

# United Temple Bulletin

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## Master's Answer to the Question

"I am poor in witnessing. What can I do?"

"You must be faithful in other aspects of our work. You must be so faithful and dedicated in other types of work that those who can witness regard you in Abel's position. Suppose someone else is very good in witnessing and brings in so many people, then I will take three of them and make them the children of the faithful one who has no spiritual children. So if you are faithful but are not good in witnessing, still do your best. I will make a special arrangement for you. But you must try to witness, even if only to your relatives.

"When multitudes of people join our group, I will designate which children will be assigned to which parents."

## Master's General Comments on Blessing

"You must consider your chastity as the most important thing from now on. Forget about the past. But from now on, be careful. Couples, strictly observe purification for more than seven months. Single people also must be very careful.

"Which would you like better, going to Korea and being blessed there, or my coming here to bless you? I prefer to take you there. When — is up to you. I may call you to Korea, so you had better prepare everything. It will be the most glorious thing for you to go there to be blessed. I hope to come back next year for that purpose, to match you. So you may be called next year to be blessed.

"But I would like to bless three single couples in Korea, and marry the couples in this country. To do this, I must bring my whole family. The four position foundation must be established.

"Since the world doesn't know what we are doing, your going to Korea to be blessed is more beneficial than was the coming of those to the west for gold. It is a greater blessing. It has taken 6,000 years for God to come to you to bless you. So it is nothing for you to go to Korea to be blessed.

"In three years, other people may be performing the blessing. In this sense, the earlier members are most privileged to be blessed by Him personally. So find people and bring in more people. First, you must lay a foundation in each state. Second, we must use the press and bring them to our side. Then we must approach the leaders of the government and make them have interest in OUR MOVEMENT."

Divine Love, Greatest Power in the Universe

"The three prime manifestations of the supreme reality of life - GOD, are expressed in the Triad of WILL, LOVE AND INTELLIGENCE. This concept of Deity has been recognized and interpreted by the Great Saints and Sages of all World Religions.

"The diversity of interpretation is due primarily to the symbology and language used in past ages, and the fact that man is using the same symbols in seeking to interpret the Ageless Wisdom in the light of this modern scientific age, and we know that the moment an attempt is made to intellectualize spirituality in any way there is bound to be failure because the instrument or faculty of the physical brain consciousness is SO LIMITED (only approximately one-tenth being developed in the average man) that the instrument itself is inferior to that which it seeks to analyze and formulate into thought patterns or words.

"Can the finite mind grasp the INFINITE? Surely, we can only gain some fragmentary aspect of the infinite plan, as it applies to man. ....All these triune energies are inter-related and seek a harmonious expression through man. When harmonious expression balanced interchange is reached the individual is fulfilling his purpose of humanhood and nearing the stage of adeptness or masterhood. It is the REAL SELF, the I AM, the CHRIST within - the Light Principle, that controls the God-realized man.

"Our Planetary Logos, on His level, is anchoring Divine Love on Earth, for this is the saving grace, transforming and transmuting all low negative vibrations continually being released by ignorant unregenerate man. All Creation is responding to this irresistible second ray energy in some way; and man in this New Age is beginning to realize and recognize that it is essential for his well being. The acceptance of this, together with a deep sense of humility and receptivity will keep the tide of Divine Love flowing freely.

"Through suffering, disharmony and lack we are constantly being reminded that the human-divine relationship has become disrupted, and somewhere, somehow, we are out of tune with the INFINITE.

"Some great mystics teach that man himself is not capable of loving, but that he can only be a channel for this energy to radiate through him to others. We see the need then to live our lives so that we can be chalices through which Divine Love may flow. So that healing of nations becomes a reality.

"Let us affirm that Divine Love is the Greatest Power in the Universe."

(Source: by Editor of "The Voice", no. 57, March, April, May issue, 1966)

A Quest For the True Jesus

"Roman historians barely mentioned the crucifixion of Jesus. To the local authorities, he was an itinerant Jewish preacher, a carpenter's son from the province of Galilee with a reputation for prophecy, wonder-working and religious reform.

"But to the authors of the New Testament, the life, death and the resurrection of Jesus, embodied the philosophy of Jesus but Jesus himself, the Christ, the one in whom they said God had revealed Himself to man; and through whose ignominious death the way to salvation had been granted to all who dared believe in him.

"This was a radical new religion, blasphemous to the Hebrews, ridiculous to the Greeks and subversive to the Romans. But Christianity survived, and continues to claim the allegiance of a third of the world's population because some men in every age have been willing to believe the paradoxical mystery of the Word made flesh.

Yet modern pragmatic man, schooled in science, is uncomfortable with mystery. As the believers celebrate another mysterious passion, death and resurrection of Christ, reflective Christians are again faced with the question that Jesus put to His disciples:

"Who do the people say that I AM?"

1. First century Christians use a variety of "Names for Jesus": the Christ, or anointed one, the Lord, Saviour, Son of Man, Messiah, Prophet.
2. Later church fathers tried to explain who Jesus was by using Greek philosophical concepts. They said He was the second of three persons of the divine trinity of Father, Son, and Holy Spirit, possessed of both a human nature and a divine nature—meaning that He was at the same time fully God and fully man.
3. Today, some contemporary Christians like theologian Reinhold Niebuhr regard "the Christ Event" as a "meaningful symbol of the reconciliation of God with man", but not as a verifiable event in history.
4. Episcopal Bishop James A. Pike of California laconically rejects both the trinity and the incarnation. To some analytical theologians, like Dr. Paul Van Buren, associate professor of religion at Temple University, "God talk", whether metaphysical or Biblical, is merely poetical. "The Christian is a man who is haunted by the image of Jesus."

5. Many younger American theologians are haunted by contemporary man's rampant unbelief in God - and by the church's inability to puncture that unbelief. Rather than try to prove His Existence, they have affirmed the "Death of God" - that is man's experience of God's total disappearance from life - and used this as the starting point of a "Christian Atheism" which, ironically, depends on Jesus.  
(Source from NW, April 11, 1966)

Analysis of the United States Colleges and Universities  
by Public Opinion Reporter

Samuel Lunell, a public reporter has researched thoroughly several questions at 36 colleges and universities throughout the country. His findings on several topics are as follows:

1. On religion.  
Nearly half of the students interviewed say that they are "less religious than their parents". Another 40 per cent are "about as religious" while 11 per cent see themselves as "more religious" than their parents.
2. The use of Marijuana.  
One in every seven students interviewed has used either Marijuana or the hallucination-producing LSD. This figure can not be looked on as a precise calculation of drug use nationally. Exactly how many students take drugs is impossible to determine, because the practice varies enormously from school to school, depending on how accessible drugs are.
3. On Morals.  
The ever-all picture is not one of heedless, anything goes promiscuity. At every campus, as one Vassar girl put it, "There is more talk than action."  
  
Many students also speak of searching for "real moral values" in terms of "what does it mean to me personally?" A pre-med student at the University of Pittsburgh explained, "You don't need a church. I can talk to God through myself."
4. On Money.  
Despite their idealistic protestations that "money isn't important to me." the reporter found that most students have a keen sense of their own economic self-interest.
5. What are "Key Forces" found by the surveyer:
  - a. The record number of youths pouring into college.
  - b. Their use of psychology as an every day tool.
  - c. Their search for new "Working with People" careers.
  - d. The odd by-products of affluence.
  - e. The disruptive pressures of the draft.

(Source from SFC, April 25, 1966)

Northwest Training Session #4

This training session was held in Seattle on April 16, 17. The following people attended: Esther Carroll, Maxine Adamson, David Bridges, Suzanne Pitts, Dianne Pitts, Glen Hilts.

Saturday:

- 7:30 - Every one up
- 9:00 - Breakfast
- 10:00- Meditation - during this time it was discussed that we should adopt the song "The Fight Is On" as our Northwest Theme song.
- 10:30- Dianne opened with prayer. Prepared lectures were given by the following people:
  - David Bridges - Predestination
  - Esther Carroll - Last Days
  - Maxine Adamson - Dispensation in Adam's Family
  - Suzanne Pitts - Dispensation in Noah's Family
  - Glen Hilts - Dispensation in Araham's Family
  - Dianne Pitts - Three Temptations
- 12:15- Lectures over  
break
- 12:45- Discussion of morning lecture
- 2:00 - Break for lunch
- 3:00 - Picnic lunch in Seward Park for afternoon lecture and discussion.
- 4:00 - Esther Carroll's lecture on "Principles From a Fundamental Point of View". This was delivered from the amphitheater in Seward Park.
- 4:30 - Discussion of lecture - back to chapel
- 5:30 - Discussion of uniting with Washington, D.C., and each person's opinion on this.
- 7:00 - David Bridges discussion on last part of Predestination lecture - parts he would like to change.  
David Bridges presentation of Old Testament history of the Israelite people.
- 9:00 - Dinner.

Sunday:

- 6:30 - Every one up
- 7:30 - Go to Sacred Ground - Every one prayed, sang "My Dear Lord Is Come." We felt great harmony and oneness and were refreshed spiriually.
- 9:00 - Back to chapel and breakfast
- 10:30- Sunday School - led by Maxine Adamson; short talk on the Names of God as presented at different times to the Hebrew people.
- 11:15- Discussion of next month's training session - Lowell Martin called with invitation for May 28 - 30 to a Memorial week - end session with the California family. This was discussed briefly.
- 12:30 -Training Session over.

Discussion for Northwest Training Session #5, May 14, 15th

It was felt that from now on we should stress individual lectures, and content and organization. We should work on getting ideas across to others.

Expressed Opinions on so called "National Headquarters", Washington, D.C.  
by the Northwest Families

The editor recently examined the different opinions and comments of the Northwest Families on the "National Headquarters" which has been recently developed in Washington, D.C. There has been pressure from this newly establishing headquarters toward local centers and also to the Northwest chapel. We feel this is the appropriate time to express through the news bulletin, our opinions of this matter.

In Seattle, at the April training conference, all members expressed their individual opinions on this matter. Following is a summary of this discussion:

1. Membership on a piece of paper means nothing until we can unite in heart and mind.
2. The departments and functions are vague and ambiguous, lacking in practical application to the situations in this country.
3. It is felt that the Board of Directors should be composed of a more equal number from each group. As it is presently set up, there is no guarantee that the group having the most members on the board will not use dictatorial methods in running the body. The members from the other groups will have little or no say on the board.
4. Most members strongly opposed the propositions set down by Wash. D.C. on tests, certificates, and membership. They feel they are already in the Heavenly family. How can one become a member by only sending in a subscription to the Washington body? Each missionary should exercise their own test system. The proposition set down on certificates, etc. are not acceptable.
5. It was agreed not to send letters of disagreement at this time to Washington, D.C. but rather to wait until Our Master comes and then certain points can be clarified.

Following are statements of individual members giving their personal opinions on this matter:

1. David Bridges:

I think that some sort of national headquarters should be developed, but what has been suggested and has developed so far is based on a completely wrong concept. My main point is that the local organizations and chapels must be autonomous. I have other comments, but that is the main point. Our proper attitude is just to wait until Master comes.

2. Esther Carroll:

Signing our names on a piece of paper means nothing to us at this time. When there is True Unity in heart and oneness centering in Our Master then signed membership can very easily follow, if necessary. But

one without the other is meaningless.

There has been too much criticism and many false statements from California in the past, directed to the Northwest family. There has also been definite attempts very recently to split and destroy the Northwest family rather than unite.

I feel that there is beginning to be true love and oneness among the members on the west coast. We feel love for the San Francisco family, the Japanese family, and the Los Angeles family centering Our Master. We all desire this unity - as much as they desire it, and I believe it is coming.

Our group must be united on an equal basis surrendering only to Our Master. For these reasons, we will remain silent until Our Master comes.

3. Vernon Pearson:

The main point is that we quickly accomplish Our Master's will in this country. This is the important thing rather than obtaining a glorious position for ourselves. When I saw the list of officers and big positions of the national headquarters, it seemed to me that it is nothing but the monopoly of the San Francisco group. This means that in the future there must be natural conflicts between Northwest methods of teaching and their ways of directing this work. It would be better to cooperate with each other on a geographical basis.

I think we are already brothers and sisters in this faith. There is no need to join a new organization. We need practical fighting to win the victory to restore this nation. It is too early to argue about the new headquarters.

4. John Schmidli:

If it is Our Master's will to join Washington, D.C., I personally have to obey, but I would like to ask several questions directly to Our Master when He comes. I sense something spiritually wrong on this whole business.

Most of the members of the Board of Directors (Proposed), I know very well from the past. Because I have seen how they have done in the past, I will watch what they do from now on. First we must sort out some of the misunderstandings from the past. Then we can approach each other on an equal basis as children of Our Master.. As one of the old members I must be careful not to do something wrong.

5. Terre Hall:

From the beginning the so called National Headquarters in Washington, D.C. has shown by their dictatorial methods that they will dictate to us our methods of teaching, preaching, etc. even to the extent of telling us we can not use certain words. I found in four years of working in the Principles that the terminology one uses is dependent upon the background of the individual we are talking to. For instance, the

word "witnessing" is not used in talking with a person from a Christian Science, religious background, but is very effective with a fundamental Christian. We must know a little about the beliefs of all the denominations and also psychology, philosophy and science if we are going to talk their language. Without this, we cannot "bridge the gap" and show them that God's Principles are for everyone.

There have been attempts in the past to break up the Northwest area by causing disunity among the members and to break the bond of love and loyalty we have for one another and for our teacher, Mr. David Kim. The saying "The end justifies the means" seems to be their motto. I cannot agree that such methods are God's way or Our Master's way. Jesus taught of Love and Truth. Surely our Master's teachings of Love and Truth are even greater in this day. We should follow our Master's example.

6. Mr. David Kim:

From the beginning, when I started this work in 1959 in Oregon, we had different methods and opinions than those of the San Francisco group, most of whom are now in Washington, D.C. The ideas on the methods of doing this work are slightly different, but the goal is the same. There are many avenues through which we can work and reach our goal.

Naturally, I have a different philosophy and different ideas on organizing the certain body at a national level in this country from what they think of. So there is no need to persuade others that my ideas are the only methods by which this nation can be restored. So I was in a position to let them go ahead, and it is up to the individual members of the family whether they participate and join the body or not.

Basically speaking, there is no division among the American families. The trouble begins when one thinks of others as inferior and they are the only ones who do Our Master's work in this country. Because they have this idea they try to control others, disregarding the ideas of those that do not agree with them. Some believe that one of the Korean missionaries is the only one through which God's will is being fulfilled in this country. This dogmatic idea leads to confusion and tension among the missionaries, and among the American families. This feeling has caused the American families to disregard the other missionaries, other than their own, who have come as their teacher or advisor in this work. This has brought about great negative results in the attitudes from the American families toward the other missionaries. The Korean missionaries must be equal to each other and all Americans raised by them should be regarded as equal, too.

I think already we are in the Heavenly Family. The problem is how we can love one another beyond the group prejudice and beyond the difference of their spiritual parents. The American families should influence their own missionary to have unity among the missionaries; and the American families should love one another and respect each other as individuals and they should help each other. Thus, if we work out in both ways - by the Korean summit conference for the exchange of



opinions and by helping each other beyond the group orientation, then we will have obtained the real unity. But it is not necessary to send the signed paper, nor send the subscription, nor obtain the certificate of membership from so called national headquarters.

Fortunately, I see some signs on the west coast that there are forces which move individuals in this direction. Soon this will bear fruit. We have to learn how to cope with others and love other families beyond one's own group orientation.

A few practical suggestions on the body of national organization are:

1. Our movement is a religious one, so the church should be autonomous. As one sees in an existing Christian organization, we need a national organization, of course, but I do not agree with present body in Washington, D.C.
  2. Since two Holy Spirit Associations are now in existence - one in San Francisco and one in Arlington, Virginia, it is logical and theoretical that we need another name, not necessarily HSA, but a different one such as:
    - (1) National Association of United Family in USA
    - (2) U. S. National Headquarters for the United Family
  3. The function should be solely the coordination among the chapels and centers, carrying out national projects and other international level of cooperation and administrative works in relation to Seoul, Korea. The purpose should not be to adopt centralization of the body.
  4. Each state and region must be the core of this movement with the Korean missionary in that area.
  5. American families should recognize that each Korean missionary must be treated and respected on equal basis because they have the same mission from Heavenly Father, sent by Our Master and they are spiritual parents and teachers and advisors to all Americans, beyond the geographical areas and established groups.
  6. This realization will bring new insight for the true unity of all American families throughout the country.
  7. In addition to this new insight of American families, the Korean missionaries, including myself, should give up their old attitudes and reconceptualize the whole thing and meet together on an equal basis and with mutual understanding and true love in order to solve many years old problems.
7. Mr. Nishikawa (Mr. Choi):

When I read carefully Jim Fleming's letter dated March 30, 1966 on the organization of the national headquarters of unified family, I found that certain things were omitted which Our Master instructed

last year when He was in this country. I was with Him and I was an eye-witness when He talked about the necessity of the establishment of U. S. Headquarters.

Miss Kim and Lt. Col. Pak and I were there with Him, and unfortunately Mr. David Kim was not there.

Because of the different individual personalities and educational backgrounds of each missionary, their teaching methods are different. This fact plus the characteristic nature of the American continent makes it impossible to have formal unity in structure and administrative fields. Master decided to divide the U. S. into four parts which will be controlled by the four missionaries, including myself. He assigned me to go to Chicago which will be my headquarters. Master will rule over each missionary directly.

It is necessary for our movement to have a headquarters for administrative work, reporting to government, inviting heavenly families of Korea to come, etc. This must be handled by qualified members of the American family. Jim Fleming was chosen for this position. These were the actual instructions by Master.

Since Miss Kim moved to Washington, D.C. she must have given only partial statements to Jim Fleming and other members (who came originally from San Francisco), so that they have misunderstood Master's real desire for the restoration of the U. S. through the Principles.

Master said He will directly control the four Korean Missionaries. For the time being the national headquarters is necessary. This means that methods of teaching, preaching, missionary work and raising families are the job of each Korean missionary. The Korean missionaries cannot be under the American president nor any chairman. They are equally assigned the right to say and right to preach without any disturbance from any other sources.

When I read Jim Fleming's letter addressed to all American families, I felt he must not have heard the real motive of Our Master. I plan to go to Chicago as soon as I have more experience in this country and my preparation is ready.

Jim's letter gives the impression that he will rule all things in the U. S. I have to say truth to the American family because there is lots of conflict and confusion on this matter of unity. I think, personally, there is no disunity, but as in any organization there are disagreements which are not necessarily bad, but in order to progress we need different opinions. We must not say one is satan because he does not agree.

Already we are united centering Our Master, not centering one executive of a certain organization.

As far as my Japanese family is concerned, we try to do our best while we are here in this country to participate in the great work in the restoration of this nation. Even though I have not contributed

as much as the other three missionaries in the past, I have a right to say something while I am here in this country; Master sent me to this country.

Correction to last bulletin:

Instead of 11th anniversary of the Holy Spirit Association May 1, this year it will be the 12th anniversary.