this institute are to conduct and organize research on biblical areas and issues, reply to challenges to the Adventist faith, and consult with church leaders on matters related to biblical interpretation.

This institute distributes its work through articles, books, research releases, Sabbath School Study Guides, newsletters, and television programs. Scholars participate in conference presentations, courses in college/universities, and seminars/ministers meetings.

(<https://adventistbiblicalresearch.org/>)

The Christian Research Institute: The purpose of the Christian Research Institute is to provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. (<http://www.equip.org/article/seventh-day-adventism/>)



Urantia Brotherhood School

Our last description of an educational program is Urantia Brotherhood School. We have examined other educational programs that have the potential to address some of the challenges discussed earlier. The question that we need to ask ourselves now is whether or not we were headed in the right educational direction when the Urantia Brotherhood Constitution was accepted, and if not, what educational programs should we consider as we look towards our “next generation” of teachers?

General Qualifications of Individuals Selected to Urantia Brotherhood School

- Good moral character.
- Personal dedication to the "Way of Life" as portrayed in the Urantia Book.
- Expressed belief in the teachings of the Urantia Book
- Loyalty to the purposes of the Urantia Brotherhood
- Membership in the Urantia Brotherhood.
- Willingness to assume responsibilities and ability to complete projects.
- Ability to accept criticism gracefully.
- Possession of open-mindedness, tact, and tolerance.
- Interest in people and readiness to serve others.
- Ability to think independently and to act without prejudice.
- Average emotional stability.

Qualifications of Certified Leaders

Age: Minimum 18

Education: High school or equivalent

Knowledge of Papers: At least one complete reading of the Urantia Book.

Abilities:

- Ability to lead groups or to take active part in public meetings.
- Ability to organize and successfully carry out projects.
- Some gift in self-expression and ability to talk in public.
- Some promise of teaching ability.

Experience: Experience in or capacity for leadership.

Qualifications of Ordained Teachers

Age: Minimum 20

Education: College or equivalent

Knowledge of Papers: At least one complete reading of the Urantia Book, student of the Urantia Book for at least two years, and presentation of a thesis based on the Urantia Book.

Abilities:

- It is assumed that Teacher candidates are possessed of abilities required of Leader candidates.
- Speaking or teaching ability above the average.
- Ability to lead and to inspire co-operation.

Experience: Leadership experience in churches, religious groups, civic, social, political, or business organizations or capacity for such.

Note: These standards may be waived for all auditors. Diplomas were offered to Ordained Teachers and Certificates were offered to Certified Teachers based on credits in major and minor courses as well as personal factors.

Curriculum of The Urantia Brotherhood School

NOTE: It is designed that this curriculum or the equivalent of 20.5 majors--with other courses--shall constitute the curriculum of the two-year course of a future seminary.

- Synthetic Study of Urantia Book 1 major
 - Urantia Doctrine--The Theology of the Urantia Book, Parts I and II 1 major (God, the Trinity, Paradise, Evolution, Supreme Spirits, etc.)
 - Urantia Doctrine--The Theology of the Urantia Book, Parts III and IV 1 major (Man, Education, Marriage and Home, Christology, Kingdom of Heaven, etc.)
 - Science in Urantia Book, Part I 2 majors (Astronomy, Geology, and Physics and Chemistry)
 - Science in Urantia Book, Part II 1 major (Biology and Anthropology)
 - Topical Studies in the Urantia Book, Part I 1 major (Love, Mercy, Justice, Faith, Hope, Ministry, Prayer, etc.)
 - Topical Studies in the Urantia Book, Part II 1 major (Truth, Beauty, and Goodness, Evolution of the Soul, Angels, etc.)
 - The Life and Teachings of Jesus 1 major (Sayings, Miracles, Parables, and Sermons)
 - Analytic Study of Part I of Urantia Book 2 majors
 - Analytic Study of Part II of Urantia Book 1 major
 - History of the Bible--Old Testament and New Testament History 1 major
 - The Books of the Bible 1 major
 - Denominations, Sects, and Cults 1 major
 - Ancient and Modern Philosophy 2 majors
 - The Urantia Brotherhood--Organization and Constitution 1 minor
 - Short Course in Doctrine 1 minor (Summary of the Theology of the Urantia Book--Parts I-IV)
 - Worship and Wisdom--Gems from the Urantia Book 1 minor
 - Harmony of the Gospels--The Urantia Book and the New Testament 1 minor (Comparison of the Life and Teachings of Jesus in the Urantia Book with the Record of the Four Gospels in the New Testament)
 - World Religions 1 minor
 - Educational Psychology 1 minor Speaking and Teaching 1 minor
- (<http://urantiabook.org>)*

Conclusions

There is much to be learned from studying *The Urantia Book* and its teachings regarding the power of education to promote individual and planetary transformation. There many directions to consider but there are some principles that we can use to judge the value of such undertakings.

1. Group religious activities should enhance the service of unselfish fellowship; glorify the potentials of family life; promote religious education; provide spiritual guidance; and encourage group worship.” (99:6.2)

2... 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. (37:6.4)

3. In the ideal state, education continues throughout life, and philosophy sometime becomes the chief pursuit of its citizens. The citizens of such a commonwealth pursue wisdom as an enhancement of insight into the significance of human relations, the meanings of reality, the nobility of values, the goals of living, and the glories of cosmic destiny. (71:7.2)

4. 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. And since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge. (160:2.7)

5. I have ordained you to go forth into the world to yield the fruit of loving service to your fellows. The Father and I will both work with you, if you will only obey my command to love one another, even as I have loved you.” (180:1.4)

The Road Not Taken

By Robert Frost

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

